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Isabelle Charleux

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# Online Appendices to the book *Nomads on Pilgrimage. Mongols on Wutaishan (China), 1800-1940*

Isabelle Charleux (CNRS – GSRL)

This document draws together materials from a wide range of sources and serves as an appendix to the book *Nomads on Pilgrimage: Mongols on Wutaishan (China), 1800-1940*, Leiden, Boston, Köln: Brill, 2015 (Brill’s Inner Asian Library, 33).

The online appendices include:

- a list of steles presented by monastery in chronological order, including for each of them the name and origin of the main donor, the date and the amount of the donation, and a summary of the text for the most important donations (Appendix A2). Synthetic tables give an overview of this corpus of stone inscriptions (Appendix A1), and six examples of paper certificates recording donations are presented (Appendix A3);
- a catalogue of the main monasteries and numinous sites visited by Mongol pilgrims with their different names, localization, legends, notes on their history (focusing on the Qing and Republican periods), main features, present state, sources (including stone inscriptions) and photographs (Appendix B);
- a list of the main travelers to Wutaishan who left records in the Qing and Republican periods, along with a summary of seven Mongolian, Chinese and Japanese accounts (Appendix C);
- a list of Mongolian gazetteers and guidebooks on Wutaishan, with a summary of two of them (Appendix D);
- two praise prayers to Wutaishan (Appendix E);
- the transcription of the text of a booklet in accordion form entitled “Great Enterprise of Restoration of the Main Assembly Hall of Ganjuur sūme on Wutaishan,” written by the abbot of this monastery to request from Mongols the exorbitant sum of fifty thousand taels to repair the monastery, dated 1919. The forty-nine pages following the introductory text, destined to receive the names of donors, were left blank.
- a transcription and a translation of the Mongolian texts of the 1846 Cifusi Map (Appendix G);
- some notes on and photographs of contemporary Mongol pilgrimages (Appendix H);
- a list of the twenty-three *jasag lamas* of Wutaishan (Appendix I);
- and a list of references cited throughout.

While the book uses phonetic transcriptions of Mongolian and Tibetan terms and names, these appendices dealing with sources use transliterations.

Dates of the Chinese lunar calendar are given as follow: 2/IV is the second day of the fourth lunar month.

## Table of Contents

<b>Appendix A: Stone Inscriptions and Certificates of Donation</b> .....	5
- Appendix A1: Synthetic Tables.....	5
- Appendix A2: List of the Mongolian Stone Inscriptions per monastery.....	8
. Tayuansi.....	8
. Luohousi.....	13
. Shifangtang (Guangrensi).....	16
. Cifusi.....	21
. Zhenhaisi.....	22
. Xiantongsi.....	22
. Pusading.....	23
. Yuanzhaosi.....	24
. Baohuasi.....	25
. Dailuoding.....	25
. Shancaidong.....	25
. Shouningsi.....	26
. Shuxiangsi.....	28
- Appendix A3: Certificates of Donation.....	29
 <b>Appendix B: Monasteries and Numinous Sites Visited by Mongol Pilgrims</b> .....	 30
- Lingjiu Peak 靈鷲峰頂.....	31
. Tayuansi 塔院寺 (Stūpa Cloister Monastery).....	31
. Xiantongsi 顯通寺 (Clear Understanding Monastery).....	36
. Luohousi 羅睺寺 (Rāhu[la] Monastery).....	40
. Yuanzhaosi 圓照寺 (Perfect Radiance Monastery).....	44
. Pusading 菩薩頂 (Bodhisattva Peak or Bodhisattva's <i>Uṣṇīṣa</i> ).....	46
. Shifangtang 十方堂 (Ten Direction Hall).....	51
. Wanfoge 萬佛閣 (Ten Thousand Buddha Pavilion).....	53
. Guangzongsi 廣宗寺 (Ancestor Honor Monastery).....	55
- Around Lingjiu Peak.....	58
. Shuxiangsi 殊像寺 (Mañjuśrī Image Monastery) or 殊祥寺 (Mañjuśrī Auspicious Monastery).....	58
. Fanxianshan 梵仙山 (Brahman Immortal Mountain).....	61
. Lingfengsi 靈峰寺 (Numinous Peak Monastery).....	63
. Wenshusi 文殊寺 (Mañjuśrī Monastery).....	63
. Puhuasi 普化寺 (Universal Transformation/Conversion Monastery)....	64
. Shancaidong 善財洞 (Sudhana Cave).....	65
. Dailuoding 黛螺頂 (Black Conch Peak).....	68
. Santasi 三塔寺 (Three Stūpa Monastery).....	70
. Sanquansi 三泉寺 (Three Spring Monastery).....	71
. Shouningsi 壽寧寺 (Everlasting Tranquility Monastery).....	73
. Cifusi 慈福寺 (Merciful Blessings Monastery).....	75
- South and southwest of Taihuai.....	78
. Qixiansi 棲賢寺 (Respite of the Worthy Monastery).....	78
. Nanshansi 南山寺 (Southern Mountain Monastery).....	78
. Guanyindong 觀音洞 (Avalokiteśvara Cave).....	80
. Wenshudong 文殊洞 (Mañjuśrī Cave).....	82

. Tiewasi 鐵瓦寺 (Iron Tile Monastery).....	83
. Wanfodong 萬佛洞 (Ten Thousand Buddha Cave).....	83
. Zhenhaisi 鎮海寺 (Subduing the Ocean Monastery).....	74
. Mingyuechi 明月池 (Bright Moon Pool).....	86
. Puansi 普安寺/ 普庵寺 (Universal Peace/Hermitage Monastery).....	88
. Baiyunsu 白雲寺 (White Cloud Monastery).....	89
. Fomudong 佛母洞 (Mother of Buddha Cave).....	90
. Jingsi 金閣寺 (Golden Pavilion Monastery).....	92
. Qingliangsi 清涼寺, Qingliangshisi 清涼石寺 (Clear and Cool Monastery/Stone Monastery) .....	93
- North and Northwest of Taihuai.....	94
. Guanghuasi 廣化寺 (Vast Compassion Monastery).....	94
. Pushousi 普壽寺 (Universal Longevity Monastery).....	95
. Qifosi 七佛寺 (Seven Buddhas [of the Past] Monastery).....	96
. Jifusi 集福寺 (Accumulated Blessings Monastery).....	97
. Bishansi 碧山寺 (Azured Mountain Monastery).....	99
. Puensi 普恩寺 (Universal Benefaction Monastery).....	101
. Baohuasi 寶華寺 (Precious Flower Monastery).....	102
. Jingangku 金剛窟 (Vajra Cave).....	104
. Puleyuan 普樂院 (Universal Joy Cloister).....	107
. Wulangmiao 五郎廟 (Wulang Temple) .....	109
- Towards the terraces.....	111
. Eastern Terrace, Dongtai 東臺.....	111
. Northern Terrace, Beitai 北臺.....	115
. Central Terrace, Zhongtai 中臺.....	117
. Western Terrace, Xitai 西臺.....	120
. Southern Terrace, Nantai 南臺.....	122
. Yuhuachi 玉花池 (Jade Flower Pool) .....	125
. Zaoyuchi 澡浴池 (Bathing Pool) .....	126
. Qingliangqiao 清涼橋 (Clear and Cool Bridge) .....	128
. Fenglinsi 楓林寺 (Maple Tree Grove Monastery).....	129
. Longquansi 龍泉寺 (Dragon Spring Monastery).....	130
. Zhulinsi 竹林寺 (Bamboo Grove Monastery).....	132
. Shiziwo 獅子窩 (Lions' Lair).....	132
. Jindengsi 金燈寺 (Golden Lantern Monastery).....	133
- Outside the terraces.....	134
. Tailusi 台麓寺 (Terrace Foothill Monastery) .....	134
. Yongquansi 湧泉寺 (Monastery of the Spring that Gushes Out).....	135
. Gufosi 古佛寺 (Old Buddha Monastery).....	135
. Mimoyan 秘魔岩.....	136

<b>Appendix C: Main Travelers to Wutaishan Who Left Records in the Qing and Republican Periods.....</b>	<b>138</b>
---	------------

<b>Appendix D: Mongolian Gazetteers and Guidebooks on Wutaishan.....</b>	<b>144</b>
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<b>Appendix E: Two Praise Prayers to Wutaishan.....</b>	<b>149</b>
- A Prayer from Ordos: “U-tai-yin maytayal orusiba”.....	149

- A Praise Prayer from Shili-yin Gool: “Utai sang-un mani”.....	150
<b>Appendix F:</b> “Uta-yin γanjuur sūme-ece buyan üildeküi dour olyaqu temdeg bicig”..	151
<b>Appendix G:</b> Mongolian Inscriptions of the 1846 Cifusi Map.....	152
<b>Appendix H:</b> Contemporary Mongol Pilgrimages: Essential Things to Do and See...	155
<b>Appendix I:</b> List of the <i>Jasag Lamas</i> of Wutaishan.....	162
<b>List of References</b> .....	163

## Appendix A: Stone Inscriptions and Certificates of Donation

The corpus of stone inscriptions is arranged in chronological order for each monastery. The following system is used to label the different types of stone inscriptions:

- A: Large stone inscription;
- B: Small or medium-sized steles often carved on a poor-quality white stone;
- C: Stone inscription embedded in a wall

### Appendix A1: Synthetic Tables

**Table A: Status and genre of the pilgrims according to the stone inscriptions of Tayuansi, Luohousi and Shifangtang <sup>a</sup>**

	Main donor	Other donors	Total	Percentage
Ranks in the Manchu hierarchy ( <i>vang...</i> )	20	6	26	2.3%
Civil and military functions	42	24	66	5.8%
<i>Noyan, efü, tayiji</i>	8	24	32	2.8%
Males in a family (son, brother, etc.)	-	120	120	10,6%
<i>Cibayanca</i>	1	42	43	3.8%
Other women donors (sister, mother, etc.)	7	242	249	21.9%
Commoners ( <i>arad</i> )	4	1	5	0.4%
<i>Šabi</i>	4	14	18	1.6%
Name only	79 <sup>b</sup>	497 <sup>b</sup>	576	50.8%
<b>Total laypersons</b>	<b>165</b>	<b>970</b>	<b>1,134</b>	<b>100</b>
Monks' appellations and titles				
- <i>qubilyan</i>	8	6	14	5.4%
- <i>toyin</i>	16	16	32	12.4%
- <i>quvaray</i>	6	22	28	10.8%
- other	7	17	24	9.3%
Monks' ranks				
- <i>gelüing</i>	31	53	84	32.4%
- <i>gecül</i>	8	17	25	9.7%
Buddhist degrees	4	8	12	4.6%
Functions in a monastery				
- <i>da lama</i>	5	-	5	1.9%
- <i>demci</i>	15	2	17	6.6%
- other	7	11	18	6.9%
<b>Total monks</b>	<b>107</b>	<b>152</b>	<b>259</b>	<b>100</b>

<sup>a</sup> The names of the other donors are from a sample of 47 steles of Tayuansi, 24 steles of Luohousi, and 164 steles of Shifangtang.

<sup>b</sup> This is an approximation because when they are not separated by a punctuation mark, it is sometimes difficult to know if a name is composed of one or two words.

**Table B: Sixteen donations above 1,000 taels or silver dollars, in chronological order**

Stele	Origin of donor	Name of donor (where given)	Date of stele	Monastery	Amount of donation
LH1	Höhhot	First Caqar diyanci	1658	Luohousi and other monasteries	<b>30,000 taels</b>
SN2	Various (see Appendix A2, “Shouningsi”)		1774	Shouningsi	1,452 taels
TY3	Sünid Right	<i>vang</i> Namjilvangcuy	1869-87	Tayuansi	<b>12,200 taels</b>
TY9	Qalqa Sayin noyan qan	<i>qubilyan</i> Longdanjamsu	1894	Tayuansi	1,800 taels
SF57	Sünid Left	<i>šanxadba</i> Baldan	1896	Shifangtang	1,100 taels
SCD1	Qalqa Tüsiyetü qan	<i>jasay törü-yin giyün vang</i> Anangdavacir	1907	Shancaidong	<b>10,000 taels</b>
TY40	Qalqa Secen qan	<i>gelüing</i> Dampil, Secen vang	1915	Tayuansi	5,700 taels
XT2	Abayanar	Tümenbayar	1923	Xiantongsi	1,220 taels
TY52	Qalqa Mergen vang	<i>boyda qutuytu gegen</i>	1926	Tayuansi	5,000 taels
TY55	Üjümücin Left	<i>erdeni giyün vang</i> Minjuurdorji	1932	Tayuansi	1,256 silver dollars
TY56	Sünid Left	<i>jasay qošui cin vang</i> Rincinvangdun	1934	Tayuansi	1,046 silver dollars
CF6	Üjümücin Right	<i>jasay qošui secen cin vang</i> Sonumrubdan	1935	Cifusi	2,515 silver dollars
PSD1	Abaya	<i>qošui cin vang</i> Yangsang	1936	Pusading	<b>8,800 taels</b>
XT4			1939	Xiantongsi	1,000 silver dollars
TY61	Abaya	<i>beyile yeke</i> Jalzungyan	<i>illegible</i>	Tayuansi	1,000 taels
LH46	-	-	<i>illegible</i>	Luohousi	more than 2,000 taels

**Table C: Amount of Mongol donations in currency to Wutaishan monasteries**

according to 246 stone inscriptions that provide the information (i.e., 72% of the total). This table mostly aims at comparing the three monasteries that received the most donations; of course, it does not take inflation into account.

	Tayuansi	Luohousi	Shifangtang	Other monasteries
Number and date of steles studied	53 (/61 in total)	28 (/47 in total)	165 (/182 in total)	13 (/49 in total)
Total of taels offered	31,061 taels	4,366 taels <sup>a</sup>	15,674 taels	24,361 taels
Total silver dollars offered (after 1911)	2,302 silver dollars	160 silver dollars	360 silver dollars	3,515 silver dollars
<i>Tögürig</i> (after 1925)			200 <i>tögürig</i>	

<sup>a</sup> This table does not include the donation of 30,000 taels (LH1, 1658) that was distributed to restore Luohousi plus four other monasteries, as well as bridges and roads. Although the Caqar diyanci (d. 1671)’s project of restoring monasteries at Wutaishan was approved by an imperial decree, the stele and his biography do not say that the money was granted by the emperor, and thus we can assume that he gathered Mongols’ contributions.

**Table D: Percentage of donations from Qalqa Mongolia, Sili-yin γoul League and Dariyangya in three monasteries according to stone inscriptions**

Origin of donors	Tayuansi	Luohousi <sup>a</sup>	Shifangtang
Qalqa	46.2%	29.8%	7.1%
Sili-yin γoul League and Dariyangya	51.9%	35.6%	76.5% (Sünid: 63.5%)
Other regions	1.9%	34.6%	16.4%
Total	100%	100%	100%

<sup>a</sup> Without counting the 30,000 tael donation of LH1, 1658.

**Table E: Number of inscriptions by monastery correlated to the origin of the donors**

Origin of donors	Tayuansi	Luohousi	Shifangtang	Others	Total	Percentage
Sünid Left	9	1	102	-	112	<b>32.7%</b>
Sünid Right	1	13	18	-	32	<b>9.3%</b>
Other banners of Sili-yin γoul	8	1	8	5	23	6.7%
Dariyangya	1	5	9	1	16	4.7%
Caqar banners	1	9	18		28	<b>8.2%</b>
Baryu	0	2	9	6	17	4.9%
Qalqa Secen qan	6	2	12	2	22	6.4%
Qalqa Tüsiyetü qan	6	1	-	2	9	2.6%
Qalqa Jasaytu qan	3	1	-	1	5	1.5%
Qalqa Sayin noyan qan	2	-	-	-	2	0.6%
Qalqa Boyda-yin šabi	5	-	-	1	6	1.7%
Qalqa other	2	1	-	1	4	1.2%
Amdo		-	3	-	3	0.9%
Western Mongols	6	3	-	-	9	2.6%
Other <sup>a</sup>	7	3	2	6	17	4.9%
Illegible	4	5	1	28	38	11.1%
<b>Total</b>	<b>61</b>	<b>47</b>	<b>182</b>	<b>53</b>	<b>343</b>	100%

<sup>a</sup> Ordos (Ordos) banners, Dörben keüked, Höhhot, Kesigten, Ongniyud, Mongyuljin, Forlus, and Beijing, to name the most important.

## Appendix A2: List of the Mongolian Stone Inscriptions by Monastery

In the column ‘Ref.’ the numbers refer to the steles’ numbers in the *Catalogue of Ancient Mongolian Books and Documents of China* (1999). ‘I.C.’ indicates that I personally saw, copied and/or photographed the stele.

### Tayuansi

Location of the steles in this monastery:

- Eight steles on the side of the big prayer wheel at the four angles of the big *stūpa*;
- Two steles in niches of the *stūpa* (northern wall);
- Fifty steles embedded in the wall north of the *stūpa* (two are cut along a vertical axis; it may be the same stele);
- One stele at Mañjuśrī’s Hair Stūpa (TY57).

