

Tsaritra

(Tsari)

*A clear explanation of the extraordinary features
of the Chakrasamvara Residence*



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I prostrate to Chakrasamvara who is indivisible from my Guru and to all the deities of his mandala, and I beseech them to confer me their blessings.

I prostrate to Lama Heruka who is the lord of the animate and inanimate world!

You are enjoying the excellent indestructible pure bliss while engaging in the state of union in the Dharmadatu!

I request blessings and pay respect to Dorje Phagmo, clear aspect of primordial wisdom, the secret consort offering great bliss to all the buddhas, as well as to all those who are worthy of prostration, like the assembly of dakinis.

I beseech the dakinis to grant me permission to write about Tsaritra, this excellent external, internal, secret, and unsurpassable great tantric palace that was praised by all the buddhas.

Just after this world was formed, devas and smell-eaters descended from the sky. Cannibals and yakshas came from the earth, as well as nagas and demigods, etc., occupied all the great cemeteries, worshipped Jigje Dütsen, and engaged in the wrong paths.

In order to subdue them, Bhagavan Heruka manifested from Akanishta, the great mandala on the top of Mt. Meru, and proclaimed the great root tantra of Heruka called *Ocean of Wisdom*.¹

Tsaritra is located in the south of that mandala and is also one of the eight great cemeteries, and so it's called the South Tsaritra. Through his wrathful activities, Bhagavan Heruka gained control of those occupied territories, placed dakas and dakinis, and blessed them.

In the secret mantra texts, it's said that Tsaritra is the first of the great cemeteries and is the bestower of the ordinary and extraordinary siddhis. It has been prophesied and blessed by the dakinis and is a holy self-originated place. It's similar to Akanishta and the dakini's pure land.

Guru Rinpoche said that Tsaritra is the dakinis' pure realm among the twenty-four Heruka holy places, it's the mantra palace of the tathagatas, and it's the secret treasure of the dakinis. Yeshe Tsogyäl said that the best place among the eight cemeteries, Tsari Tsagong, is the celestial mansion of all the external and internal deities of the secret mantra. It's the palace where all dakas and dakinis gather together like the gathering of clouds in the sky.

Milarepa said that the wrathful Tsari is the palace of Chakrasamvara and Dorje Phagmo's tsog hall.² Furthermore, he said that his lama, Vajradhara Marpa the Translator said that this is the place where his followers will practice.

While Venerable Dawö Shönu was giving teachings, he pointed towards the Southeast where the colorful clouds appeared like a rainbow and praised that place by saying: "Heruka and the deities of his mandala are presently abiding there, and it's also the place where Dorje Phagmo is enjoying the meat and alcohol tsog. That place is called the Great Spontaneously Arisen Palace where the fortunate ones will effortlessly obtain all the siddhis."

Even though phenomena appear in many different ways, the buddhas see that the ultimate nature pervading everything is unchangeable, so from this point of view, Tsari can be seen as the pure dharmakaya's field.

On every single object exist the mandalas of all the peaceful and wrathful deities and all those in union with a consort that are described in the precious tantric texts. It's like on each atom there are all the buddhas whose number is equal to all the atoms in the pure realm of Akanishta. From this point of view, Tsari can be seen as the pure samboghakaya's field.

In accordance with one's own share of fortune, one sees external mountains with trees, water, and so on or different images of deities. From this point of view, Tsari can be seen as the nirmanakaya's field. So Tsari is also called the Great Pure Field of the Three Bodies.

Dharma King Songtsen Gampo called Tsari "Self-Originated Bestower of Great Blessings." It's like the third level of Mt. Meru surrounded by rocky mountains, like a lotus bud in the center of the petals, and the Shel Ri³ mountain. It is like the dome on the upper part of the stupa.

Since sentient beings have different way of apprehending it, there are many different descriptions of this holy place.

In some guides New Tsari Tashi Jong is considered the holy place of the body, Tsho Kar Ü is considered the holy place of the mind, and Old Tsari the holy place of the speech. In each one of them there is Shel Ri Mountain and so their shape is like the mandala with Mt. Meru, lakes, and continent. Furthermore, meritorious, fortunate people see directly with their eyes amazing phenomena like images of the six-syllable mantra, and so on.

If someone is going to do circumambulation of this holy place, once one has arrived at Loshung Dotshen, one is considered to have arrived in the actual holy place of Tsari .