The *Catalogue of Ancient Mongolian Books and Documents of China* (1999) did not list the steles embedded in the wall north of the *stūpa* and the one near Mañjuśrī’s Hair Stūpa.



The ‘stele wall’ on the northern side of the Great White Stūpa, Tayuansi. © Isabelle Charleux, 2010

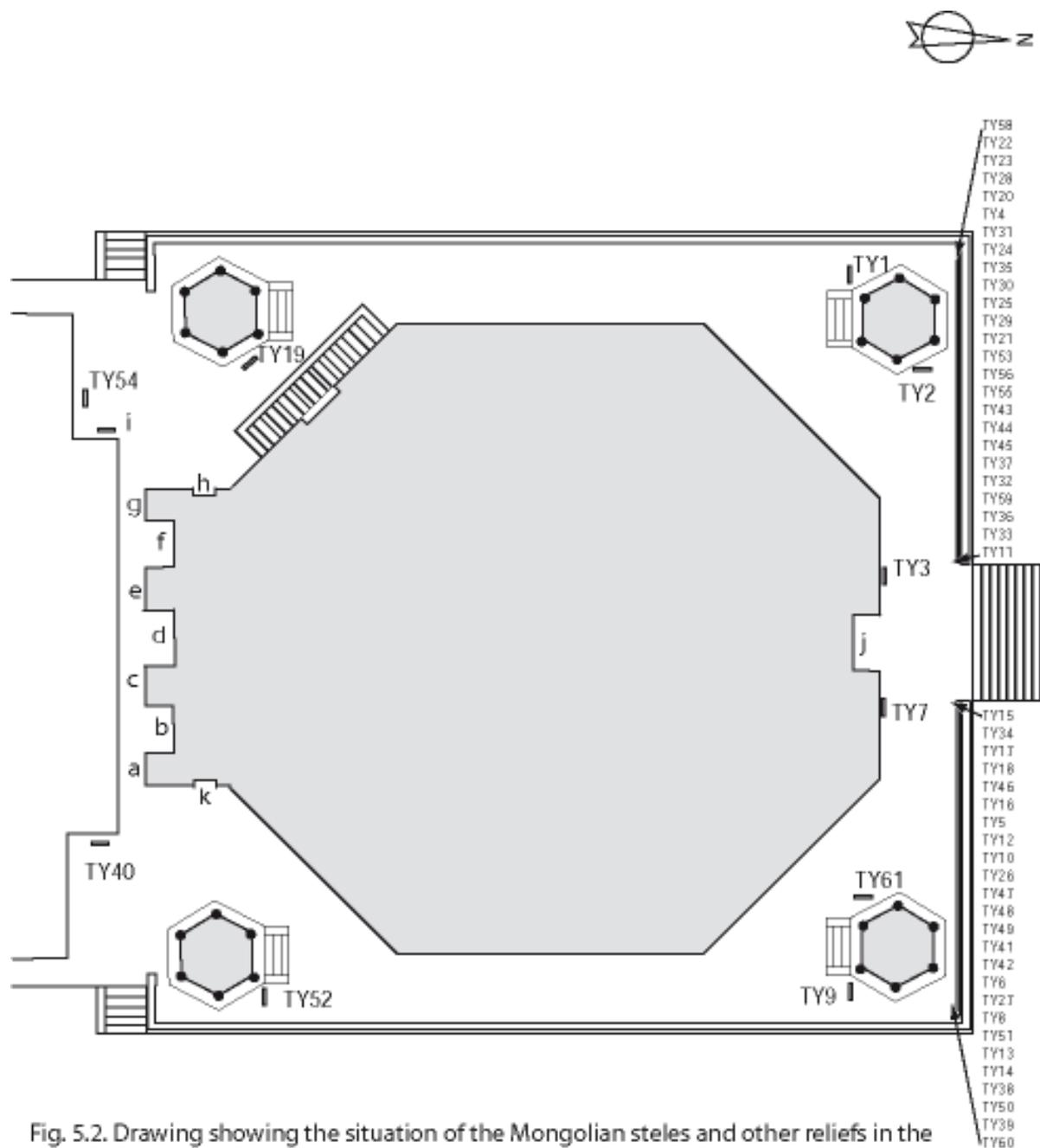


Fig. 5.2. Drawing showing the situation of the Mongolian steles and other reliefs in the Tayuansi (© I.C., 2010, based on the drawing of Tokiwa Daijō & Sekino Tadashi 1928: 10)

- a. Chinese inscription dated 1592, embedded in the wall; above is a relief of Vajrapāni
- b. Large niche ('cave') enshrining an imperial stele carved with the footprints of Śākyamuni, 1582. Above are small reliefs of the three bodhisattvas, Mañjuśrī in the center, surrounded by Avalokiteśvara and Samantabhadra
- c. Chinese inscriptions "Beitai Yedoufeng" and "Shelita," both dated 1592, embedded in the wall; above is a relief of Mañjuśrī brandishing his sword
- d. Large niche ('cave') enshrining a Burmese statue of Buddha; above is an inscription "Daci Yanshou Baota"
- e. Chinese inscription "Ti Da Tayuansi" dated 1590, embedded in the wall; above is a relief of four-armed Avalokiteśvara
- f. Large niche ('cave') enshrining a Chinese inscription "Chongxiu Wutaishan fo shelita beiji" dated 1664; above is a relief of a six-armed three-faced black deity
- g. Relief depicting Milarépa
- h. Stone relief of Maitreya
- i. Chinese stele "Gongde bei" dated 1934
- j. Statue of Weituo
- k. Relief of the Sandalwood Buddha

Ref.	Origin of donors (where given)	Name of main donor (where given)	Date	Amount of donation	Type of inscription	Ref.
TY1 <sup>a</sup>	Qalqa Secen qan	<i>jasay törü-yin giyün vang</i> Ildeng	1853	300 taels	B in poor condition, Mo., Ch.	12633, I.C.
TY2	Dörben keiked	Boйда gegen of Sira mören keyid	1865	100 taels	B	12634 I.C.
TY3 <sup>b</sup>	Sünid Right	<i>vang</i> Namjilvangcuγ	1869-87	10,000 +2,000 taels	A, Mo., Ch.	12635, I.C.
TY4	Qalqa Tüsiyetü qan	<i>gezül</i> Incindorji	1872	215 taels	C	I.C.
TY5	Abaya	<i>arad</i> Bürenbazar	1876	50 taels	C	I.C.
TY6	Boйда-yin šabi	<i>kiya</i> Duyar	1883	2 ingots, 7 taels	C	I.C.
TY7 <sup>c</sup>	Qalqa Jaya bandida qutuγtu-yin šabi	<i>darqan corji</i> Ǧalsangdondub	1887	500 taels, 4 camels, 1 yurt	A, Mo., Tib., Ch.	12636, I.C.
TY8	Caqar Darqad	<i>rabjamba</i> Corji	1888	20 taels + painting	C	I.C.
TY9 <sup>d</sup>	Qalqa Sayin noyan qan	<i>qubilyan</i> Longdanjamsu	1894	1,800 taels	B, Mo., Tib., Ch.	12637, I.C.
TY10	Qalqa Secen qan	<i>cibayangca</i> Lobsangnaran	1895	50 taels	C	I.C.
TY11	Boйда-yin šabi	<i>janggi</i> Cagzaran	1896	<i>illegible</i>	C	I.C.
TY12	Altai	<i>janggi</i> Günrig	1896	50 taels	C	I.C.
TY13	Sünid Left	Šinzen Šaydar	1896	58 taels	C	I.C.
TY14	Sünid Left	<i>kiya</i> Jelmi	1896	50 taels	C	I.C.
TY15	Qalqa Jasaytu qan	<i>illegible</i>	1897	150 taels	C	I.C.
TY16	Aduyucin sürüg	Norbu Sampil	1897	100 taels	C	I.C.
TY17	Qalqa Tüsiyetü qan Mergen vang	Kündü Danba	1898	100 taels	C	I.C.
TY18	Qalqa Tüsiyetü qan Dayicing jasay	<i>Geliing</i> . . .	1898	10+10+10+5 taels	C	I.C.
TY19	Abaya	Tübden	1899	200	B	I.C.
TY20	Qalqa Secen qan ayimay Secen vang	Yesidorji	1903	60 taels	C	I.C.
TY21	Boйда-yin šabi	Nimba	1903	150 taels	C	I.C.
TY22	Qalqa Tüsiyetü qan	Erdeni tayiji	1906	<i>illegible</i>	C	I.C.
TY23	Qalqa Tüsiyetü qan, Mergen vang	<i>jalan</i> Decin	1906	-	C	I.C.
TY24	Šabi of the Boйда Jebcündamba	Jayisang Namjil	1906	177+327 taels	C	I.C.
TY25	Dariyangya	Lubsanyongcuγ	1906	100 taels	C	I.C.
TY26	Qalqa Secen qan Secen vang	Lobsang qatun	1906	50 taels	C	I.C.
TY27	Qalqa Sayin noyan	Surajab	1906	50 taels	C	I.C.
TY28	Mongγuljin (Eastern Tümed)	<i>šabi</i> of Cayan diyanci-yin keyid, Ombu Sengge	1907	100 taels	C	I.C.
TY29	Sünid Left	Coytu	1907	55 taels	C	I.C.
TY30	Ordus Otuy	<i>geliing</i> Jabrul	1909	50 taels	C	I.C.
TY31	Qalqa Secen qan ayimay Secen vang	<i>geliing</i> Sungdui	1910	10 taels+1 horse	C	I.C.
TY32	Plain White Banner	Vangubuduji	1910	50 taels	C	I.C.
TY33	Dörbed (Western	<i>qubilyan</i> Idsiqorlu &	1910	50 taels	C	I.C.

	Mongols)	<i>jasay qoşui cin vang</i> Sodamjamsu				
TY34	Dörbed (Western Mongols)	<i>qubilyan</i> Idsiqorlu	1910	50+25 tael+1 horse	C	I.C.
TY35	Qobuy sayiri (Toryuud)	Ms. Aliman	1911	50 tael	C	I.C.
TY36	<i>illegible</i>	<i>geliing</i> Küntüsangbu	1911	50+50+100 tael	C	I.C.
TY37	Toryuud	<i>geliing</i> Jigmeddahr-a	1911	50 tael	C	I.C.
TY38	Old Toryuud Rear Banner	<i>geliing</i> Jigmenpaljir	1911	50 tael	C	I.C.
TY39	Töb <i>jasay</i>	<i>qaruul-un</i> Lubsangsereng	1911	50 tael	C	I.C.
TY40 <sup>e</sup>	Qalqa Secen qan	<i>dai blama</i> Ganjin [?] gegen, <i>geliing</i> Dampil, Secen vang	1915	5,700 tael	A, Mo., Tib.	12640, I.C.
TY41	Abayanar Left	Büdüdösen <i>qubilyan</i>	1922	15 tael+7 heads of cattle	C	I.C.
TY42	Sünid Left	<i>demci</i> Lunduy	1922	50+50+12 tael	C	I.C.
TY43	Qalqa <i>Jasaytu</i> qan Dayicing vang	<i>demci</i> Lhsurun	1923	79,2 tael	C	I.C.
TY44	Abaya beyile	Möngsidrai	1923	75 tael	C	I.C.
TY45	Qalqa <i>Jasaytu</i> qan Dayicing vang	<i>tayiji</i> Duraljayab	1923	50 tael	C	I.C.
TY46	Abayanar <i>jasay</i> beyile	Queen Mandaraba	1923	940 tael	C	I.C.
TY47	Sünid Left	<i>geliing</i> Sülel	1923	50 tael	C	I.C.
TY48	Sünid Left	<i>illegible</i>	1923	-	C, <i>illegible</i>	I.C.
TY49	Sünid Left	Gürüm-yin süme	1923	50 tael	C	I.C.
TY50	Sünid Left	Jigmed	1923	<i>illegible</i>	C	I.C.
TY51	Boйда-yin şabi & Mergen vang	Baljinimal & Queen Cimedrasan	1924	52 tael	C	I.C.
TY52	Qalqa Mergen vang	Boйда qutuytu gegen	1926	5,000 tael	B	12638, I.C.
TY53	Yeke küriye	Гомбу	1928	500 tael	C	I.C.
TY54		<i>illegible</i>	1930	<i>illegible</i>	B	12641
TY55	Üjümücin Left	<i>erdeni giyün vang</i> Minjuurdorji	1932	1,000+70+10+? +100+76 silver dollars	C	I.C.
TY56	Sünid Left	<i>jasay qoşui cin vang</i> Rincinvangdun	1934	1,000+46 silver dollars + <i>mani</i> offerings	C	I.C.
TY57	<i>illegible</i>	<i>illegible</i>	Republican period	<i>illegible</i>	B, Ch., Mo. at the back	I.C.
TY58	Ordus <i>Jasay</i>	Isidorji	no date	<i>illegible</i>	C, fragmentary	I.C.
TY59	<i>illegible</i>	<i>cabyanca</i> Lubsangma	no date	52+2+5+1+2+60 tael	C	I.C.
TY60	<i>illegible</i>	<i>illegible</i>	no date	<i>illegible</i>	C, stele cut	I.C.
TY61	Abaya	<i>beyile</i> yeke Jalzungyan	<i>Illeg.</i>	1,000 tael	B	12639, I.C.

<sup>a</sup> The *Catalogue of Ancient Mongolian Books and Documents of China* (1999) makes a mistake in dating this stele Xuantong 2 (1852). The Chinese text is reproduced in Bei Xin 1996: 39: “Junwang bushi gongdebei” 郡王布施功德碑.

<sup>b</sup> **Stele TY3, 1869-1887:** Chinese text in Bei Xin 1996: 39-40 (with many mistakes). The stele has a Mongolian title, “Barayun sünid vang namjilvangcuγ tana buyan üledegseñ kösiye,” and a Tibetan prayer, *Oṃ maṇi padme huṃ!* The Mongol text is on the left, the Chinese on the right. The text was composed in 1869 and engraved in 1887.

- Summary of the Mongolian text: The *jasay törü-yin dügüreng giyün vang* Namjilvangcuγ, ruler of the Sünid Right Banner of Sili-yin youl League, and his family pray to the three upper jewels of the land of salvation—the Buddha, the Dharma and the Sangha—with pure faith. He offers 2,000 taels of silver to repair the big radiant white stūpa in the pure land of the powerful saviour Mañjuśrī. Thanks to these merits, the religion of the Buddha is extended in the ten directions, and the rule of the holy emperor is strengthened. May all the living beings of the six conditions immediately obtain the holiness of the Buddha.

- Summary of the Chinese text: In winter 1868, Prince Na-mu-ji-le-wang-qing-ge from the Right Banner of the Sünid came to burn incense in front of the stūpa and expressed the desire to restore it. He first offered 2,000 taels to start the work and then gathered the qoşui princes and dukes, the *beyile*, officials and commoners so that they would contribute to the restoration. Therefore, thanks to the contribution of *fan* 番 (foreigners, here: Mongols) and Chinese, monks and laypersons, the precious stūpa was restored in a few years. A total of 10,000 taels of silver was spent. The monks praised the merit and celebrated the virtues of the Mongol princes, who are the true protectors of the mountain, and offered benedictions and wished prosperity for the country and the people.

<sup>c</sup> **Stele TY7, 1887:** Mongolian is written on the left, Tibetan in the middle and Chinese, much shorter, on the right.

Mongolian text: Homage to the *guru*, to the Buddha, to the Dharma and the Sangha. I pray to the three upper jewels, and to the Holy Mañjuśrī with pure faith and reverence . . . I, *darqan corji* Ǧalsangdondub of the ecclesiastical estate (*şabi*) of the Qalqa Jaya bandida qutuγtu . . . At the White Stūpa that emits precious light from the holy relic of the Buddha, that has become the most supreme of all the many monasteries of the extremely marvelous Cold and Pure Mountain of Mañjuśrī, the many monks (*quvaray hevasang* [*heshang*]) read the *sūtras*. Because I noticed the old age of the main prayer hall, I restored it. I offered golden paint; cloth wrapping for the great Buddha and the main objects of worship, and a mantle for ceremonies. To repair the many wheels of the great *stūpa*, I offered 500 taels of white silver, four castrated camels, and one felt Mongol yurt. The religion of the Buddha arises like the sun’s light; the rule of the holy lord is strengthened like jade and rock. The reincarnated and nobles together with [me], the insignificant Ǧalsangdondub, contributed to extend the good work of the religion and the government. . . . [I] wrote in Mongol script all the names of the greats and smalls, [I] made the good deeds as strong as a stone image, and [I] engraved in the three scripts, Tibetan, Mongol and Chinese, on a great memorial stele. This will remain for up to a thousand generations and ten thousands years . . . may it become an ornament in Jambudvīpa . . .