The master Vimala said that in the Northwest of the Bestower of Blessings, there are 108 lakes where the Karma Dakinis take their bath. In each one of them one can attain different siddhis. Once one crosses the big river in the East, there is the Secret Dakini Land. The area where the rock marked with the dakini's symbol⁴ is located is the place that grants the Siddhi of Wind and Mind. This place is also called the Vajra Fence⁵ or Symbolic Stone of Tibet.⁶

Guru Rinpoche is the first person who went there and hid many termas, and he had many pure visions. After that, Vimalamitra and Lawapa and other masters went there. During the later diffusion of the Dharma in Tibet, in accordance with Nyam-me Dagpo Lhaje's⁷ prophecy, Kye Gompa Yeshe Dorje went there. He went through Drum Lung, and there the Protector Holding a Curved Knife⁸ blocked his way. At midday, a thick fog blanked the area. Kye Gompa offered tormas and made a supplication to the protector. The protector asked him to go somewhere else and then absorbed into a rock. One can

still see a clear image of that. Then Kye Gompa went back and arrived at Lawar Gyäl, where he took a room to spend the night. He asked the host whether she had ever gone further on from that place. She said that she had never been anywhere, but she has a daughter who goes to Tsaritra to perform tsog ritual on every auspicious date. “Yesterday, she also went there, and if you go there, you will meet her on the way and you can ask her.”

So Kye Gompa together with his disciples left, and once they reached the foot of a pass, they heard that girl singing and they understood she was a dakini. They offered her a tsog, asked her the way, and crossed that pass. They arrived at Phugchung Karpo and it was shrouded in mist. Gods and demons performed many kinds of extraordinary activities. Kye Gompa made his disciples stay in a cave, and he engaged in the Concentration that Suppresses Gods and Demons for seven days. In this way, they were all pacified. From there, they reached a lower place where during the day smoke pervaded everything and during the night fire blazed. There they had the vision of buddha dakinis in a phenomena source in the sky, vajra dakinis in a phenomena source in the rock, precious dakinis in a phenomena source in the earth, lotus dakinis in a phenomena source in the water, and karma dakinis in the wood. Particularly, they saw dakinis in the bud of the quartz and in a phenomena source in the rock.

At dawn the Lion-Faced Dakini together with two sisters appeared and told them: “You people, don’t sleep, get up! Get up and take refuge! Get up and meditate on bodhichitta. If your life does not turn like the hair on leather, there is danger that your aggregates will become like a fur blanket. If the binding rope is not cut like it was rotten, there is a danger that the imprints of it will be born like a foal. If you don’t get rid of the sensual pleasures like they were nose mucus, there is a danger that attachment-grasping will arise like boiling salted water. If you don’t protect your pledges like security guards do, there is a danger that the afflicted emotions will arrive as numerous as military troops. You yogis are able to bear hardships, disregarding even your own life and body, but that kind of behavior of yours will not satisfy the Lama and it won’t please the dakinis.

You won't be able to open the door of the holy place of Tsari and won't be able to see the deities in it. You won't get either the ordinary nor the supreme siddhis. If you wish to open up the door of Tsari, come next year at this time wearing a water-hat, water-shoes, and carrying a staff. Never let the smoke of incense extinguish and come carrying the substances of the inseparability of method and wisdom, and when you will reach the top of the mountain, sing songs. When you pass in front of the valley, dance. Never have an interruption in your offering of tormas and tsog, and make fervent supplications. If you do like this, we will help you to open the door of Tsari." After instructing them in this way, they absorbed into the rock that bears the dakini's symbol, the Symbolic Stone.

They went back, and the following year, they tried again to proceed by performing whatever was told to them by the dakini. They saw Dorje Rawa as the Western door of Tsari, and then they went further through Dom Tshang Ka La. First they discovered Ö Bartsho and they thought it was Yutsho, but Je Dagpo said that it was not and that they had to keep searching. The second time they arrived through counter-clockwise circumambulation and discovered Potrang Kyogmo. They thought it was Yutsho, but Je Dagpo said it was not and they had to keep searching. The third time they arrived through clockwise circumambulation and discovered Potrang Yutsho. There they directly saw many dakas and dakinis. Two dakinis offered them food, and they gained the ordinary siddhi of walking without touching the ground. At times they all sang vajra songs, and when they hit a rock with their staff, it plunged into the rock like it was clay. The imprint of it is still visible. In this way, this place called the Symbolic Stone of Tibet came also to be known as the Treasure of the Secret Place of the Dakinis.