Chinese text: Homage to Amitābha! Qu-ji da lama, disciple of Zha-yin ban-di-da hu-tu-ke-tu, who bears the name in religion Ge-luo-seng-dong-du-ba, climbed the mountain and stayed at this monastery. At night he saw miraculous lights with five colors emitted from the great hall and running around the *stūpa* several times before disappearing in the night. Impressed by this, he offered 500 taels of white silver, four camels, and one felt yurt, and restored the paintings and statues of the Great Hall; in addition, he gilded and adorned Buddha statues and restored thirty small bronze prayer wheels on top of the *stūpa* . . . (Bei Xin 1996: 40, with a few mistakes).

<sup>d</sup> **Stele TY9, 1894:**

Summary of the Mongolian text: The *qubilyan corji* Longdanjamsu from Qalqa Sayin noyan khan ayimay gave an offering of 1,800 taels of white silver to restore the Great White Stūpa.

A Chinese stele entitled “Chongxiu baota beiji” 重修寶塔碑記 (Xuantong 3, 1911), written by Abbot Ren Shouji 仁壽吉, starts with the description of Aśoka’s relic of the Buddha and the miracles seen at the *stūpa* and records donations to restore the *stūpa*. It mentions the donation of 1,800 taels in Guangxu 20 (1894) by the Qalqa donor ‘Yun-lu-jia-mu-su’: it may be a reference to the donation recorded in TY9 (text in Bei Xin 1996: 42).

<sup>e</sup> **Stele TY40, 1915:** The back of the stele is inscribed in Chinese but it has no date; it seems to be anterior, with no connection to the Mongolian text.

Summary of the Mongolian text: Nobles and high lamas of the Qalqa Secen qan ayimay, including *dai blama* Ganjin [?] gegen, *geliing* Dampil, Secen vang, a noble princess, *corji geliing* Darkingcimsu Lansidcamci, *sibanca* [sibayanca] Lubsangman and *corji* Lubsangdorji, offered 2,200 taels of white silver to make:

- a porch-roof around the main *stūpa* to protect [worshippers in] circumambulation;
- many images of the thirty-four main Buddhas;
- and 108 prayer wheels under the surrounding porch roof;
- to gild anew the 5-foot-high icon of the holy lama [Mañjuśrī?] in the main part of the superior temple south of the *stūpa*;
- make a 6-foot Green Tārā and on the left side, a 5-foot-high icon of Tangyariγ [?] nomun qaγan in the same temple;
- lamps that burn continually during the night on the four sides of the *stūpa*;
- besides, they gave 3,000 taels for recitations of [?] Sagcid molum (*bZang-spyod smon-lam*) without interruption on the first day, in the main temple . . .

## Luohousi

The *Catalogue of Ancient Mongolian Books and Documents of China* (1999) lists thirty-five steles “outside of the Guangongdian (Гуван гүнг диан дуянг)”: twenty-eight are embedded in a screen between two columns of the hostelry east of the white *stūpa* (some have three lines in Chinese summarizing the date, the main donor and its origin); one stele and two fragments of steles are placed against the screen (LH10, LH12, LH47); the others have apparently not been preserved. All are of the same dimensions (60 x 36 cm), suggesting that they belonged to a similar screen wall.

Six older steles are described in the *Catalogue*: LH1 is located in front of the Mañjuśrī hall and is the oldest Mongolian stele of Wutaishan. LH2 and LH3 still stand in front of and near the *stūpa* in the first courtyard. However, LH4, LH5 and LH6, which used to stand behind the *stūpa*, have disappeared since 1999. LH2 has been replaced by a Chinese stele, dated 2008, recording a donation.

Ref.	Origin of donors	Name of main donor (where given)	Date	Amount of donation	Type of inscription	Ref.
LH1 <sup>a</sup>	Kökeqota	First Caqar diyanci	1658	30,000 taels	A, Lantsa, Tib. and Mo.	12642, I.C.
LH2 <sup>b</sup>	<i>illegible</i>	<i>illegible</i>	1659	<i>illegible</i>	A, Lantsa, Tib. and Mo. (13 lines)	12643, I.C.
LH3 <sup>c</sup>	Sünid Right	<i>terigün blam-a quvaray</i>	1775	<i>illegible</i>	B, Mo. and Ch. (3 lines)	12644, I.C.

LH4	Qalqa	Mergen vang	1829	-	Mo. and Ch.	12645
LH5	Qalqa Tüsiyetü qan	<i>illegible</i>	1830	-	Mo. and Ch.	12646
LH6	<i>illegible</i>	<i>illegible</i>	1831	-	Mo. and Ch.	12647
LH7	New Baryu	Ocibatu	1852	-	-	12786
LH8	New Baryu	<i>boşu</i> Bayanqutuy	1852	-	-	12787
LH9	Sünid Right	Gendüncoyidar	1859	-	-	12788
LH10	Caqar Bordered Blue	<i>kiya</i> Ganjuurjab	1869	200,000 coins and 50 taels	C, abstract in Chinese	I.C.
LH11	Caqar Plain Red	Jarad Nincinjab quvaray	1894	50 taels	C	12789, I.C.
LH12	Secen qan	<i>jasay</i> Yangsang	1905	150 taels	C, abstract in Chinese	I.C.
LH13	Dariyangya	<i>noyan</i> Tügji	1906	30 taels	C	12790, I.C.
LH14	Sünid Right	Sonumbaljur	1908	50 taels	C	12791, I.C.
LH15	Sünid Right	<i>janggi</i> Badarqu	1908		C	12792, I.C.
LH16	Abaya	Mariba Ozar	1909	50+50,30+2 taels	C	12793, I.C.
LH17	Qalqa Jasaytu Secen qan Secen vang	Banzarayci	1909	75+500 +10 +5 taels	C	12794, I.C.
LH18	Caqar Plain Yellow	Iringen	1918	50 taels	C	12795, I.C.
LH19	Dariyangya	Samunda	1919	-	-	12796
LH20	Dariyangya	Juydur	1919	-	-	12797
LH21	Caqar Bordered Red	Uvanda Rašicalcin	1919	50 taels	C	12798, I.C.
LH22	Dariyangya	<i>demci</i> Lobsangjamsu	1920	150+50+50+50 taels	C	I.C.
LH23	Secen qan ayimay	<i>gelüng</i> Lobsangbaldan	1922	-	-	12799
LH24	Sünid Right	Jamyangdanjin	1922	50 taels	C	12800, I.C.
LH25	Sünid Right	<i>šabrun</i> Dambarungnai	1922	50 taels	C	12801, I.C.
LH26	Kesigten	<i>tusalayci ded jerge tayiji</i> Tegüsociral	1922	50+36+15+2+5+1 2+120 taels	C	12802, I.C.
LH27	Caqar Plain Blue	Batumöngke	1925	50 taels	C	12803, I.C.
LH28	Sünid Right	Gal-tai coyimpil	1929	74 taels	C	12804, I.C.
LH29	Sünid Left	Galasang coyidai	1929	100 taels	C	12805, I.C.
LH30	Dörbed of the <i>qošui cin vang</i>	Norbu nagva	1930	-	-	12806
LH31	Dörben keüked	Lobsangrungrui	1930	50 taels	C	12807, I.C.
LH32	Dariyangya	<i>demci</i> Lobsangjamsu	1931	-	-	12808
LH33	Sünid Right	Altangerel	1931	-	-	12809
LH34	Sünid Right	Jangcübörji	1931	25+15+10 taels	C	12810, I.C.
LH35	Dörbed vang	<i>jakiruyci jerge</i> Güngmasari	1931	50 taels	C	12811, I.C.
LH36	Dörbed vang	Medegma	1932	50 +50 taels	C	12812, I.C.
LH37	Sünid Right	<i>šabrun lama</i> Agvangba	1933	-		12813
LH38		<i>luvazau-a</i> (translator) Rincincoyimbal	1933	50 taels	C	12814
LH39	Caqar Bordered	Jorgümürincin	1933	-	-	12815

	Red					
LH40	Caqar Bordered Red	Punsuṛabjai	1933	-	-	12816
LH41	Sünid Right	Lobsangozar	1934	10 heads of cattle	C	12817, I.C.
LH42	Sünid Right	Lungrub	1934	50 taels	C	I.C.
LH43	Sünid Right	Amurjiryal	1935	-	-	12818
LH44	Caqar Plain Blue	Rasidelige	1935	70 + 40 silver dollars	C	12819, I.C.
LH45	Caqar Plain Blue	<i>sumun-u janggi</i> Sonumlungdub	1935	50 silver dollars	C	12820, I.C.
LH46	-	-	-	more than 2,000 taels	horizontal fragment	I.C.
LH47	-	-	-	-	fragment	I.C.

<sup>a</sup> **Stele LH1, 1658:** Stele with a dragon head (155 x 88 cm for the stele itself and 75 x 88 cm for the head), dated the year of the Earth Dog (8<sup>th</sup> day of the summer middle month), i.e., 1658, written on both faces and on the sides. The larger upper part on the front side reads *Oṃ maṇi padme huṃ!* in Lantsa, Tibetan and Mongolian on the front side. The stele records that, in 1658, the First Caqar diyanci from Höhhot (d. 1671) received from the Lifanyuan the authorization to restore monasteries and *stūpas* on Wutaishan:

Translation: “Homage to the root lama! Deign bless [us] to become a crown ornament! In the middle month of summer of the 15<sup>th</sup> year of Eyeber Jasaṃci (i.e., Shunzhi) [1658], Caqar diyanci lama entered through the door of the throne [room] and memorialized to the Lifanyuan [*jurṃan*, written *jiṛaṃṃan*]—to inform the emperor: “I am going to pray at Wutaishan, I want to renovate monasteries and *stūpas*.” It was approved by a decree. Then he went to Wutaishan, repaired *stūpas*, monasteries and the roads and bridges and so on. This inscription was written on the 8<sup>th</sup> day of the middle month of summer of the Earth Dog year [1658]. By the strength of these merits, may all the sentient beings of the six categories be reborn under the rule of Avalokiteśvara bodhisattva! [signed by] Küngge/Möngke Erdeni Coyirzamsu.”

The First Caqar diyanci’s biography adds that by imperial decree he brought with him 30,000 taels of white silver to Wutaishan, and when arrived on the summit of the mountain, he repaired five monasteries and five *stūpas*, and particularly, the Blooming lotus and the *stūpa* of Luohousi; he also repaired the road to the Pusading and a great bridge, and offered tea, food, money, silks and votive scarves to the poor and the needy (Delege 1998: 350).

<sup>b</sup> **Stele LH2, 1659:** Stele dated of the year of the Earth Pig at the south of the *stūpa*; head written in Lantsa (*um Vajrapāṇi huṃ!*), and in Tibetan and Mongolian (*Oṃ maṇi padme huṃ!* and *Arapacana*).

<sup>c</sup> **Stele LH3, 1775:** Front written in Chinese: *beiji*, ‘stone inscription’; three lines in Chinese on the right giving the date (Qianlong 40) and the origin of the donors (Right Sünid Banner); thirteen lines in Mongolian on the left.



Two steles with a prayer in Lansta, Luohousi: LH1 (1658) and LH2 (1659). © Isabelle Charleux, 2010

## Shifangtang (Guangrensi)

Stele SF1 stands alone in front of the Mani Hall, but the other inscriptions are embedded in the walls of the two main halls. I was unable to locate eleven steles recorded in the *Catalogue of Ancient Mongolian Books and Documents of China* (1999).

	Origin of donors (where given)	Name of main donor (where given)	Date	Amount donation	of	Type of inscri ption	Ref.
SF1 <sup>a</sup>	-	-	1835	-		B	I.C.
SF2	Sünid Left	<i>toyin</i> Vcir	1862	? taels		C	12821, I.C.
SF3	Plain Blue Caqar	<i>geliing</i> Jamballudan	1870	50 taels		C	12822, I.C.
SF4	Dariyangya	<i>geliing</i> Düngrüb	1873	25+20 taels		C	12823, I.C.
SF5	Caqar Bordered Yellow	Lhsürünjab	1873	50 taels		C	12824, I.C.
SF6	Sünid Left	<i>toyin</i> Gelig	1873	90 taels		C	12825, I.C.
SF7	Caqar Plain White	<i>sumun-u janggi</i> Ayuracana	1874	20+23 taels		C	12826, I.C.
SF8	Sünid Left	<i>tayiji</i> Sonam	1880	100 taels		C	12827, I.C.
SF9	Sünid Left	<i>geliing</i> Jungdui	1880	100 taels		C	12828, I.C.
SF10	Sünid Left	Sangjai	1880	300+25+25 taels		C	12829, I.C.
SF11	Sünid Left	<i>geliing</i> Avangrakaba	1881	100+5 taels		C	12830, I.C.
SF12	Dariyangya	<i>gezül</i> Coyidung	1881	25 taels?		C	12831, I.C.
SF13	Sünid Right	<i>geliing</i> Damcin Öljebayar	1881	50 taels		C	12832, I.C.
SF14	Sünid Right	<i>janggi</i> Sayincoytu	1881	30 taels		C	12833, I.C.
SF15	Sünid Right	<i>šabi</i> Lobsang	1881	50 taels		C	12834, I.C.
SF16	Sünid Right	<i>illegible</i>	1881	50 taels		C	I.C.

SF17	Sünid Left	<i>tusalayci</i> Buyanmendü	1881	100 taels	C	12835, I.C.
SF18	Sünid Left	Sangjai	1882	100 taels	C	12836, I.C.
SF19	Caqar Plain White	Eringcindorji	1882	200 taels	C	12837, I.C.
SF20	Qalqa Secen qan	Odseryambuu	1883	50 taels	C	12838, I.C.
SF21	Qalqa Secen qan	<i>jasay</i> Üyieng	1883	100 taels	C	12839, I.C.
SF22	Sünid Left	<i>meyiren-ü janggi</i> Cerin	1884	50 taels	C	12840, I.C.
SF23	Sünid Left	<i>demci lama</i> Qaning	1884	50+13,5 +10+1,5+30 taels	C	12841, I.C.
SF24	Dariyangya Right	<i>gelüing</i> Oyidub	1885	50 taels	C	12842, I.C.
SF25	Dariyangya Right	<i>gelüing</i> Bazar	1885	50 taels	C	12843, I.C.
SF26	Sünid Left	<i>tayiji</i> Gombucereng	1885	100 taels	C	12844, I.C.
SF27	Sünid Left	<i>jakiruyci</i> Batujiryal	1885	50 taels	C	12845, I.C.
SF28	Sünid Left	Bayangduqua	1886	100 taels	C	12846, I.C.
SF29	Sünid Left	<i>toyin demci</i> Jangzan	1887	50 taels	C	12847, I.C.
SF30	Sünid Left	Jamsürüing	1887	50 taels	C	12848, I.C.
SF31	Sünid Left	<i>demci</i> Yünden	1888	100 taels	C	12849, I.C.
SF32	Sünid Left	<i>güüsi</i> Jambibadqar	1888	100 taels	C	12850, I.C.
SF33	Sünid Left	<i>tusalayci</i> Zangdua	1888	50 taels	C	12851, I.C.
SF34	Secen qan	<i>meyiren</i> Donui	1888	37+10+etc. taels	C	12852, I.C.
SF35	Caqar Plain White	<i>demci</i> Lobsangdalin of Mandultu süme	1888	70+15+50+3+2+1 30 taels	C	12853, I.C.
SF36	Dariyangya	<i>demci</i> Sangbuu	1888		C	12854, I.C.
SF37	Dariyangya Right	<i>gelüing diyanci</i> Da Dasi	1888	50 taels	C	12855, I.C.
SF38	Sünid Left	Jamsarin	1888	50 taels	C	12856, I.C.
SF39	Dariyangya Right	<i>demci</i> Doksürin	1888	100+25 taels	C	12857, I.C.
SF40	Dariyangya	Lobsangdabaqai	1888	50 taels	C	12858, I.C.
SF41	Sünid Left	Bayan Rincin	1888	50 taels	C	12859, I.C.
SF42	Sünid Left	<i>šabrunq</i> Untuqui	1888	40+1 taels+1 sheep	C	12860, I.C.
SF43	Sünid Left	Omzün Baldan	1889	50 taels	C	12861, I.C.
SF44	Sünid Left	<i>toyin</i> Damba	1889	52 taels	C	12862, I.C.
SF45	Secen qan	<i>gelüing</i> Ayyangceren	1889	100+100+5 taels	C	12863, I.C.
SF46	Abaya	<i>toyin</i> Coyibasang	1890	42 taels	C	12864, I.C.
SF47	Sünid Left	<i>giyün vang</i> Maysurjab	1892	210 taels	C	12865, I.C.
SF48	Caqar Plain White	<i>ded jalan-u janggi</i> Cerindorji	1894	70+30 taels	C	12866, I.C.
SF49	Sünid Right	<i>janggi</i> Ciba	1894	50 taels	C	12867, I.C.
SF50	Sünid Left	Šonuu	1894	50 taels	C	12868, I.C.
SF51	Sünid Left	Tügebi	1894	50 taels	C	12869, I.C.
SF52	Sünid Left	<i>gelüing</i> Coyirub	1894	100 taels+100 taels+icons	C	12870, I.C.
SF53	Dariyangya Right	<i>da lama</i> Bazaya	1895	50 taels	C	12871, I.C.
SF54	Sünid Left	<i>gelüing</i> Eledüb	1896	50+120 taels	C	12872, I.C.
SF55	Sünid Left	<i>gesül</i> Lobsang	1896	50 taels	C	12916, I.C.
SF56	Sünid Left	<i>gesül</i> Lobsang	1896	50 taels	C	12873, I.C.
SF57	Sünid Left	<i>šanqadba</i> Baldan	1896	100+1,000 taels?	C	12874, I.C.
SF58	Sünid Left	<i>toyin</i> Molama	1896	100 taels	C	12875, I.C.
SF59	Sünid Left	<i>toyin</i> Zangyang	1896	50 taels	C	12876, I.C.
SF60	Sünid Left	<i>kiya</i> Bazar	1896	50 taels	C	12877, I.C.
SF61	Secen qan	Urtunasun	1896	50 taels	C	12878, I.C.
SF62	Sünid Right	Lhsürüing	1897	50 taels	C	12879, I.C.
SF63	Amdo	Lianhua Monastery	1897	100 taels	C	12880, I.C.
SF64	Sünid Right	<i>gelüing</i> Jamiyan	1897	50 taels	C	12881, I.C.