This area is beautifully adorned with flowers and forests, many water streams flowing down, and the mountains are covered with clouds. The yogis of the past are seen everywhere in the sky and on the earth appears the Mandala of the Five Families' Dakinis. In particular, the great yogi Yeshe Dorje saw directly the Lion-Faced Dakini and she absorbed in that very Symbolic Stone. In the cave here, the main image is a Dorje Phagmo made of Indian *li*.⁹ Furthermore, in the proximity of the Symbolic Stone there is a clear self-originated chessboard on a

rock for the young dakinis. A little downward by the path, one may see a clear self-originated footprint of Je Gampopa Norbu Gyenpa on a rock, and also on the side of a rock, there is a self-originated letter AH. In the upper part of this area a mountain bears a very clear image of Buddha Shakya Thubpa, nowadays called Gangchan Tshogyäl. Again descending a little, one reaches a forest where there is a small hill considered the residence of the naga king Wangpo Lhag-Lhag, so the hill is called Lugsyäl Wang-Lhag. The top of that hill is considered the residence of Vajrapani, and the bottom is the palace of the nagas. If one makes circumambulations and requests here, it's said that the local spirits will not harm that person. One should keep this area very clean.

The secret place of dakinis mentioned by Vimala is this Symbolic Stone. The area where there are 108 ponds, bathing ponds of the karma dakinis that grant all the siddhis, is this same place, also called Dorje Rawa.

Tsari is an incomparable holy place beyond imagination. It has been praised by all the yogis of India and Tibet, and prophesied by the same Buddha Vajradhara in many tantric texts. It is a gathering place for the dakinis and the place of enjoyment of Heruka Father and Mother. Most of the other holy places have been blessed by holy beings, but Tsari on the other hand is itself the source of blessings for sentient beings. The sign of Tsari being a very special place is that ordinary people and even animals who have arrived there, when they die, relics are found in their corpses and rainbows appear.

Guru Rinpoche spoke about Tsari as the main place of the thirty-four holy places and the best of the twenty-four holy places and the center of the eight great cemeteries. Also he mentioned that the Dakini Pure Land is located above Tsari, and below it is the naga realm. In the middle, there is a golden five-spoked vajra laying down. So it's sure that fortunate people who come to this self-originated Great Palace on pilgrimage to do circumambulation and make offerings, if motivated by respect, will accomplish great results.

While the glorious Drukpa Rinpoche Tshangpa Gyare¹⁰ was meditating at Tsang Jomo Kharag, one day at dawn, the Lion-Faced Dakini came three times and told him, "The time to open the door of Tsari has ripened, so go there!" He thought there was not big

purpose in going there, and he remained until the sun rose. At that time, the great yogi Ling Repa¹¹ appeared in a mist of rainbow colors and told him, “Son, Gyare, don’t stay here; go to meditate in Tsari! The Essence Cave of the Dakini is there. Siddhis and dakinis’ blessings are there. You will attain buddhahood without meditating there.” And then he disappeared. So Gyare decided to go to Tsari.

At that time Drikung Kyobpa¹² came to know about the internal, external, and secret features of Tsari, and so he sent his main disciples: Nyö, Gar, and Chö.

They met Tsangpa Gyare, and on their way, they reached Belpa Yutsho in Yultö where they were blocked by a frog¹³ as big as a yak. Tsangpa Gyare stepped on it and the frog turned into a rock. On that rock, one can still see his footprint.

They kept going, and when they reached Yul Me, they joined the great number of dakinis. When Tsangpa Gyare was coming from Kyobchenla Pass, the spirits manifested as innumerable female organs and blocked their way. He made his secret vajra serviceable and hit all of them, and so they transformed into rocks. On the rocks, one can still see the prints of the secret vajra. Then they went to the Cave of the Dakini’s Stone,¹⁴ where he subdued the dakini Dorje Yü Drönma, and she promised to act in accordance with his words as well as taking care of his followers. Also the Lion-Faced Dakini pledged in the same way.

When they stayed at Rangjung Rolpäi Thri, the lord of the local spirits came and promised to take the Buddhist lay precepts, as well as to obey Drikung Kyobpa. He was given the Chikchar Marpo.

At Marnak and Potrang, he had the vision of many deities, and Chakrasamvara prophesied that he would attain Buddhahood as Sangye Möpa. While he was staying at Sindhura Lake, the wisdom dakini made a blindfold out of her hair and offered it to him.

He went back to Yultö and meditated for three months. During this time, he had a vision of the Seven Heroic Buddhas who gave him instructions and blessed him so he attained the state of the completion of the two wisdoms.

Nyö, Gar, and Chö came back, since they thought to have completed the circumambulation of Tsari. Once they arrived in front of Drikung Kyobpa, he told them, “Since you didn’t see Marnag, you did

not complete the circuit of Tsari, so go back there!” The second time they went, they still did not visit Chikchar, where four special deities reside. The third time, they saw all the deities in Tsari. Tsangpa Gyare saw all the deities in Tsari the first time.

After two generations, since there were no meditators doing practice in the area, in Dagpo and Kongpo many sicknesses spread, and so the king, together with some important people of the area, went to Ralung Thil monastery to ask for practitioners to be sent to Tsari. The monk in charge of Ralung, Pö-Kyapa Senghe Rinchen denied their request. Again they insisted, and finally he accepted and told them to choose one. They chose the young monk in the middle of the row called Drogön Sönam Gyältsen. The monk in charge told them they chose well and agreed to send him. Pö-Kyapa said, “You go to Chikchar Pälgyi Nagjong, a place that was offered to me [by the local spirit] Chigchar Marpo.”

They asked him where this place was located and he answered, “From Chö Samdong there are thirteen waterfalls and you will find it there.” Once they arrived at Senmo Kongma, they thought they had reached the place and spent one night there. Early in the morning, they saw a greenish lady riding a mule. They followed her and she absorbed into a rock. After a while, a red child appeared and said, “The way to your place is up there,” and took Drogön Sönam Gyältsen by his cloth and showed him the way. Drogön said, “I can go, but what about the yaks?” The red boy showed him a lower path where the yaks could have gone. Finally, they reached their destination, and since then, many practitioners have come to live and meditate there, and some meditation sites like Densa Pangmo, Uri Pangmo, Gö Pangmo, etc., were founded.

Some time later, the Phagmo Lhakhang was founded by Kunkhyen Ngawang Norbu. According to the prophecy of the dakinis, he said, “When I was in U-Tsang, the dakinis came to invite me to Tsari, where they said I could benefit sentient beings. I didn’t think that was an important omen, but anyhow I came and founded this Vajravarahi Temple. Here I saw and heard the dakinis singing and dancing, and I was filled with a special bliss. I am indeed very fortunate!”

Once the temple was completed, dakinis came from everywhere and declared, “In this world, very happy and fortunate times will come!” Furthermore Buddha Vajrayogini together with the assembly of wisdom dakinis asked Kunkhyen Ngawang Norbu to compose an extensive commentary on the *The Three Aspects of the Oral Transmission of the Dakini: The Wish-Fulfilling Gem*.¹⁵ She also appointed him as the lord of the teachings. Since the holy objects in this temple are all very precious and full of blessings, whoever does circumambulation and other spiritual practices here will be able to accomplish all his/her spiritual goals.

On the East of Shelri Mountain is Jarung Khashor, on the South Khachö Ri, on the West Riwo Bigje and on the North Päl Ridum Chenpo. Those mountains are called the Four Vajra Mountains. On the four directions flow the Four Rivers of Siddhis. There are four valleys: The Gönpo and Lhamo Rong Valley, the Öbar Rong Valley, the Taktshang Rong Valley, and the Domtshang Rong Valley. There are four passes: The Kyobchen Pass, the Shakam Pass, the Gayo Pass and the Shadü Pass. There are four caves: The Kyobchen Cave, the Öbar Cave, the Dorje Cave and the Migra Cave. There are four lakes where siddhis are obtained: the Potrang Yu Lake, the Öbar Lake, the Kyo-gmo Sindhura Lake and the Demchog Lake; four lakes where enlightened activities are obtained: the Drolma Latsho, the Chöjung Zangtsho, the Kunjung Sertsho and the Kala Dingtsho; four lakes that destroy obstacles: Mumen Thingtsho, Marnag Ragta, Mebartsho and Dügöntsho. All together there are twelve great lakes.

Furthermore, Guru Rinpoche talked about the thirty-two lakes accomplishing the extinguishing of karma, four lakes granting the swift-foot siddhi, and so on. Altogether, he talked about 21,000 lakes, and also there are 72,000 hidden lakes and 120 lakes where fortunate people can obtain siddhis. In each valley where water streams reside the dakinis of the five families who grant siddhis to the fortunate ones. So the pilgrims should know how to perform circumambulation in this special place. One should be motivated by the thought of renunciation, faith, compassion, and joyous effort, etc.

The omniscient master Rangjung Dorje said that when first coming here, one should motivate oneself in the following way:

I didn't come here in order to gain worldly advantages like profit, fame, food, and so on. I come here only to accomplish the pacification of the meditative stabilization. So throwing away worldly concern, I will do this pilgrimage only with patience and joyous effort.

So when facing the hardships of climbing mountains and fording big rivers, one should not focus on the difficulties, but should instead think: "People face many hardships for the sake of wealth and the like. I will purify with effort the obscurations for the benefit of all sentient beings!"

In this way one should rejoice. Also one should think, "Since I don't know whether the many people and animals are manifestations of the dakinis, I should generate pure vision and refrain from committing non-virtue."