SF65	Secen qan	Jayisang Bolud	1897	120+50 tael	C	12882, I.C.
SF66	Secen qan	<i>janggi</i> Öljeiorusiqu	1897	50 tael	C	12883, I.C.
SF67	Secen qan	<i>gelüing</i> Dambinima	1897	70 tael		12884, I.C.
SF68	Sünid Left	Gürüdamba	1898	50 tael	C	12885, I.C.
SF69	Sünid Left	<i>jasay törü-yin giyün</i> <i>vang</i> Maysurajab	1898	200 tael	C	12886, I.C.
SF70	Sünid Left	<i>toyin</i> Doymid	1898	200 tael	C	12887, I.C.
SF71	Sünid Left	<i>da lam-a</i> Samdan	1898	50 tael	C	12888, I.C.
SF72	Sünid Left	<i>kiy-a</i> Dasi	1898	50 tael	C	12889, I.C.
SF73	Sünid Left	<i>toyin</i> Lobsang	1898	50 tael	C	12890, I.C.
SF74	Secen qan	Cecen beyile noyan	1898	252 tael+1 horse	C	12891, I.C.
SF75	Sünid Left	<i>gelüing</i> Jimba	1899	50 tael	C	12892, I.C.
SF76	Kumbum	<i>kanbu qubilyan</i> Dasi	1899	100 tael	C	12893, I.C.
SF77	Sünid Left	Batucaqar-a	1899	50 tael	C	12894, I.C.
SF78	Sünid Left	Loudai	1899	100 tael	C	12895, I.C.
SF79	Sünid Left	<i>demci</i> Dabayai	1899	100 tael	C	12896, I.C.
SF80	Sünid Right	<i>janggi</i> Dorimi	1903	50 tael	C	12897, I.C.
SF81	Secen qan	<i>gelüing</i> Baldan	1904	52 tael	C	12898, I.C.
SF82	Sünid Left	<i>quvaray</i> Balданjamzu	1904	50 tael	C	12899, I.C.
SF83	Sünid Left	<i>sin-e lam-a keiken</i> <i>köbegün</i> Abarimid	1904	50 tael	C	12900, I.C.
SF84	Sünid Left	Tegüse Jamsarin	1904	100 tael	C	12901, I.C.
SF85	Solun Baryu	<i>da lam-a gelüing</i> Jimba	1904	200+300 tael	C	12902, I.C.
SF86	Sünid Right	<i>gelüing</i> Qayidub	1905	100 tael	C	12903, I.C.
SF87	Caqar Plain White	Mrs. Mandal	1905	100 tael	C	12904, I.C.
SF88	Caqar Plain White	<i>šabi gzül</i> Sodnamyessi (Mandaltu süme)	1905	30+25 tael+ 1 horse+25 tael+20 tael+50 tael	C	12905, I.C.
SF89	Secen qan	<i>demci</i> Coyidar-a	1905	52 tael	C	12906, I.C.
SF90	Secen qan	<i>kiy-a</i> Öljeiorusiqu	1905	50 tael	C	12907, I.C.
SF91	Sünid Left	<i>demci</i> Dayba	1905	51 tael	C	12908, I.C.
SF92	Sünid Left	<i>demci</i> Dabaqai	1906	100 tael	C	12909, I.C.
SF93	Sünid Left	<i>toyin</i> Pungcuq	1906	100+50 tael	C	12910, I.C.
SF94	Sünid Left	<i>vang noyan</i> Maysurjab	1907	100 tael	C	12911, I.C.
SF95	Sünid Left	<i>demci</i> Yesi	1907	50 tael	C	12912, I.C.
SF96	Sünid Left	2nd rank <i>tayiji</i> Büsün	1907	100 tael	C	12913, I.C.
SF97	Sünid Left	<i>jasay törü-yin giyün</i> <i>vang</i> Maysurajab <sup>b</sup>	1908	150 tael	C	I.C.
SF98	Sünid Left	<i>törü-yin giyün</i> <i>vang</i> Maysurjab <sup>b</sup>	1908	100 tael	C	I.C.
SF99	Sünid Left	<i>törü-yin giyün</i> <i>vang</i> Maysurjab <sup>b</sup>	1908	150 tael	C	12914, I.C.
SF100	Sünid Left	<i>nirba</i> Zanda	1908	50 tael	C	12915, I.C.
SF101	Sünid Left	<i>toyin</i> Lobsang	1909	50 tael	C	12917, I.C.
SF102	Sünid Left	<i>kiy-a</i> Lhamusereng	1910	50 tael	C	12918, I.C.
SF103	Sünid Left	<i>kiy-a</i> Jayai (or Jaqai)	1910	50 tael	C	12919, I.C.
SF104	Sünid Left	<i>jakirqu</i> <i>vang</i> <i>ye</i> Maysarjab <sup>b</sup>	1910	500 tael	C	12920, I.C.
SF105	Sünid Left	<i>jakirqu</i> <i>vang</i> <i>ye</i> Maysarjab <sup>b</sup>	1910	100 tael	C	I.C.
SF106	Sünid Right	<i>demci</i> Dangzang	1916	70 tael	C	12921, I.C.
SF107	Caqar Plain White	<i>janggi</i> Nordujab	1916	50 tael	C	12922, I.C.
SF108	Sünid Left	<i>toyin</i> Yondanjamzu	1916	21+15+5+6 tael	C	12923, I.C.

SF109	Caqar Plain White	Mrs Qadunjamsu	1916	50 tael	C	12924, I.C.
SF110	Sünid Left	<i>gelüing</i> Coyisang	1917	50+25+25 tael	C	12925, I.C.
SF111	Sünid Left	<i>toyin</i> Fongcuy	1917	50 tael	C	12926, I.C.
SF112	Sünid Left	<i>sangjudba</i> Cürüm	1918	150 tael	C	12927, I.C.
SF113	Sünid Left	Serengdasi	1918	120+5+10 tael	C	12928, I.C.
SF114	Sünid Left	<i>toyin</i> Bungsuy	1918	50 tael	C	12929, I.C.
SF115	Sünid Left	<i>qošui cin vang</i> Maysurajab	1918	100+50 tael	C	12930, I.C.
SF116	Sünid Left	Coyijudjamsu	1918	50 tael	C	12931, I.C.
SF117	Sünid Right	<i>jakiruyci</i> Öljeibayar	1919	50 tael		12932
SF118	Sünid Left	<i>jasay qošui cin vang</i> Dondubvangcuy	1919	50 tael	C	12933, I.C.
SF119	Abaya Right	<i>giyün</i> Songyudondub	1919	-	C	12934
SF120	Sünid Left	<i>gelüing</i> Sungdui	1919	100 tael	C	12935, I.C.
SF121	Caqar Plain Blue	<i>corji</i> Sirba	1920	50 tael	C	12936, I.C.
SF122	Sünid Left	Lhcin Jungdui	1920	170 tael	C	12937, I.C.
SF123	Sünid Left	<i>qara</i> Lhasürin	1921	400 tael	C	12938, I.C.
SF124	Sünid Left	<i>jasay cin vang</i> Rincinvangdub	1921	50+50+400 tael		12939
SF125	Sünid Left	<i>gecül</i> Tübden	1921	100 tael	C	12940, I.C.
SF126	Sünid Left	<i>da lam-a</i> Qayidun	1921	100 tael	C	12941, I.C.
SF127	Sünid Left	<i>tusalayci tayiji</i> Dasi	1921	100 tael	C	12942, I.C.
SF128	Sünid Left	<i>kiy-a</i> Yügedün	1921	100 tael	C	12943, I.C.
SF129	Kölün buir New Baryu	<i>gebküi</i> Coyispil	1921	50 tael	C	12944, I.C.
SF130	Kölün buir New Baryu	<i>gelüing</i> Töbedeninbu	1922	<i>illegible</i>	C	12945, I.C.
SF131	Abaya	<i>qubilyan kanbu doramba</i>	1922	200 tael	C	12946, I.C.
SF132	Caqar Plain Blue	Saydursürüng	1922	50 tael	C	12947, I.C.
SF133		<i>qubilyan kanbu toyin</i> Vangjilpungsuy	1922	100 tael	C	12948, I.C.
SF134	Sünid Left	Dasidonduy	1923	50 tael	C	12949, I.C.
SF135	Abaya	<i>gelüing</i> Odsar	1923	50 tael	C	12950, I.C.
SF136	Bordered Yellow	<i>gelüing</i> Jungdui Öljeibatu	1923	50 tael	C	12951, I.C.
SF137	Kölün buir New Baryu	<i>quvaray</i> Lhamujab	1923	A good horse+15 male sheep	C	12952, I.C.
SF138	Caqar Bordered White	<i>boşuqu</i> Duyarjab	1925	50 tael	C	12953, I.C.
SF139	Abaya Right	<i>jakiruyci</i> Darijab	1925	50 tael	C	12954, I.C.
SF140	New Baryu Plain White	<i>güüsi</i> Lubsangquncuy	1925	75 silver dollars +5 male sheep	C	12955, I.C.
SF141	Sünid Left	Gendünjamsu	1925	100 tael	C	12956, I.C.
SF142	New Baryu Plain White	Coyinrur/Royinrur Odsar	1925	50 tael	C	12957, I.C.
SF143	New Baryu Plain White	<i>gelüing</i> Dayba	1925	150 tael	C	12958, I.C.
SF144	Sünid Right	Buud Lamaryi/Lamartai	1927	50 tael	C	12959, I.C.
SF145	Sünid Left	<i>janggi</i> Fuu	1928	50 tael	C	12960, I.C.
SF146	Sünid Left	<i>arad</i> Daydan	1928	50 tael	C	12961, I.C.
SF147	Caqar Plain Yellow	Cereng (or Cerege) Yöndüge	1928	50 tael	C	12962, I.C.
SF148	Sünid Left	<i>gelüing</i> Nangsu	1928	100 tael	C	12963, I.C.

SF149	Šang san cuvan 上山川 Kanbalan keyid	Lobzangdandur Kanjuur-i surqu	1928	200 <i>tögürig</i>	C, Tib and Mo	12964, I.C.
SF150	Sünid Left	Lousang	1929	-	-	12965
SF151	Sünid Left	<i>quvaray</i> Tarcin	1929	-	-	12966
SF152	Sünid Left	<i>jalan janggi</i> Civang	1929	-	-	12967
SF153	Old Baryu Plain Blue	Qabing Bodali	1930	-	-	12968
SF154	Abaya Right	Aruysan meyiren	1930	100 tael+2 horses	C	12969, I.C.
SF155	Sünid Left	Ardasidi	1930	-	-	12971, I.C.
SF156	Abaya Right	<i>joriytu giyün vang</i> Šonguddugdub	1930	105 tael	C	12972, I.C.
SF157	Sünid Left	Kündü borabuu duyar	1930	-	-	12973
SF158	Caqar Bordered Yellow	Möngkebilig	1930	-	-	12974
SF159	Old Baryu	Namjildansang	1930	50 tael	C	12970?, I.C.
SF160	Sünid Right	Dalada	1930	-	-	12975
SF161	Sünid Left	<i>lam-a</i> Dašrabatan	1931	-	-	12976
SF162	Sünid Left	<i>kiy-a</i> Osor-a	1931	-	-	12977
SF163	Sünid Left	<i>γomung kambu</i> Celegsüül	1931	-	-	12978
SF164	Sünid Right	Dašajamsu	1931	50 tael	C	12979, I.C.
SF165	Sünid Right	<i>janggi tayiji</i> Doytuji	1931	50 tael	C	12980, I.C.
SF166	Sünid Right	Jambal	1931	50+50 tael	C	12981, I.C.
SF167	Sünid Right	<i>gecül</i> Jimbajamsu	1931	50 tael	C	12982, I.C.
SF168	Sünid Right	Culau dorji	1931	50 tael	C	12983, I.C.
SF169	Sünid Left	<i>janggi</i> Qutuba	1931	50 tael	C	12984, I.C.
SF170	Sünid Left	<i>gezül</i> Šangjai	1931	50 tael	C	12985, I.C.
SF171	Sünid Left	<i>geliing</i> Yoydul	1931	50 tael	C	12986, I.C.
SF172	Sünid Left	<i>demci</i> Jimba	1931	50 tael	C	12987, I.C.
SF173	Sünid Left	<i>jakiruyci</i> Sonumrabadan	1931	-	-	12988
SF174	Sünid Left	<i>keüken</i> Elbegbayar	1931	100 tael	C	12989, I.C.
SF175	Sünid Left	<i>toyin lama</i> Pungsuy	1932	50 tael	C	12990, I.C.
SF176	Sünid Left	<i>kiy-a</i> Dayi	1932	50 tael	C	12991, I.C.
SF177	Sünid Left	<u>Zangsad</u> damdin <i>janggi</i>	1932	160 silver dollars	C	12992, I.C.
SF178	Abaya Right	<i>rabjamba</i> Cürim	1932	100 tael	C	12993, I.C.
SF179 <sup>a</sup>	-	-	1932	-	-	12626, I.C.
SF180	New Baryu Plain White	<i>janggi</i> Majiγjab	1933	50 tael	C	12994, I.C.
SF181	Caqar Plain Yellow	Coyijamsu	1933	25+100 silver dollars	C	12995, I.C.
SF182	Sünid Left	<i>gesküi</i> Süldem	Republican period	53 tael	C	12996, I.C.

<sup>a</sup> SF1 and SF179: This stele records in three languages that the Jangja (ICang-skya) and the *jasay kanbu da lama* of Pusading authorize the transformation of Luohousi's hostelry into a monastery called Shifangtang, dedicated to the 'resident donors' who visit every green and yellow monastery of Wutaishan and offer incense and many gifts including gold and silver. The Mongolian text (only

partially legible) is dated Törü Gereltü (Daoguang) 15, i.e., 1835. The Chinese text is an abstract of the Mongolian text; it starts with the date Daoguang 15 (but the carving is slightly different from the rest of the text), and ends with the date Minguo 21 (1932). Except for the first date, the Chinese text may thus have been carved later. (I did not read the Tibetan text).

<sup>b</sup> In 1908, Prince Maysurjab had two steles engraved on the 16<sup>th</sup> day of the middle autumn month, and a third one the day after. In 1910 he also had two different steles engraved.



Steles embedded in the balustrade surrounding the Mani Hall, Shifangtang. © Isabelle Charleux, 2007

## Cifusi

CF6 is located in front of the entrance hall (on the left side); the others are stored in the rear courtyard (CF4 and CF8 on the right, CF3, CF9 and two other illegible steles on the left).

	Origin of donors	Name of main donor (where available)	Date	Amount of donation (where available)	Type of inscription	Ref.
CF1	-	-	1920	-	-	12624
CF2	Jirim Gourlus	<i>tayiji</i> Buyanbatu	1931/1933			12625
CF3	Kölün buir New Baryu Plain Yellow	<i>ded daruy-a</i> Ijenge, Gombujab	1935 [?]	in 1929, 300 taels; in 1932, 100 taels, 500 <i>tögürig</i> , etc.	A	12627, I.C.
CF4	Kölün buir New Baryu Plain Red	Boşuy Darijab	1935	250 taels	A	12628, I.C.
CF5	Kölün buir New Baryu Plain Red	Galdan Bazar	1935	-	-	12629
CF6 <sup>a</sup>	Üjümücin Right	<i>jasay qošui secen</i>	1935	1,015+1,000+200	A, Mo.	12630, I.C.

		<i>cin</i> Sonumrubdan	<i>vang</i>	+300 silver dollars +5 oxen, [some] sheep	and Ch.	
CF7		Zi liyang gü bayşi	1940			12632
CF8	Kölün buir New Baryu Plain Blue	<i>jayisang tayiji?</i>	<i>illegibl</i> <i>e</i>	270 taels	B	I.C.
CF9	Kölün buir New Baryu Plain Blue	Jamsar(?)	<i>illegibl</i> <i>e</i>	<i>illegible</i>	A	I.C.

<sup>a</sup> **Stele CF6, 1935:** Summary of the Mongolian text:

*Jasay qoşui secen cin vang* Sonumrubdan from of the Üjümücün Right Banner, and chief of Sili-yin youl League, went on pilgrimage to Wutaishan and resided at Cifusi. He offered the monastery:

- 1,015 *tögürig/silver yuan* for daily recitation of a ritual to Tārā, to Codba Nöngnei (Avalokiteśvara), and of the *Tarabcimbu*;
- 1,000 *tögürig/silver yuan* for a daily ritual to pray for longevity, and a reading of the *Kanjur*;
- 200 *tögürig/silver yuan* to recite the *Mani migzum qorlu* for the longevity of lamas and *gegen* of the banner;
- 5 oxen, [some] sheep, and 300 *tögürig/silver yuan* to increase Cifusi's property.

The Chinese text at the back translates most on the Mongolian inscription (with a transcription of the names of rituals).

## Zhenhaisi

The five small Mongolian stone inscriptions are stored at the back of the entrance hall:

	Origin of donors	Name of main donor	Date	Amount of donation	Type of inscription	Ref.
ZH1	Qalqa Tüsiyetü qan	<i>mergen güng</i> Ceringjab	1829		B	12614, I.C.
ZH2	Abayanar	<i>eke qatun</i> Gelingdiu-a	1849	50 taels	B	12615, I.C.
ZH3	Ongniyud	<i>meyiren Doydu</i>	1855	15+3+? taels	B	12616, I.C.
ZH4	Qalqa Secen qan Dalai beyile Banner	<i>Gelüng [illegible]</i>	1866	sheep	B	I.C.
ZH5	<i>illegible</i>	<i>illegible</i>	<i>illegible</i>	<i>illegible</i>	B	I.C.

## Xiantongsi

Three steles are located in front of the pagoda located west of the Bronze Hall (XT1, XT2), in front of the Thousand-Bowl Mañjuśrī hall (XT5) and in front of the scripture hall (XT4 and XT3). The latter are almost illegible; in addition, Chinese characters have been added above the Mongolian text.

	Origin of donors	Name of main donor	Date	Amount of donation	Type of inscription	Ref.
XT1	Jasaytu qan ayimay	<i>giyün vang</i> [illegible]	1918	1,000 taels	B Mo., Ch.	12623, I.C.
XT2	Abayanar	Tümenbayar	1923	600+500+100+20 taels	C	I.C.
XT3	Abaya?	Queen Qandma	1935	300+350 taels	A	I.C.

XT4	<i>illegible</i>	<i>illegible</i>	1939	1,000 silver dollars	A	12631, I.C.
XT5	Sili-yin γoul	<i>illegible</i>	Republican period	<i>illegible</i>	B	I.C.

## Pusading

One Mongolian stele (not listed in the *Catalogue of Ancient Mongolian Books and Documents of China* 1999) stands in front of the Mañjuśrī hall:

	Origin of donors	Name of main donor	Date	Amount of donation	Type of inscription
PSD1	Abaya	<i>qošui cin vang</i> Yangsang	1936	8,800 taels	A, “Gongde beiji,” Mo., Ch.

Summary of the Mongolian text: After a praise prayer to Mañjuśrī, Yangsang, *qošui cin vang*, who was appointed chief *jasay* of Sili-yin γoul League, explains that his pilgrimages to Wutaishan re-enacted the pilgrimages of his ancestors, starting with:

- Bayatur Jinung Dusyar, who inherited the title of left *jasay törü-yin giyün vang* of Abaya [Banner] [according to the *Iledkel šastir (Menggu huibu wanggong biao zhuan* 1998: 285-286), he was given this title in 1651 and died in 1653], went on pilgrimage to Wutaishan every year and offered a silver ingot at each of his visits;
- His successor and grandson Urjinyalab [second *jasay törü-yin giyün vang*, r. 1687-1714] made the pilgrimage twice;
- Sonumrabdan [Urjinyalab’s grandson, r. 1723-1758], the (fourth) *törü-yin giyün vang* of the rank of *cin vang*, chief of the league [he was appointed chief of Sili-yin γoul League in 1733 and received the title of *cin vang* in 1755] made the pilgrimage three times;
- Ardsedi (?), *jasay giyün vang*, deputy chief of the league, my grandfather, made a pilgrimage to Wutaishan on the 21st day of the 12th month, 1848. He recorded his pilgrimage inside his diary (*dangsa*), and informed Lubsangnamjil, then *jasay lama* and abbot of Pusading, of his donation.
- His successor, *jasay giyün vang* Vasindara (my father) and his princess visited Wutaishan many times, each time offering more than 50 taels for prayers and recitations of the *Kanjur* and the *Tanjur* and giving many offerings.
- I, Yangsang, inherit from eleven generations of princes who produced merit for 281 years without interruption. I made the pilgrimage twelve times to Mañjuśrī’s abode. . . .
- Now my son *jasay qošui cin vang* Bütebele, his princess and children went on pilgrimage to Wutaishan, increased the merit produced by our ancestor by offering money and gifts, asking for scriptures to be read and for prayers, for a total of 8,800 taels. My sons and grandsons of future generations will benefit from the ‘fields’ of good deeds thus produced and continue them. I reported [that] to the Janggiya [ICang-skya] qutuγtu, master of the great country [Ch. *guoshi* 國師], informed the *jasay lama* of Wutaishan, and had a stone inscription carved.

This is followed by the wish that his ancestors and all the living beings enjoy peace and happiness, and a prayer to victorious Mañjuśrī to be reborn in Sukhāvātī, obtain enlightenment and so on.

The Chinese text was written by the abbot of Pusading. It starts with a Chinese-style prayer, and also records the names, titles and pilgrimages of Yangsang’s ancestors as well as his offering of 8,800 taels. It adds that Yangsang is now seventy-eight years old (he apparently retired, offering his title to his son). The sum of 8,800 taels is probably the total amount of offerings across his twelve pilgrimages and his son’s visits too.

## Yuanzhaosi

The Qalqa stele YZ4 is located on a tortoise in front of the Daxiongbaodian. In 2010, six thin fragments of steles written on brown stone were put against the base the *stūpa* of Śāriputra. They were no longer there in 2012.

	Origin of donors	Name of main donor	Date	Amount of donation	Type of inscription	Ref.
YZ1	<i>illegible</i>	<i>illegible</i>	between 1894-1903	<i>illegible</i>	C	I.C.
YZ2	<i>illegible</i>	<i>illegible</i>	<i>illegible</i>	<i>illegible</i>	C	I.C.
YZ3	<i>illegible</i>	<i>illegible</i>	between 1862-1875	<i>illegible</i>	C	I.C.
YZ4 <sup>a</sup>	Qalqa Secen qan	Cecin beyile noyan	1898	<b>400+76+25+300+50+10 taels+5 horses, etc. for rituals</b>	A with tortoise and dragons	1261 9, I.C.
YZ5	Dariyangya Left	<i>daruya</i> Toytuy	1890	land and cattle	C	I.C.
YZ6	<i>illegible</i>	<i>illegible</i>	<i>illegible</i>	<i>illegible</i>	C	I.C.
YZ7	Boyda-yin šabi	<i>illegible</i>	<i>illegible</i>	60 taels	C	I.C.

<sup>a</sup> **Stele YZ4, 1898 (below):** Summary of the Mongolian inscription:

The *cecen beyile noyan*, His Excellency *jasay törü-yin beyile* Cerenggendub from Qalqa Cecen qan, the *törü-yin qatun* Idsinqorluu and also Yondundorjai offered to the monastery:

- 400 taels of siltver offered for daily recitations to the eternal Green Tārā;
- 76 taels, 5 horses, . . . 15 *deel* . . . ;
- 25 taels for assemblies for the recitation of the *Kanjur* organized on the ‘white’ (first) month, and on the 4<sup>th</sup>, 6<sup>th</sup> and 9<sup>th</sup> months.
- 300 taels of silver to the treasury (?) of Lhamo and Śākyamuni to organize a monthly ritual;
- 50 taels for the ritual to Caγan Sikūrtei (Sitāpatrā) every year;
- an offering of 10 taels...
- the purchase of land [to offer to the monastery]...



Stele YZ4 (1898) located in front of the Buddha hall, Yuanzhaosi. © Isabelle Charleux, 2009

## Baohuasi

A Tibetan and Mongolian inscription, written by a disciple of the Sixth Panchen Lama (1891-1958) who meditated on Wutaishan, links the *stūpa* with the Bodnāth Stūpa in Kathmandu. The Mongolian text is written on the back, but the stele is now lying flat, showing the Tibetan face only.

There is also a Mongolian stele dated 1717 (*Catalogue of Ancient Mongolian Books and Documents of China* [1999]: n°12611).

## Dailuoding

	Origin of donors	Date	Type of inscription	Ref.
DLD1 <sup>a</sup>	Mongol devotees from Beijing	1691	A, Mo. and Ch.	12610, I.C.
DLD2	<i>jegün jasay qošui cin vang</i> [illegible]	1874	B, “Liu fang bai zhi” 流芳百志	I.C.

<sup>a</sup> **Stele DLD1, 1691:** Stele entitled in Chinese “Qing fengding zaoxiang jian ting ji” 青峰頂造像建亭記, meaning “Inscription for the construction of a pavilion for the statue in Qingfengding.” The main side is in Mongolian, the back in Chinese. It stands in front of the hexagonal pavilion enshrining a copy of the Sandalwood Buddha, in the first courtyard, paralleling the Chinese Wanli stele.

Summary of the Chinese text: A meditating ascetic who lived in Wutaishan and never slept, known as Lichan Laoshi 立禪老師, practiced *samadhi* for thirteen years (see the *Qingliangshan xinzhì* 1694: *juan* 2, 3a). Everybody knew of his reputation: he hid himself deep in the mountain to reduce his heart to ashes and annihilate his intellect. He was said to have planted a wooden pole on the empty spot of the future pavilion and worshiped it as if it were the Buddha himself. A Mongol devotee from Beijing named A-le-ji-tai 阿勒積泰 (or A-le-ji-gong 恭) and six others developed immense respect towards him, built a pavilion to shelter his body and made a statue of the Sandalwood Buddha, so that all pilgrims would visit this place. The disciples of Lichan Laoshi built a *śarīra stūpa* to enshrine his ashes on the slope southeast of the Dailuoding.

The Mongolian text (25 lines) is difficult to decipher; it gives a long list of names of lay and monk donors, starting with Lubsang Dambin gelüng, who offered the ‘Jo-bo Buddha’ (*jüü burqan*).

## Shancaidong

The first stele, in Lower Shancaidong, stands in front of the Maitreya hall, and has a Chinese summary and date at the back. The second stele is in Upper Shancaidong.

	Origin of the donors	Name of the main donor	Date	Amount of donation	Type of inscription	Ref.
SCD1 <sup>a</sup>	Qalqa Tüsiyetü qan	<i>jasay törü-yin giyün vang</i> Anangdavacir	1907	10,000 taels	A	12620, I.C.
SCD2	Üjümücin	<i>illegible</i>	<i>illegible</i>	<i>illegible</i>	B	I.C.

<sup>a</sup> **Stele SCD1, 1907:** Summary of the Mongolian text:

In the Manibadara Monastery of Utai, the *jasay törü-yin giyün vang* Anangdavacir promoted to the first rank in [for] his military exploits, ranked fourth . . . from Qalqa Tüsiyetü qan; Princess

Delgecid, Father-prince Amqabazar, Princess Jambalam, Serjimetüg, and so on, noble qubilyan lama Cerigdavasambu, Darima, etc. pray with deep faith and absolute sincerity. To strengthen the longevity merits of all the common people and for the sake of all living beings, and especially for deceased mother Decigyelmü, they offered money for a reading of the Kanjur on the 15/I, 8/IV, 15/VII of every year, plus funds for a recitation on the 25/X. In addition, they offered 10,000 taels to complete 10,000 prayer wheels and 1,000 images of Tārā. Having accomplished that, they erected a stele of eternal merits. All the affairs of religion and state are united thanks to the strength of the pure merits thus obtained, and all living beings enjoy peace and happiness . . .



Stele SCD1 (1907) located in front of the Maitreya hall, Lower Shancaidong. © Isabelle Charleux, 2009

## Shouningsi

The oldest stele stands in front of the Buddha hall (SN1); SN2 stands on the right side of the rear hall.

	Origin of donors	Name of main donor	Date	Amount of donation	Type of inscription	Ref.
SN1 <sup>a</sup>	<i>illegible</i>	<i>illegible</i>	1664?	<i>illegible</i>	A, Mo. and Ch.	I.C.
SN2 <sup>b</sup>	Donors from various parts of Inner Mongolia, from Beijing and monks from the Wutaishan monasteries	(see Table 7)	1774	32 donations, 1,452 taels	A, Mo. and Ch.	I.C.

<sup>a</sup> SN1: This very large stele recording a main restoration is difficult to read; its tortoise and ‘head’ decorated with dragons are made of a stone that is different from the text, as if they were borrowed from another stele. On the back is the Chinese text, now illegible. The main face is composed of a line of very large characters in Lantsa, a first Mongolian text which is a prayer to Wutaishan, and below, separated by a decoration, the main text. It is small and difficult to read: after a succession of dates and the mention of a *jasay* and his relatives (queen, father, grandfather), a main point seems to be obtention of higher ranks. A date appears at line 20 (out of 29): Engke Amuyulang (Kangxi) 3, i.e., 1664.

<sup>b</sup> Donations recorded in the bilingual restoration stele of Shouningsi (SN2, 1774), summarized as follows:

<b>Mongolian text: donors</b>	Amount of donation
Kökeqota <i>toyin gegen</i>	100 taels
The western treasury of the Baya juu (Höhhot)	12 taels
All the meritorious persons of the Baya juu	27 taels
Qorcin Joriγ-tu <i>cin vang</i> Güngrabdan, Princess Damcuγjab, Princess Kešig, Second Princess Sili, younger son Degdejab	600 taels
Nephew Arabaisang, Mišidorji Tönlitü Baisang	10 taels
Qorcin Darqan <i>cin vang</i>	40 taels
Dorji <i>jalan</i> from the Caqar Bordered Blue Banner	140 taels
The Caqar Plain Yellow Banner	50 taels
Qorcin Tüsiyetü cang	70 taels
Baya bece (?) Banner	20 taels
Nayiman Banner	20 taels
Cökür Qalqa Banner	9 taels
Left Jaruqu (?) Güng Banner	10 taels
A <i>beyile</i> of the Left Ongniγud Banner	8 taels
The <i>jasay</i> of the Kesigten Banner	10 taels
Danzan cing batu, son of <i>janggi</i> Erdemtü from Qaracin vang Banner	10 taels
Seberüng Lama of the White Great Stüpa (Baitasi) of Beijing	30 taels
The <i>jasay lama</i> from Jüng ning se Monastery	10 taels
<i>Da lama</i> Lubsang darba of Mön qu Monastery	100 taels
<i>Nirba</i> Lubsang jamsu wrote this inscription	-
<b>Total</b>	1,276 taels

<b>Chinese text: donors</b>	Amount of donation
The lama in charge of Wutaishan on imperial order Lama Ge [illegible] <i>zhasake da lama</i> Gai-li-chen-pian-er 改利陳片爾	100 taels
<i>Da lama</i> of Luohousi	20 taels
<i>Da lama</i> of Yuhuachi	10 taels
<i>Da lama</i> of Zhenhaisi	5 taels
<i>Da lama</i> of Qifosi	5 taels
<i>Da lama</i> of Sanquansi	3 taels
A-yong-she ge (long?) 阿永世格(隆?) [ <i>gelüng</i> ]	8 taels
Dan-chui gelong 丹吹格隆	1 taels
Wang dian-qi 王点氣 [ <i>demci</i> ]	1 taels
Dian-qing gelong 点慶格隆 [ <i>gelüng</i> ]	2 taels
Jia □□ 賈□□	3 taels
Xie-guanjia 謝管家	2 taels
Ren-jin-ba 任金巴	1 tael
Zhang dian-qi 張点氣 [ <i>demci</i> ]	3 taels
Yi-shi-dan-zeng 依世丹增	3 taels
Rui-zhu 瑞住	1 tael

Guan-qing-chen-pian-er 官慶陳片爾	1 tael
Tian-duo-zhi 田多智	1 tael
Wu-cuo-er-ping 吳錯爾秤	5 taels
The <i>da lama gelong</i> Luo-zang-ta-er-ba 羅藏塔爾巴 of Shouningsi	100 taels
□jia <i>gelong</i> Luozangjiancuo □家格隆羅藏堅錯 erected the stone	275 taels
<u>Total</u>	550 taels



Bilingual stele SN2, 1774, Shouningsi. © Isabelle Charleux, 2010

## Shuxiangsi

One Mongolian stele with *Oṃ maṇi padme huṃ!* in Lantsa, Tibetan and Mongolian written on the head, and a text in Mongolian and Chinese, is almost illegible. It is dated Kangxi 4 (1665) and is located in the southwest corner of the Great Mañjuśrī hall.