Päl Khachö Wangpo said:

You should go do circumambulation with people who know well the borders of this holy place. Also, the pilgrims should be motivated by firm faith and aspiration. In particular, go do khora with respectful and faithful requests in order to receive the lama's blessings! Go do circumambulation and offer tsog in order to receive the dakini's siddhi! Go do circumambulation and offer tormas in order to receive the protectors' permission! Go do circumambulation with strong motivation in order for the khora to become purification of obscurations and accumulation of merits! Go do circumambulation and meditate on the generation stage together with the recitation of mantras in order to accomplish the four kinds of activities! Go do circumambulation and meditate on the samadhi free of conceptualizations in order to accomplish Mahamudra! Go do circumambulation observing the general advice concordant with Buddhism! Go do circumambulation with awareness of accomplishing the welfare of sentient beings in accordance with the Mahayana sutras! Go do circumambulation with the three kinds of consideration concordant with the secret mantra! Go do circumambulation

with the supreme experience in accordance with mahanuttara yoga tantra! Go do circumambulation and do prostrations to purify physical non-virtues! Go do circumambulation and do recitations to purify verbal non-virtues! Go do circumambulation with concentration without talking to purify mental non-virtues! Go do circumambulation and keep your vows and pledges in order for the circumambulation to become Dharma practice! Go do circumambulation with mindfulness and introspection and abandon non-spiritual activities!

Keep in mind all these instructions and put them in practice. In brief, if you go to khora and focus your physical, verbal, and mental activities respectively as deity, mantra, and the experience of great bliss and with unwavering faith and respect for the lamas and yidams, the following benefits will arise: The experiential realizations will increase; one will gain confidence of whatever spiritual activities one engages in; lamas and yidams will bestow blessings and siddhis; one will see the internal deities in the holy place; the dakinis will be pleased and will protect; temporary sickness, harmful spirits, sins and obscurations will be pacified; life and merits will increase. In brief, there will be great benefits both for this and future lives.,

Above Chigchar, following the road one can see a self-originated image of the Great Compassionate Buddha on a rock. There is also a water spring and its water is said to be blessed. If one takes a bath in it, sickness and interference will be dispelled and one's wisdom will increase.

Keep going and one will reach Chagbel Valley. This is the same place where Tsangpa Gyare subdued the huge frog that absorbed into a rock. Keep going and one will reach Silwa Tshäl. Here, the dakinis welcomed the arrival of Drikung Kyobpa. Going upwards, one reaches the place where Drikung Kyobpa subdued the spirits that emanated as innumerable female secret organs. Here, there is also a bathing pond of the dakinis. One should take a bath here. Above that is the La-wapa's cave.

The Story of This Cave

The great yogi Lawapa had a relative. One day, he told Lawapa he wanted to go to the Heruka holy place in Odiyana. Lawapa answered that there was an even holier place in the North, in the barbarian land of Tibet, and that he should go there. So the relative went, but he could not find it and went back. Lawapa then accompanied him. They first reached Chigchar and stayed there. They stayed at the Khachö Ri Dorje Phug.

Then one day, Lawapa told his relative to go down to where there was a group of girls. He asked his relative to bring up the girl who was in the middle of that group. He went down reciting mantras and holding incense. He met a group of twenty-one girls. He took the girl in the middle and went back. Just after that, somehow he got distracted and the girl disappeared. In his hand, one radish was left. He thought that same girl had turned into that radish and related the event to Lawapa. He instructed his relative to wash it, cut it, and cook it. Lawapa and his pet dog ate a bowl of it while the relative did not, since he thought it was that girl's flesh. Lawapa and the dog flew on the top of the Khachö Hill, and from there they reached the Dakini Pure Land. The relative was left behind and made supplications to Lawapa. The Master went back and gave the relative a piece of his skin on which the sixty-two deities of the Heruka mandala abide. He made the prophecy that in the future, the relative would attain the extraordinary siddhi, and then disappeared. The relative went back to India, where eventually he attained the siddhis. Since then the cave is called the Lawa Phug.

Going horizontally from there, one reaches Dorje Yu Drönma, a holy cave that had been subdued by Tsangpa Gyare. She is the great protector of the Kagyu lineage. When Kungyen Ngawang Norbu arrived there, she went to receive him in person at Chö Samdong. When Gyälwang Pagsam Wanpo went for circumambulating, his attendants saw three girls joining in the tsog ceremony, so they offered them a ring. After that, the girls disappeared. In this place, it would be good to offer tormas and tsog.

Going horizontally, one can see Dügön lake. Yogis saw this lake as the mandala of the protector Gönpo. In this area, there is also

the Yudön Lake. Below the Drolma La, there is a depression where the Drolma La Lake is located. Many yogis saw it as the mandala of Buddha Tara. Kunkhyen saw the mountain behind it as the Twenty-One Taras. When Gyälwang Pagsam Wangpo arrived there, he saw a lotus flower in the middle of the lake, and it was marked by a letter TAM in Lentza script. On the mountain around the lake, he saw Guru Rinpoche with the two dakinis, and on another boulder, he saw Maitreya Buddha and the Sixteen Arhats.