## Appendix A3: Certificates of Donation

Paper certificates ([*batu*]temdeg[*tü*]bicig) given to donors were issued in considerable numbers by the Wutaishan monasteries. They adopt a vertical format modeled on the shape and frame of the stone inscriptions, or sometimes a horizontal one.

**Table 8: Six certificates of donation**

Issuing monastery	Origin of donors	Name of main donor	Date	Amount of donation	Type of certificate	Title
Santasi <sup>a</sup>	Qalqa Junong (jinong?) beyise Banner	Düijür (?)	1863	<i>illegible</i>	stele-like, text printed+ handwritten	name of the monastery in Chinese and Tibetan
Sanquansi <sup>b</sup>	Qalqa Tüsiyetü qan Banner	<i>geliing</i> Lubsang	1883	four- <i>maṇḍala</i> offering to (Green) Tārā, 199.99 silver dollars+gold on two statues of Mañjuśrī	stele-like, text printed+ handwritten, seals of the monastery	name of the monastery in Chinese and Tibetan
Sanquansi <sup>a</sup>	Qalqa Secen qan Dalai beyise Banner	<i>illegible</i>	1889	four- <i>maṇḍala</i> offering to (Green) Tārā, 15 (?) taels, <i>qatays</i> , ‘eternal lamps,’ heads of cattle	stele-like, print (for the title and frame) and handwritten, numbers written in Tibetan	name of the monastery in Chinese and Tibetan
Shancaidong <sup>a</sup>	Qalqa Secen qan	Lubsanggen dūn	1896	1 tael	stele-like, handwritten only	“Wutaishan Shancaidong ji” 記
Louhousi <sup>a</sup>	Darigangya Aduyucin pastures	Jamsarang	1897	0.5 tael	horizontal certificate; text printed+ handwritten	name of the monastery in Chinese
Guanyindong <sup>c</sup>	Šangdu Aduyucin Banner	-	1933	-	stele-like, text printed+ handwritten	1 line in Tibetan

<sup>a</sup> Four receipts of donation bought by Olivér Kápolnás in an antique shop in Ulaanbaatar.

<sup>b</sup> Receipt sold on ebay.com on January 21, 2013.

<sup>c</sup> Receipt (25.5 x 50.5 cm) preserved in the Royal Library of Copenhagen (Mong. 214: Walther Heissig and Klaus Sagaster, *Mongolische Handschriften, Blockdrucke, Landkarten*, Wiesbaden: Franz Steiner Verlag, 1961: 252).

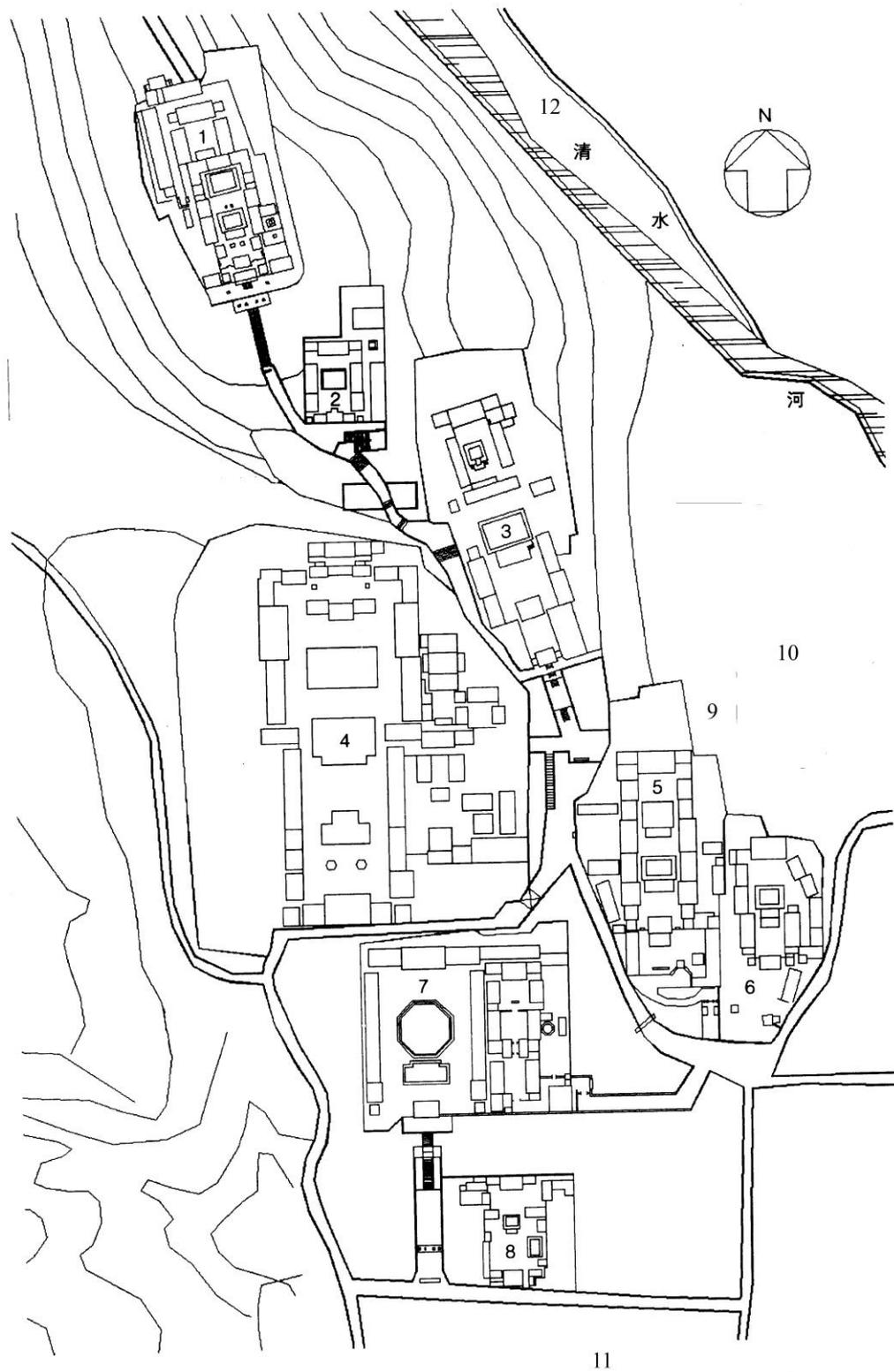
## Appendix B: Monasteries and Numinous Sites Visited by Mongol Pilgrims on Wutaishan

This catalogue presents the ‘numinous sites,’ temples and monasteries of Wutaishan visited by Mongol pilgrims and/or mentioned in the text of the book, focusing on Qing and Republican history and connections with Mongols. It is beyond the scope of this appendix to investigate in depth all the individual histories of temples and monasteries.

My main sources are the Chinese and Mongolian stone inscriptions, Qing and Republican Chinese and Mongolian gazetteers and guidebooks, early-twentieth century guidebooks (Li Xiangzhi 1932; Ono Katsutoshi and Hibino Takao 1942), and pilgrims’ and travelers’ accounts, especially Miɣvacir (2008 [1942]). The most precise and oldest description of temple architecture and iconography is provided by Pokotilov (1935 [1893]). Rol-pa’i rdo-rje’s guidebook (*Zhing mchog ri bo dwangs bsil gyi gnas bshad dad pa’i padmo rgyas byed ngo mtshar myi ma’i snang ba*, here *ZMRBDB*, Chinese translation 1990) is mentioned when it differs from the Chinese gazetteers. I also used modern guidebooks such as the different editions of Wei Guozuo’s *Wutaishan daoyou* and its Mongolian translation.

The name plaques with the Mongolian and Tibetan names of the monasteries above the entrance doors have been removed, and the monasteries are known under various names according to the sources. I here give the Mongolian names of the monasteries according to: 1) their modern name (Vei Gūo Cūo 2004); 2) their appellation in the *Cing liyang šan ayulan-u sine ji bicig* (1701) (*CLŠASB*), which is a phonetic transcription from Chinese; 3) their name in the *Uta-yin tabun ayulan-u orusil süsüg-ten-ü cikin cimeg orusiba* (*UTAOSC*) and 4) in the *Tabun üjügür-tü ayula-yin yarcaɣ* (*TÜAG*); 5) their transcription or translation on the Badɣar coyiling süme’s map (hereafter ‘Badgar map’); 6) their transcription or translation in stone inscriptions. The Tibetan names follow Ngag-dbang bstan-dar (2007). I thank Chou Wen-shing for having shared with me her information on the Badgar map. For other Tibetan names of the monasteries, see her Master’s thesis.

Chinese stones inscriptions are detailed by monastery. For a detailed list of Mongolian inscriptions, see Online Appendix A2.



Map of the Taihuai monasteries (from Wang Jinping 2005: Fig. 1-31; Ono Katsutoshi and Hibino Takao 1942, with some additions)

- 1. Pusading; 2. Guangzongsi; 3. Yuanzhaosi; 4. Xiantongsi; 5. Luohousi; 6. Shifangtang; 7. Tayuansi;
- 8. Wanfoge (Wuyuemiao); 9. Taiping Street; 10. Cemetery; 11. Ruins of the imperial traveling lodge;
- 12. Qingshui River

# Lingjiu Peak 靈鷲峰頂

## Tayuansi 塔院寺 (Stūpa Cloister Monastery)

**Other Chinese names:** Dabao tayuansi 大寶塔院寺 (Great Precious Stūpa Cloister Monastery)

**Tibetan names:** Nor-bu chen-po'i mchod-rten gling; Bas-ta se [according to the Badgar map]

**Mongolian names:** Cayan suburyan-u süme; Da buu ta yuvan se [CLŚASB]; Cayan suburya [Badgar map]; Burqangegegen-ü šaril-ün gereltü yeke cayan suburya (Big White Illuminated Stūpa of the Śarīra of the Enlightened Buddha) [steles]

**Affiliation in the late Qing period:** Chinese Buddhist

**History:** In the early Tang period, Śākyamuni's relics, which were previously enshrined in a *stūpa* at Shouningsi, were moved to the subterranean chamber of an octagonal, two-storied pagoda located in a courtyard of Dafu Lingjiusi (Xiantongsi) (Zheng Sen 1987: 28; Wang Zhiyong and Cui Zhengsen 2000: 573-576). This pagoda was erected in 702 on Empress Wu Zetian's order.

In 1301, on imperial order, Newar artist Arniko built a gigantic brick *stūpa* called Daci yanshou baota 大慈延寿宝塔, above the previous (ruined) Tang pagoda. In 1407, at the request of the Fifth Karma-pa, Emperor Yongle ordered eunuch Yang Sheng 楊升 to restore and heighten the *stūpa* and to separate its courtyard from Xiantongsi, in order to create a new monastery, Tayuansi (*Qingliangshan zhi, juan 2, 9b*). The 1541 Chinese stele recounts that the 1407 restoration of the *stūpa* and of Xiantongsi required twenty thousand artisans and one million bricks (Li Shengxiang 2003: 39). After the Fifth Karma-pa's visit, Tayuansi became a Tibetan Buddhist monastery, and it was again turned into a Chinese Buddhist monastery during the sixteenth century.

Tayuansi was restored from 1546 to 1548 by Master Jueyi 覺義. In 1579 Emperor Wanli ordered Chan monk and architect Miaofeng 妙峰 to restore the monastery in order to ensure longevity for his mother (Prip-Moller 1967 [1937]: 276). Up to the end of the Qing period, rituals for the protection of the imperial family were organized in Taiyuansi. In 1596, Abbot Yuanguang 圓廣 had Mañjuśrī's Hair Stūpa restored or rebuilt, and he discovered a golden hair kept in a subterranean chamber (Edkins 1893 [1878]: 233). The monastery was restored in 1664, 1689, 1703, 1777 and 1827. In 1789 the surrounding buildings were destroyed by a fire and were rebuilt forty years later. Mañjuśrī's Hair Stūpa was rebuilt in 1798. The restorations by Mongol donors from 1703 to 1934 are detailed in Chapter 5. Seven hundred Chinese monks resided in Tayuansi in 1925 (Bai Meichu 2010 [1925], *juan 2*: 152, a tally which certainly included pilgrim-monks), and fifty in the 1930s, including a few Mongol lamas (Li Xiangzhi 1932: 64).

**Legend:** The Begging Mañjuśrī (Wenshu taofan 文殊討飯). Once (in the Northern Wei dynasty, 386-534, according to one version), the monks were distributing meals to feed the poor during the Spring Festival. A beggar woman entered the monastery holding a baby in one arm and leading another child with the other hand, a little dog following her. The monk handing out porridge gave her two portions, one for her and one for her child, but she asked for more food for her baby and her dog, arguing they were living beings too. The monk reluctantly added two portions, but the beggar asked for an extra bowl for her unborn baby, arguing that "Buddha said all living creatures are equal, and the baby in my belly should be given a portion of porridge too." With a pair of scissors she cut a lock of her hair and put it on the table. Then she rose up in the air and showed her real appearance—the bodhisattva Mañjuśrī. The two children were Sudhana and the King of Khotan and the dog was his golden lion.

The monk realized his mistake, and in order to remind people that all living creatures are equal, Mañjuśrī's Hair Stūpa was built. Slightly different versions of the story are reported in sources: Ennin (Reischauer 1955: 258-259); *Guang Qingliang zhuan*, ca. 1060, T. 2099, vol. 51: 1109; map of Dunhuang Cave 61 (Heller 2008: 44); *Qingliangshan xinzhì*, *juan* 8, 16a-b. This story is also depicted on a stele in Yuanzhaosi and on the Cifusi map (in front of the Great White Stūpa).

**Architecture:** The celestial kings hall (*tianwangdian* 天王殿, *lokapālas* hall), the Hall of Great Compassion and Longevity (Daci yanshou baodian 大慈延寿宝殿, i.e., the Buddha hall) and the scripture hall date from the 1579-1582 restoration. The *lokapālas* hall has a statue of Avalokiteśvara replacing the usual Maitreya, and a 3.21-meter-high Chinese imperial stele dated 1586. The Qieliandian 伽藍殿 has statues of the Buddha's benefactors—Anāthapiṇḍaka (a wealthy merchant), King Prasenajit and his son Jeta—as well as a statue of Guandi and murals depicting his life.

– The Great White Stūpa (Daci yanshou baota, often shortened to Da Baota) enshrines the small iron *stūpa* containing Śākyamuni's relics. It stands on a 1.5-meter-high square terrace. It has a base circumference of 83.30 meters and is 54.10 meters high. Its perimeter has 120 prayer wheels (500 originally, and 442 in 1912, according to Gao Henian) on two levels protected by a peristyle. Chinese steles and stone reliefs are embedded in the *stūpa*'s body or in niches (called 'caves'). At its corners, four large prayer wheels stand in hexagonal pavilions. On the first floor (no longer accessible) were enshrined statues of Mañjuśrī, Avalokiteśvara, Samantabhadra and Kṣitigarbha (see Gao Henian's description). Most of the Mongolian steles are embedded in the wall north of the *stūpa* (see the drawing in Appendix A2).

– The scripture hall preserves a revolving library (*zhuanlunzang* 轉輪藏): this octagonal 12-meter-high, 33-storied *sūtra* tower erected in 1407 has compartments for twenty thousand books including the Tibetan *Kanjur* (Goodrich 1942: 136). Such structures originating in Chan monasteries were also found in Beijing's Pudusi 普度寺 and perhaps in Yonghegong 雍和宮 (Boerschman 1937; Goodrich 1942; Loveday 2000). One turn of the revolving library was said to be equivalent to reading a *sūtra* and to ensure considerable merit: it is a Chinese equivalent of the prayer wheel. The revolving library now contains small Buddha statues, but the second floor of the building preserves more than twenty thousand volumes in Chinese, Mongolian and Tibetan.

– East of the *stūpa* are the abbot's quarters (turned into a residence for Mao Zedong), and east of the latter is the courtyard of the 10-meter-high Mañjuśrī's Hair Stūpa. Li Xiangzhi (1932: 64) also mentions a Tinglingting 亭靈廳 (funerary hall for deceased monks) in the east wing.

**Numinous sites:** Great White Stūpa; Mañjuśrī's Hair Stūpa; footprints of Śākyamuni carved on a stele (see Chapter 6).

**Present state:** Tayuansi is well preserved and shelters a community of seventy Chinese Buddhist monks plus twenty monks of the Han Gélukpa (dGe-lugs-pa) School. It has been restored several times since 1952.

### Stone inscriptions:

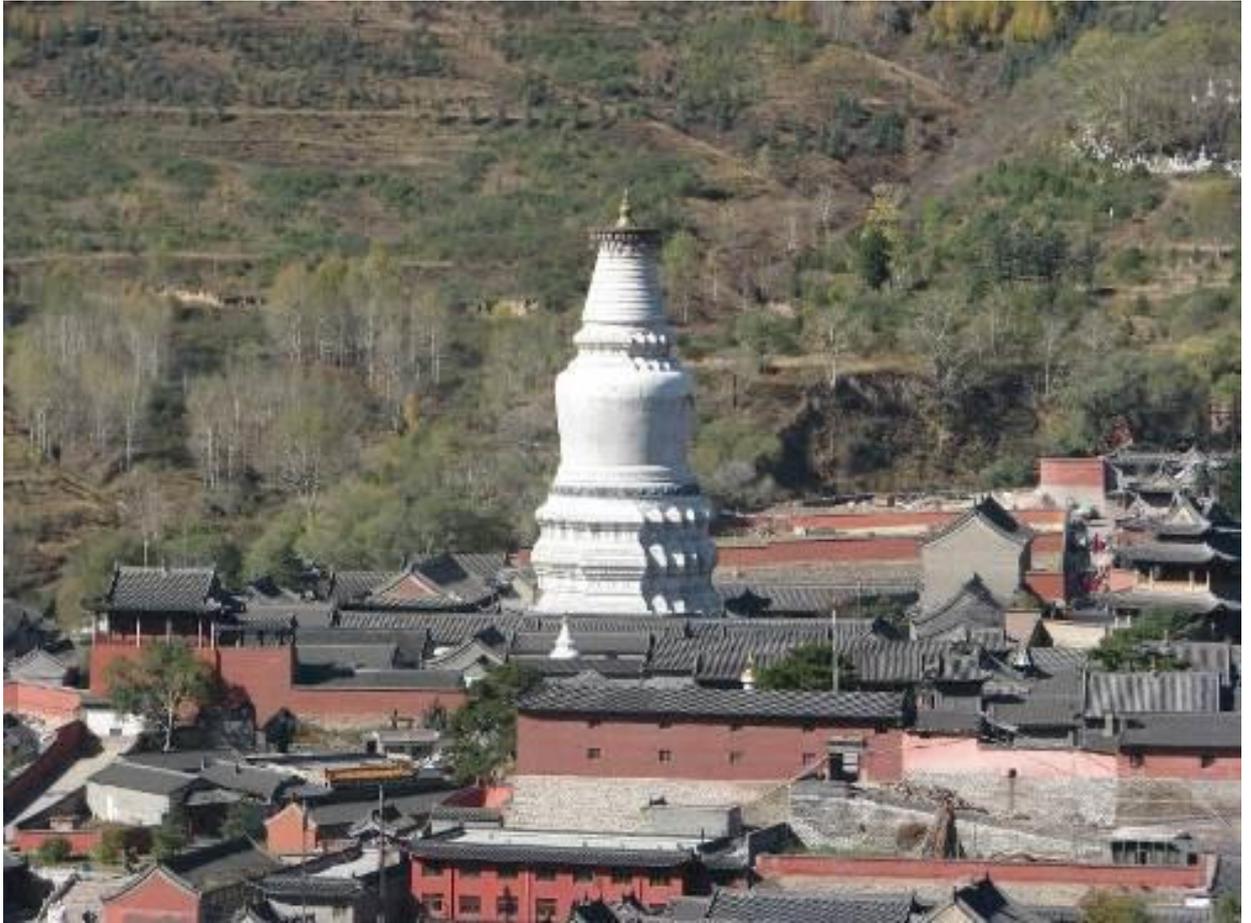
– Sixty-one Mongolian steles: see Online Appendix A2;

– Twenty-seven Chinese steles (see Ono Katsutoshi and Hibino Takao 1942: 216-218). The earliest one is dated 1329. Two illegible steles stand near Mañjuśrī's Hair Stūpa. The Chinese steles are more visible than the Mongolian steles (four stand in front of the Daci yanshou baodian). There is no imperial stele dated from the Qing dynasty. The main ones are:

- "Wutaishan Da Tayuansi chongxiu Ayuwang suo jian Shijia wen fo zhenshen sheli baota bei" 五臺山大塔院寺重修阿育王所建釋迦文佛真身舍利寶塔碑, Yongle 5 (1407): restoration of the *stūpa* and of Xiantongsi;

- “Chongxiu Ayuwang baota bei” 重修阿育王寶塔碑, Jiajing 17 (1538), in front of the *lokapālas* hall, mentions imperial appointments. The stele’s reverse side lists the monks of the Wutaishan monasteries who participated in the restoration (text in Bei Xin 1996: 32-33);
- Stele recording the restoration by the Fifth Karma-pa De-bzhin gshegs-pa, Jiajing 19 (1540);
- Imperial stele “Chijian Wutaishan Da Tayuansi beiji” 敕建五臺山大塔院寺碑記, Wanli 10 (1582) (text in Bei Xin 1996: 34-35);
- Imperial stele “Da Tayuansi yuzhi bei” 大塔院寺御製碑, Wanli 10 (1582) (text in Bei Xin 1996: 36);
- Imperial stele “Foji lingxiang zhi bei” 佛蹟靈像之碑, Wanli 10 (1582), carved with the footprints of Śākyamuni, in a niche of the *stūpa* (south side) (text in the *Qingliangshan zhi*);
- “Chongxiu Wenshu pusa fa ta beiji” 重修文殊菩薩發塔碑記, Wanli 10 (1582), stele for the restoration of the *stūpa* of Mañjuśrī’s Hair Stūpa (text in Bei Xin 1996: 35-36);
- “Chijian Wutaishan Da Tayuansi beiji” 敕建五臺山大塔院寺碑記, Wanli 14 (1586) (text in Bei Xin 1996: 34-35);
- Three steles embedded in the base of the *stūpa*: “Chijian dabao tabel” 敕建寶塔碑, Wanli 20 (1592); “Beitai Yedoufeng” 北臺葉斗峰, Wanli 20 (1592); and “Ti Da Tayuansi” 題大塔院寺, Wanli 18 (1590);
- “Chongxiu Wutaishan fo shelita beiji” 重修五臺山佛舍利塔碑記, Kangxi 3 (1664), restoration of the *stūpa* by donors from Shanxi Province (text in Bei Xin 1996: 36-38);
- “Chongxiu beiji” 重修碑記, Kangxi 28 (1689), written by the abbot of Tayuansi and other monks to commemorate an offering of 300 taels (text in Bei Xin 1996: 38);
- “Zhenxiu Shi Zhengxiu zhuan bing shubei” 真休釋正秀撰並書碑, Jiaqing 3 (1798), commemorates miraculous lights that appeared above Mañjuśrī’s Hair Stūpa in 1797 (text in Bei Xin 1996: 37-38);
- Two steles dated Guangxu 13 (1887) and 17 (1891) in a western courtyard, recording the decision taken by the magistrate of Wutai County to not collect contributions to pay the yamen officials who supervise the Sixth Month Festival (text in Bei Xin 1996: 40-41);
- “Chongxiu baota beiji” 重修寶塔碑記, Xuantong 3 (1911), in front of the Daci yanshou baodian. Written by Abbot Ren Shouji 仁壽吉, reference to stele **TY9** (text in Bei Xin 1996: 42);
- “Chongxiu baota beiji” 重修寶塔碑記, Xuantong 1 (1909) or 3 (1911), records a donation of 500 taels to organize a Shuilu ritual 水陸齋;
- “Gongde bei” 功德碑, donor from Shanxi (text in Bei Xin 1996: 42);
- “Gongde bei” 功德碑, Minguo 23 (1934), located southwest of the *stūpa*, records a donation of 3,500 *yuan* for the recitation of texts in 1930, and 11,600 *yuan* in 1933 (with details of the expenses; text in Bei Xin 1996: 43).

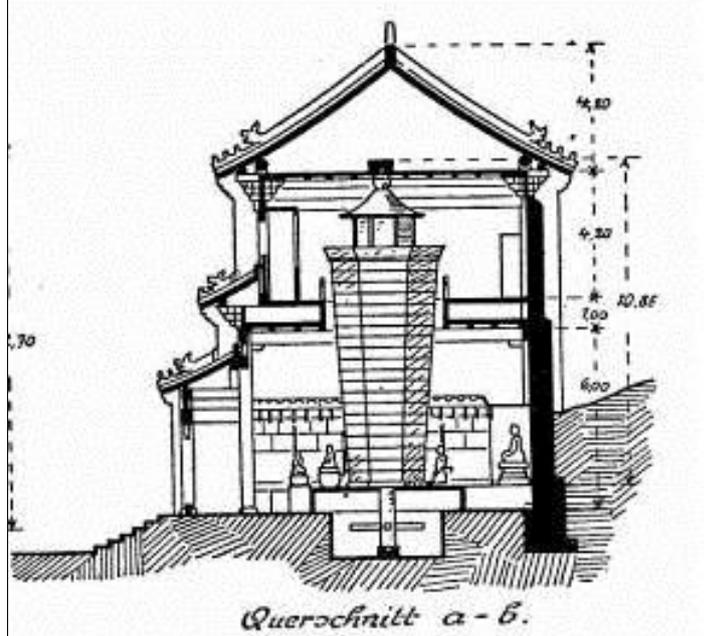
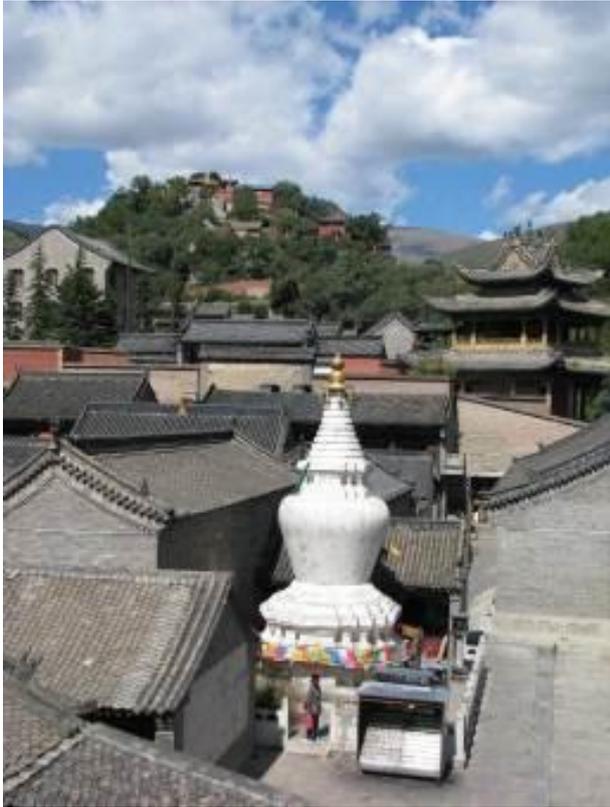
**Sources:** *Qingliangshan zhi* 1596: *juan* 2, 9b-10a; *juan* 3, 2a, *juan* 4: 15b-18a; *UTAOSC* 15b; *CLŚASB* 1701: 170; *Qinding Qingliangshan zhi* 1785: *juan* 10, 8a-b; Edkins 1893 [1878]: 238; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4115-4116; Pokotilov 1935 [1893]: 68-69; Zhang Dunggu 1911: 24-26; Chavannes 1912: 166-167; Tokiwa Daijō and Sekino Tadashi 1928: 9-12, pl. 5-6; Li Xiangzhi 1932: 59-66 (ill.); Boerschman 1937 (layout and drawings of the temple and the revolving library); Ono Katsutoshi and Hibino Takao 1942: 213-218 (plan), 249-251 (revolving library), pl. 4, 10; Gao Henian 2000 [1949]: 109-111; Zheng Sen 1987: 28; *Wutai xianzhi* 1988: 457-458; Vei Gūo Cūo 1988: 53-70; Xiao Yu 蕭宇 1996; Gao Minghe 1996c; Li Shengxiang 2003: 33-42; Wei Guozuo 2004: 24-35; Wen Fuliang et al. 2004: 54-66.



General view of the White Stūpa and its surroundings. © Isabelle Charleux, 2009



Relief of the Sandalwood Buddha and of the Buddha's footprints on the base of the Great White Stūpa, Tayuansi. © Isabelle Charleux, 2009



Mañjuśrī's Hair Stūpa, Tayuansi. In the background, Lingjiu Peak. © Isabelle Charleux 2010. (Right) Revolving library, scripture hall. © Ernst Boerschman, *Picturesque China - Architecture and Landscape. A Journey through Twelve Provinces* (New York: Brentano's), 1923, 39.

## Xiantongsi 顯通寺 (Clear Understanding Monastery)

**Other Chinese names:** Dafu Lingjiusi 大孚靈鷲寺 (Great Faith Numinous Vulture [Peak] Monastery); Da Futusi 大孚圖寺; Da Pusi 大鋪寺; Da Busi 大布寺; Da Huayuansi 大花園寺 (Great Floriate Park Monastery); Da Huayansi 大華嚴寺 (Great Avatamsaka Monastery); Yongmingsi 永明寺 (Eternal Bright Monastery)

**Tibetan name:** mNgon-gsal gling

**Mongolian names:** Ubadistu süme (Monastery Having Magic Powers); Da kiyen tung se [CLŠASB]; Siyang tung se/Ling juu se [TÜAG]; Γayiqamsiytu tegüs süme (Marvelous Perfect Monastery) [in the stone inscriptions]; Altan kürel süme (Golden Bronze Monastery) [stele XT2, 1923].

**Location:** On Lingjiu Peak, between Tayuansi and Pusading

**Affiliation in the late Qing period:** Chinese Buddhist

**History:** Xiantongsi is the largest of the Chinese Buddhist monasteries of Wutaishan (with a total area of eight hectares and twelve courtyards) and the oldest, said to date as far back as the Eastern Han dynasty. It was built as Dafu Lingjiusi or Da Huayuansi 大花園寺 between 471 and 477 and expanded between 627 and 649. Empress Wu Zetian had it restored between 690 and 704 and renamed Da

Huayansi 大華嚴寺 by reference to the *Avataṃsaka sūtra*. It was the headquarters of the Avataṃsaka School and the central place of pilgrimage. Apparitions of Mañjuśrī were reported to be frequently sighted there.

In the early Ming period, three new monasteries emerged on the ruins of Da Huayansi: Xiantongsi, Da Wenshusi (Pusading) and Tayuansi. Xiantongsi was built under Hongwu's reign, served as a residence for the Karma-pa in 1407 and was restored in 1481 (see Chapter 2). It was offered name plaques and imperial gifts from Ming and Qing emperors. In 1405, it became the seat of the Prefectural Buddhist Registry, charged with overseeing all the monks of the mountain. An abbot with a Tibetan name was appointed in 1481, and Xiantongsi may have housed Chinese and Tibetan Buddhists who performed rituals for the protection of the state. Miaofeng renovated the monastery on Empress Dowager Li 李's order and was appointed abbot; in 1605 he built the little Bronze Hall and in 1606, the great Beamless/Infinite Hall (Wuliangdian 無樑/無量殿). The monastery was renamed Yongmingsi in 1573 but its name was changed back to Xiantongsi on Kangxi's order. Kangxi wrote an inscription in 1677 and ordered its restoration in 1687.

In 1758 the Buddha hall burnt to the ground and was rebuilt in 1759 (according to the Chinese stele dated 1786) and in 1899. Xiantongsi was the first hostelry for Chinese monk-pilgrims and *jushi* 居士 (lay devotees) on Wutaishan. There were about forty monks in 1903 (Gao Henian 2000 [1949]: 59). Bai Meichu describes it as the wealthiest of the Wutaishan monasteries in the early twentieth century, with a thousand monks in 1925 (2010 [1925], *juan* 2: 152). Li Xiangzhi (1932: 77) counted 220 (Chinese) monks plus 60 Mongol monks and a dozen traveling monks. The Ninth Panchen Lama resided there in 1925. According to Miγvacir (2008 [1942]), there were sixty *diyanci* lamas (hermits) in 'the Bronze Temple'; in the past, the *tusalayci güng* of Alašan Banner Baldanbazarayca 'gilded' the Bronze Hall.

**Legend:** A local story tells that the two steles erected by Kangxi in front of the Great Mañjuśrī hall aimed at fixing the dragon (whose head would be Pusading) on Lingjiu Peak to prevent him from flying and defying the emperor.

A story about Kangxi's gift of a dragon's robe to Xiantongsi's abbot is recorded by Yang Zengwu (2005: 111).