Keep going and one reaches a place where the Chakrasamvara Lake is located. It's said that in the upper part the Chakrasamvara mandala is located, while on the lower part, the mandala of the Buddha in union with consort is located. Behind the Drolma Pass, there is a peak that Kungha Päljor saw as Buddha Maitreya and Amitayus. He also saw the peak on the left of the Drolma pass as Vajravarahi and Pälden Lhamo, and two rocks facing each other as Chakrasamvara in union with his consort.

Going down after climbing the pass, one reaches Mipag Gönpö Rong where there is a self-originated Bird-Faced Protector on a rock. Water flows on top of it like the cloth hanging and covering the thangkas. At Lhamo Rong, there is an image of the goddess Chandika covered by running water. Around there are also the Immortal Waters, and if one keeps going, one can see a lake called the Mumen Thingtsho, considered as the mandala of Pälden Lhamo. In the past, many yogis saw Pälden Lhamo directly here. It's a very sensitive spot, and one should be careful how one behaves, as well as make offerings like tsog and khata and so on.

Keep going, and one can see the Jarong Khashor Stupa mountain, the Chöjung Zangtsho, the dakini's residence called Assembly Hall of the Dakinis, many other holy images, places, and so on.

Between Mipag Gönpö Rong and Dry Meat Pass,¹⁶ there is a lake seen as the Chenrezig Palace by many yogis. Above the Dry Meat Pass, on the rock, there is the image of many scriptural texts and a self-originated image of the Bird-Faced Protector. This is called Dry Meat Pass, since it's said that if one offers dry meat here, this protector will come to eat it. Below this pass, there is a ground with a white stone called Kardog Thang. It is said that when Tsangpa Gyare met

Nyö, Gar, and Chö here, they decided to offer tsog. Tsangpa Gyare went ahead. Here he saw many dakinis, and he asked them to give him substances for the tsog ceremony. He got plenty of them, such as butter and so on. He was joined by his friends, and together they offered an extensive tsog. This white stone is considered their leftover tsog. It's good to offer tsog here.

Going down, one reaches Öbar Phugmo Che, considered the dakini's tsog hall. In the East, there are two places called Öbar Tshäl and Tagma Pass. One is supposed to generate strong prayers of aspiration, since this place is considered naturally endowed with the quality of making any project successful. After that one reaches Confession and Purification¹⁷ Pass, where one should do purification practices of one's sins. After that, one reaches the Dakas and Dakinis Passes. Keep going and one reaches an area with many ponds like the Protector of the Three Families' Pond, the Tramo Zigtsho, and so on.

From the East of the Shel Ri Mountain, streams flow toward the Mipag Gönpo Rong Valley. From the South, streams flow toward the Öbar Rong Valley. From the West, streams flow toward Tagtshang Rong Valley and from the North towards the Domtshang Rong Valley.

Keep going and going, and one reaches Shibmo Trag Thrig ground and Red and Black Blood¹⁸ Pond. The story says that when Tsangpa Gyare and his friends arrived here in the middle of the day, it got dark and stars appeared in the sky, so Nyö, Gar, and Chö thought they could not go ahead and went back. Tsangpa Gyare, due to the power of his realizations, was not scared at those miracles and went ahead across Red and Black Blood Pond. There the Goddess Ekajati appeared with her entourage and promised to Tsangpa Gyare that she would not harm again in the future the Drukpa Kagyu practitioners. It's said that when pure Drukpa Kagyu practitioners arrive here, even if it is raining, suddenly a very hot sun shines here. Also, the tides of the Marnag Ragta show the flourishing and decline of the Drukpa Kagyu's teachings. This pond is also known as the Drukpa La Tsho. Make extensive offerings here, keep the area clean, and watch your behavior.

There is a clear self-originated image of Pälden Lhamo on a rock at the Shibmo Trag Thrig Ground. Going upwards, on the way one

can see the Dorje of the Method Hill, the Bell of the Wisdom Hill, the Middle Way of the Union Hill, and the Pure Dakini Land Hill.¹⁹

The Dharma king Songtsen Gampo said that the Thab Dorje Ri is the place where one should meditate on the completion stage of tantra. There is a special stone here that was brought here from the Manjushri Five Peaks in China.²⁰ If anyone gets this stone under one's feet, he/she will be able to reach Bodhgaya immediately and without obstacles. There is very clean clear water, and if anyone drinks just a mouthful of it, one will attain the vajra body and the state of immortality.

The Sherab Drillbu Ri is the place where one should meditate on the generation stage of tantra. Many extraordinary events happen here such as hearing dakinis' songs, the falling of nectar, grease coming out of the soil, water being nutritious, and a stream of sindhura, like the red and white bodhichitta coming from the vagina of the dakinis.

The Zungjug Uma Ri is the place where one should meditate on Mahamudra, the concentration of the union of generation and completion stages. This will make one achieve the rainbow body automatically.

The Dagpa Khachö Ri is the place from where Lawapa left for the Dakini's Pure Land. On the side of a hill, there is a pond called Kagyu Latsho, since one may see the Kagyu masters in it. On the top of a hill, there is a stone similar to a throne. I heard that on that throne, the Bodhisattva Chöphag gave teachings to dakas and dakinis. One should rejoice remembering all these qualities as well as generate strong respect and faith.

*Palace of the Turquoise Lake*²¹

It's the residence mandala of Chakrasamvara. When Tsangpa Gyare came here, he directly saw the mandala and entered it. There he saw all the deities, and Buddha Chakrasamvara proclaimed the prophecy that in the future, Tsangpa Gyare would attain the state of enlightenment as Buddha Möpa Namrang Dze. Also, Vajravarahi prophesied that Buddha's teachings would spread to a distance of eighteen days of a vulture's flight. At that time, Tsanga Gyare also made a prophecy that in the future, Jegö Tshangpa would come here. He has already attained the tenth ground.

On the top of a nearby mountain there is a self-originated temple of the dakinis called the Dakini Stone Temple,²² where there is a self-originated letter AH. On the slopes of the mountains around the lake, there are some caves called Namkha Phug, Tingdzin Phug, Götshang Phug, and so on. While Tsangpa Gyare was meditating in the Namkha Phug cave, the Crow-Faced Dakini came to visit and asked him what kind of siddhis he was looking for. Tsangpa Gyare answered that he didn't want common siddhis, but the extraordinary ones, so the dakini offered him some gold, turquoise, and so on to offer to the main deities of the mandala, Chakrasamvara and his consort. After that, he saw the deities directly and received the prophecy that he would attain the extraordinary siddhis.

In one of his spiritual songs, Tsangpa Gyare said that, "When I was meditating in Tsari, I saw many deities like I was meeting real people. Also I could have attained common siddhis if I wanted, but I am a yogi who is looking for the extraordinary siddhis."

Supreme excellent yogis see Tsari and in particular this and other lakes and mountains as the mandala of the deities. Medium excellent yogis see the mandala deities on the lotus in the middle of the lake that appears as a reflection on the water surface. The least excellent yogis see rainbows, deities' hand implements, self-originated letters, and different colorful lights. People like us don't have the good fortune to see all of this, but if we generate strong prayers of aspiration and requests, we will still attain siddhis.

How to Perform Offerings to the Lake and Make Visualization

Visualize that in the center of a rainbow's light, there is the square celestial mansion with four doors, adorned with many precious jewels, and complete with all the features. In the spacious center of it, on a lotus and sun seat is standing Chakrasamvara with his consort.

At his heart are the four heart dakinis, and around them the eight door and corner dakinis. Above the mandala are all the lamas of the Kagyu lineage, in the middle space are all the wrathful and peaceful yidams and bodhisattvas, and below are all the protectors.

Make offerings by visualizing external substances like flowers, incense, and so on, and internal offerings of the five meats and five nectars. Also generate strong prayers for one's own and others' welfare.

Coming back, one meets the Sindhura Lake. It is said that the upper part of the lake is the Amitayus mandala and the lower part is Guhyasamaja mandala. So one should do prostrations and offerings with clear visualization. Above these, there is a cave called the Blindfold Cave,²³ since a dakini offered Tsangpa Gyare a blindfold. Going up, one can meet the Gyare Narrow Path. There is a rock with a hole made by his hand. In one spiritual song, he said, "I came to Tsari in accordance with my lama's prophecy. I could get through this very narrow path. I realized with certainty samsara and nirvana, so I am the lord of both of them."

Keep going and one reaches Yishin Gang. Nowadays it's called the Horse Race Ground.²⁴ This is the place where Tsangpa Gyare danced and sang in ecstasy, "I am very happy since my wish has been fulfilled!" since he was filled with joy for the vision of the celestial mansion where the dakini resides, as well as the self-originated stupa, Dagpa Shelri.

Keep going down and one can reach a place where Tsangpa Gyare, Nyo, Gar, and Chö together with dakinis offered a tsog. It's said that there used to be a dakini container for tsog, a throne, and Tsangpa Gyare's footprint. This place is located on the Western side of Dagpa Shelri. Here one should offer tsog and recollect all the good qualities of Dagpa Shelri.

Keep going and after Shatü La going upwards, one reaches a depression where there is a pond considered the residence of Namgyälma Karmo and her retinue of deities. This pond has a conch shape, and the mud around it has a medicinal fragrance. Above it on the slope of the mountain, there is a cave of Drogön Dungshtsho Repa. On the rocks around the pond, there are self-originated images of the eight auspicious signs. Also, in the area the peaks look like stupas, deities, and so on. This is in the upper part of Dagpa Shelri. When the top of Dagpa Shelri is not covered by clouds, one may see all this. Make offerings and prayers with a lot of effort.

After the Kyobchen Pass, one will reach Chikchar. If one goes down from the Shatü La, one will reach Domtshang Rong Valley. It's a valley where many dakinis come and go. Going up from here, one reaches Chagthag Thrang.

While performing the pilgrimage, one should be mindful of all the extraordinary good qualities of Tsaritra and respectfully make circumambulation and offerings, perform purification practices, and generate faith. Again at the beginning, one should generate a strong motivation like the wish to purify negativity, accumulate merits, generate bodhi-chitta, and then one should keep going with joyous effort. One should start the circuit at Pölung Chöchung Chenpo. Once one arrives at Chikchar and other sacred places, one should particularly remember to be in the mandala. Climbing the four passes, descending the four valleys, and while drinking from the four lakes and other ponds, one should visualize receiving the four initiations inside the mandala.

In a pilgrimage text, Guru Rinpoche said:

Washing in the white water flowing from the East side of the self-originated stupa, Dagpa Shelri, you will purify physical misbehaviors and will receive the vase initiation. You will see the deity even without meditating. Drink and wash in the yellow water flowing from the South and you will purify the verbal misbehaviors and will receive the secret initiation. The deity will proclaim the prophecy even without you reciting mantras. Wash in the red water flowing from West and you will purify mental misbehaviors and will receive the wisdom initiation. Even without meditation, the realization of Mahamudra will spontaneously arise in your mind. Wash in the blue water flowing from North and you will purify simultaneously the three doors' faults and will receive the precious word initiation.

In this way, Guru Rinpoche talked about the amazing good qualities of this holy place.

Gyälwa Rangjung Dorje said that Tsari is the main one of the twenty-four holy places, and it's also the celestial mansion of Chakrasamvara, so if one performs the Tsaritra circuit with faith, one will be reborn in the pure realm of Dewachen, in front of Buddha Amitabha.

Karmapa Chödrag Gyatso said that whoever moves even just one step in order to do circumambulation will purify obscurations and obstacles and will attain siddhis. So if one comes to this pilgrimage place with faith and keeps pure his/her pledges, properly abandoning all wrong views, one will see all the unfavorable circumstances vanish and all the favorable circumstances gather.

Notes:

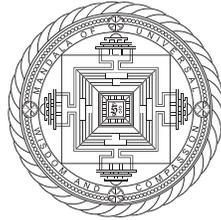
1. Tib: *Rigpa Gyatso*.
2. Tsog hall: the place where the tsog offering ritual is performed and enjoyed.
3. Tib: *Sangwa Dagpa Shel gyi Gang Ri*.
4. The dakini's mark resembles the female genitalia.
5. Tib: *Dorje Rawa*.
6. Tib: *Pö Do Tshen Chan*.
7. Gampopa.
8. Gönpö Tri Gugchen.
9. An Indian metallic compound.
10. Drukpa Rinpoche Tshangpa Gyare (1161-1211) was the most important disciple of Ling Repa and is the founder of the Drukpa Kagyu school. He received the Six Yogas of Naropa's teachings and others from Ling Repa.
11. Ling Repa (1128-1188) had a special vision of a lady giving him the oral transmission of sutras and tantras, and since then, he understood all the Buddhist teachings and he knew spontaneously the whole Kangyur by heart.
12. Drikung Kyobpa (1143-1217) founded the Drikung Thil monastery and thus the Drikung Kagyu lineage.
13. The Tibetan word for frog is *belpa*. Thus the name of this place is taken from the event described.
14. Tib: *Khadro Dö Nyingphug*.
15. Tib: *Khadro Nyengyu Yishin Norbu Namsum*.
16. Tib: *Shakam La*.
17. Tib: *Thol Shag*.
18. Tib: *Marnag Ragta*.
19. The names of these hills in Tibetan are, respectively, *Thab Dorje Ri*, *Sherab Drilbu Ri*, *Zungjug Uma Ri*, and *Dagpa Khachö Ri*.
20. Wutaishan.
21. Tib: *Potrang Yutsho*.
22. Tib: *Khadro Dö Lhakhang*.
23. Tib: *Migra Phug*.
24. Tib: *Tagyug Thang*.

Colophon:

This text had no colophon or information about the author. It is possibly by Chökyi Lodrö, the 34th Holder of the Drikung Throne, otherwise known as Könchog Tenzin Chökyi Lodrö, but it is not certain.

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