**Architecture:** Xiantongsi preserves some remarkable Ming-dynasty buildings, two bronze pagodas dated 1610, a Yuan-dynasty timber pagoda, and two Ming-dynasty bronze bells. Its seven halls on the central axis are:

- Avalokiteśvara hall (rebuilt in 2010). It enshrines a replica of the famous statue of Guanyin Who Refuses to Leave (the original being in Putuoshan)—see the section on Puansi;
- The Great Mañjuśrī hall, dated 1746, enshrines statues of the Five Mañjuśrīs of the Five Directions and a 3-meter-high wooden statue of Mañjuśrī riding his lion;
- The Buddha hall, dated 1899 in its present state, is the largest hall of Wutaishan;
- The Beamless Hall (Wuliangdian, or Qichu jiuhuidian 七處九會殿, 1606, rebuilt in 1636, 20.3 meters high) was at first dedicated to the reading of the *Avataṃsaka sūtra* (Prip-Møller 1967 [1937]; Bodolec 2005). It enshrined a 4.7-meter-high statue of Vairocana, and statues of Locana (Ch. Lushena 盧舍那, who represents the Sangha) and of Śākyamuni (the two were later replaced by statues of Bhaiṣajyaguru and by the 7.75-meter-high, 13-storied pagoda of Qixiansi);
- The Qing-dynasty Thousand-Bowl Mañjuśrī hall enshrines three Ming-dynasty statues representing Mañjuśrī with a thousand hands holding a thousand bowls (each hand holds an alms bowl with a small statue of Śākyamuni inside), Old Mañjuśrī and Old Samantabhadra. Many pilgrims, including Gao Henian, misidentified the main statue as Thousand-Armed Avalokiteśvara. This specific iconography originated in Tang-dynasty esoteric scriptures (Shu Ren 1997);
- The Bronze Hall (1605, 5 meters high) is decorated with ten thousand Buddhas and enshrines a Tibetan-style bronze statue of Mañjuśrī;

- Five pagodas represent the Five Terraces of Wutaishan (those of the Western and Eastern Terraces have been preserved; the three others were rebuilt in the 1990s; see ancient pictures and description in Tokiwa Daijō and Sekino Tadashi 1928);
- Two small lateral beamless halls are dedicated to Mañjuśrī and Samantabhadra;
- The scripture hall enshrines a statue of Ganlu 甘露 Mañjuśrī (Sweet Dew/Benevolent Mañjuśrī, sitting on a big lotus and holding a vase) and houses the 3,210 volumes of the Chinese *Tripitaka* printed in 1510. This is the Rasiyan Manzusiri duyang (Hall of the Holy Water Mañjuśrī) of the 1939 Mongolian inscription (XT4). *Ganlu* designates the ‘beneficial dew,’ the blessings granted by Buddha, and the Buddhist Doctrine. The Chinese esoteric and the Tibetan Buddhist influences are visible in the presence of ancient prayer wheels, multiple-armed statues and Tibetan-style icons. Other treasures, such as the statue of the Fifth Karma-pa made on Yongle’s order, have not survived.

**Present state:** Xiantongsi is a flourishing monastery with about two hundred monks. It houses the headquarters of the Wutaishan branch of the Chinese Buddhist Association.

### Stone inscriptions:

- Five Mongolian steles: see Online Appendix A2.
- A Tibetan stele (according to Chou Wen-shing);
- Twelve Chinese steles (Ono Katsutoshi and Hibino Takao 1942: 363);
  - “Chi yu Wutai Xiantongsi bei” 勅諭五臺顯通寺碑, Tianshun 2 (1458) (text in *WTSYJ* 1997-2: 42);
  - Two steles dated Wanli 9 (1581) in front of the Entrance Gate;
  - “Chiyu Shanxi Wutai Xiantongsi bei” 勅諭山西五臺顯通寺碑, Wanli 35 (1607), records the appointment of Miaofeng as abbot, and the gift of a *Tripitaka* (text in *WTSYJ* 1997-2: 42);
  - “Mian liang bei” 免糧碑, Wanli 35 (1607), inside the entrance hall;
  - “Chongxiu Yongmingsi qichu jiuhui dadian beiji” 崇修永明寺七處九會大殿碑記, Chongzhen 9 (1636) (text in *WTSYJ* 1997-2: 43);
  - “Yuzhi Xiantongsi beiwen” 御製顯通寺碑文, Kangxi 16 (1677): two imperial steles in front of the Great Mañjuśrī hall in Chinese and Manchu. The eastern one records the five visits of Kangxi to Wutaishan (Chinese text in Zhang Yuxin 1988: 271-272), the western one has no inscription because of the impertinence of describing Mañjuśrī’s wisdom;
  - “Yong chui bu qiao” 永垂不朽, Qianlong 51 (1786): reconstruction after a fire destroyed halls in 1758 (text in *WTSYJ* 1997-2: 43-44);
  - Stele of donation, Qianlong 53 (1788);
  - “Jin zhuang Shuiludian foxiang jian xiu zangjingge” 金莊水陸殿佛像兼修藏經閣, Minguo 14 (1925) (text in *WTSYJ* 1997-2: 43-44);
  - Stele dated Minguo 14 (1925).

**Sources:** *T.* 2098: 51, 1094a-b; *Qingliangshan zhi* 1596: *juan* 3, 1b-2a; *CLŠASB* 1701: 168-169; *TÜAG* 8b; *Qinding Qingliangshan zhi* 1785: *juan* 10, 7a-8a; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4113-4114; Pokotilov 1935 [1893]: 70-72; Tokiwa Daijō and Sekino Tadashi 1928: 12-17, pl. 1, 2, 4-9; Li Xiangzhi 1932: 66-77 (ill.); Miyvacir 2008 [1942]: 405; Ono Katsutoshi and Hibino Takao 1942: 38-45 (Tang history), 235-238 (plan), pl. 5-6, 13; Gao Henian 2000 [1949]: 59, 108-109; *Wutai xianzhi* 1988: 453-457; Vei Gūo Cūo 1988: 28-52; Wang Lu 1995; Shu Ren 1997; Wei Guozuo 2004: 8-23; Li Shengxiang 2003: 15-32; Wen Fuliang et al. 2004: 37-53. On its architecture: Prip-Møller 1967 [1937]: 254-261, 275-282; Ho 1996; Weidner 2001: 129-130; Bodolec 2005: 121, 139-142, 152.



Buddha hall and Beamless Hall. © Ernst Boerschman, *Picturesque China - Architecture and Landscape. A Journey through Twelve Provinces* (New York: Brentano's, 1923).



View of Xiantongsi: the Thousand-Bowl Mañjuśrī hall, the two small *wuliangdians*, the five *stūpas*, the Bronze Hall and, in the background, the scripture hall. © Olivér Kápolnás



(From left) Thousand-Bowl Mañjuśrī. Statue of Mañjuśrī sitting on his lion (Bronze Hall). Ganlu Mañjuśrī. © Isabelle Charleux, 2007

## Luohousi 羅睺寺 (Rāhu[la] Monastery)

**Other Chinese names:** Luofosi 落佛寺 (Descending [Mañjuśrī] Buddha Monastery)

**Tibetan names:** sGra-gcan 'dzin-gyi lha-khang (Rāhula Monastery) [name plaque]; Lu'e-ho se [Badgar map]

**Mongolian names:** Raqu-yin süme (Rāhu[la] Monastery) [name plaque]; Lu ku se [1705]; Luu fuu se [Badgar map]; Lhu hvu se; Lhvu se; Luva fu se; or Luv fu se [steles]

**Location:** On Lingjiu Peak, facing Xiantongsi

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** Luohousi is named after Rāhula—Śākyamuni and Yaśodharā's son (in the 1671 stele, Kangxi identified Luohou to the sixteenth *arhat* Rāhula [Rāhulabhadra 羅睺羅多], which is now considered to be a mistake; another possible identification would be the demon king of the eclipses, Rāhu: Gimello 1992).

Luohousi is said to be located near a site where Mañjuśrī appeared and taught to a thousand devotees (according to *Qingliangshan zhi*), hence its name Descending Buddha Monastery. Before the Tang period, there was a Hall of Rāhula's Footprint (Luohou zuji dian 足跡殿) belonging to Da Huayansi (Miaozhou 1993 [1935]). The monastery was first erected in the Tang period and belonged to the Avatamsaka School. It was restored in the Song dynasty, rebuilt in 1465-1467, and restored in 1492. Chinese monks and lamas cohabitated there during the Wanli period (1573-1620) (Li Guanyi 2006b; Köhle 2008). Luohousi was turned into a public monastery (*shifang*) during the Shunzhi period (1644-1662). The imperial stele dated 1671 mentions an abbot with a Tibetan name: Yuan-dan (Tib. Yönten). The stele LH1 records a donation of 30,000 taels of white silver to Luohousi and four other monasteries by the First Caqar diyanci in 1658. In 1698-1700 a 'Central Asian monk,' Suo-nan-nang-jie, resided in Luohousi.

Luohousi was the second largest Gélukpa monastery of the Qing period. Although Tibetan lamas from Amdo and Central Tibet resided there during the Kangxi period (1662-1723), Luohousi became the main monastery for Han Gélukpa lamas. Tibetan and Mongol lama-pilgrims were lodged in its nearby branch monastery, Shifangtang. Gao Henian counted two hundred to three hundred lamas in 1912, and Bai Meichu, more than five hundred lamas in 1925. The monastery possessed two Tibetan *Kanjur*, one in red ink and the second in black (Pokotilov 1935 [1893]).

### Special features:

– The main attraction is the 3-meter-high Blooming Lotus Revealing the Buddhas (Kaihua xianfo 開花現佛, Mo. Ceceg delgeren burqan ilerekü) in the scripture hall. On each of the eight petals of the great wooden lotus is engraved a Buddha. A monk turns the wheel system with a handle in a subterranean chamber to make the lotus revolve on its axis while the petals open and close, revealing the central Buddha and the Buddhas on the petals, and at the same time turning the eighteen *arhats* and twenty-four heavenly gods on the base. The lotus is said to have been made by two Tibetan monks in the late eighteenth century when Qianlong restored the monastery, but it obviously already existed in 1658, when the Caqar diyanci had it restored. Similar lotuses existed in the Yansuige 延綏閣 of Beijing's Yonghegong (now lost) and in Kumbum. A statue of Rāhula is enshrined on the second floor of the building.

- The statue of Mañjuśrī as White as Milk riding his lion in the Mañjuśrī hall was one of the most worshiped statues of Wutaishan. During Kangxi’s fourth visit, his sons especially came to worship this statue. It was restored at the end of Qianlong’s reign (1736-1796).
- Two high lateral buildings welcomed (and still welcome) pilgrim monks.

**Numinous sites:** In front of the entrance hall, the 9.20-meter-high Pine Tree Holy Stūpa stands where once a large pine tree stood. In the Song period, Zhang Shangying and other pilgrims observed a ‘Buddha light’ emanating from Lingjiu Peak, lighting up the top of the pine and then Tayuansi Stūpa, Yuanzhaosi and Pusading. The tree died in the early Qing dynasty and the halo disappeared. The monks cut down the tree, with which they made the main axis of the lotus and/or the statue of Mañjuśrī as White as Milk, and built the *stūpa* on top of the original site, where branches and leaves were buried. On the rock on the back hill could be seen a big footprint of Rāhula (or of Mañjuśrī according to the *UTAOSC* 44b; it is not visible anymore).

**Present state:** It is one of the best-preserved monasteries on Wutaishan. The Mongol abbot Sonamdorji restored Luohousi, repaired the lotus’s mechanism and revived Buddhist activities from 1983 on (Nan Yang 1998). The lamas (forty in 2009) are from Inner Mongolia.

#### **Stone inscriptions:**

- Forty-seven Mongolian steles: see Online Appendix A2.
- One Tibetan stele dated Guangxu 33 (1907), east of the *stūpa*;
- Five Chinese steles (see Ono Katsutoshi and Hibino Takao 1942: 256 and 364);
  - A short stone inscription mentioning Śākya ye-shes, Yongle 15 (1417) (Ono Katsutoshi and Hibino Takao 1942: 219-220);
  - Imperial stele “Zhaofu chongxiu Wutaishan Luohousi beiji” 趙府重修五臺山羅睺寺碑記, Hongzhi 5 (1492), records the reconstruction/restoration of Luohousi;
  - “Luohousi gongde beiji” 羅睺寺功德碑記, Tianqi 4 (1624);
  - Imperial stele “Chongxiu Qingliangshan Luohousi beiji” 重修清涼山羅睺寺碑記, Kangxi 12 (1671) (text in Zhang Yuxin 1988: 261-262; *WTSYJ* 1987-3: 29, and 1998-1: 30);
  - Imperial stele “Yuzhi Luohousi beiji” 御製羅睺寺碑記, Kangxi 49 (1710) in front of the Buddha hall (text in *WTSYJ* 1998-1: 30).

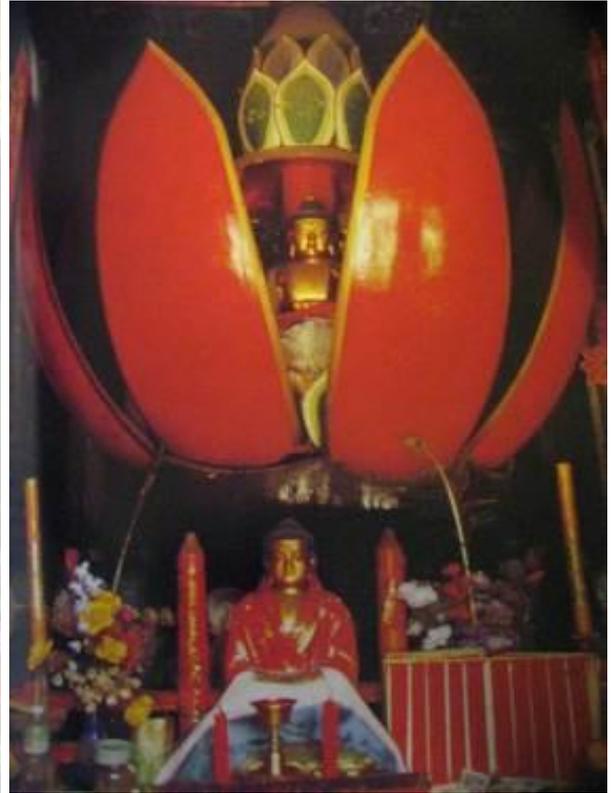
**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 3a; *Qingliangshan xinzhì* 1694: *juan* 2, 10b; Gao Shiqi 1989 [ca. 1700]: 7a; *CLŚASB* 1701: 171; *UTAOSC* 35b-36b; *Qinding Qingliangshan zhi* 1785: *juan* 10, 9b-10a; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4117; Pokotilov 1935 [1893]: 69-70; Fischer 1923: 96; Bai Meichu 2010 [1925], *juan* 2: 153; Tokiwa Daijō and Sekino Tadashi 1928: 19, pl. 11-2; Mannerheim 1969 [1940]: 690; Gao Henian 2000 [1949]: 118-119; Li Xiangzhi 1932: 18-20 (ill.); Miao Zhou 1993 [1935], *juan* 7: 86; Ono Katsutoshi and Hibino Takao 1942: 219-220, 255-257, pl. 11; *Wutai xianzhi* 1988: 458-459; Vei Gūo Cūo 1988: 78-85; Gimello 1992: 135, n. 38; Gao Minghe 1998; Li Shiming 1998; Xiao Yu 1998; Nan Yang 1998; Wei Guozuo 2004: 44-47; Wen Fuliang et al. 2004: 73-80; Li Guanyi 2006b; Köhle 2008: 85-86.



Stone lion and *stūpa* of Luohousi, first courtyard. © Isabelle Charleux, 2010



Buddha hall, Luohousi. © Isabelle Charleux, 2012



The 'White Mañjuśrī' and the 'Blooming Lotus Revealing the Buddhas' of Luohousi. © Isabelle Charleux, 2007



Mañjuśrī hall, Luohousi. © Isabelle Charleux, 2012

## Yuanzhaosi 圓照寺 (Perfect Radiance Monastery)

**Other Chinese names:** Da Yuanzhaosi 大圓照寺; Puningsi 普寧寺 (Universal Peace Monastery)

**Tibetan names:** Kun-tu khyab-pa'i lha-khang; Kun-khyab gling; Ywan co'u se [Badgar map]

**Mongolian names:** Tegüs geyigülügci süme; Da yuvan juu se [CLŚASB]; Yuvan giyoo miyoo (TÜAG); Altan γanjuur süme (Golden *Kanjur* Monastery) [stele YZ4, 1898]

**Location:** Between Luohousi and Guangzongsi, on Lingjiu Peak

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** Puningsi was originally a Chinese Buddhist monastery, built in 1309 by order of the Mongol imperial family. It became Tibetan Buddhist in the Ming period. From 1426 or 1448 until at least 1538, its ‘foreign’ abbot was the overseer of Wutaishan, who managed Chinese and Tibetan Buddhist affairs on the mountain (Köhle 2008: 80-82). Puningsi was the main Tibetan monastery in the early Ming period; the great masters who visited Wutaishan, such as Śākya ye-shes and Śāriputra, resided there. In 1434, imperial eunuch Yang Ying 楊英 erected Śāriputra’s funerary *stūpa* in the back courtyard. The name of the monastery was changed to Yuanzhaosi during a restoration in 1434 or in 1458. Yuanzhaosi apparently became a Chinese Buddhist monastery (perhaps staffed by both lamas and *heshangs*) in the late fifteenth century, when Chan Buddhist master and poet Jingcheng Guyue 淨澄孤月 Chanshi of the Avatamsaka School was chosen as abbot in 1486-1487 (on his biography: *Qingliangshan zhi* 1596: *juan* 8, 24a; *Qingliangshan xinzhì* 1694: *juan* 7, 18b-19b; Zhen Lin 1996: 4; see also the section on Bishansi). Chinese master Tielinguo 鐵林果 Chanshi (fl. 1496) from Zhenhaisi restored Yuanzhaosi’s Buddha hall. During the reigns of Kangxi and Qianlong, it was a Gélukpa monastery; rituals to protect the state were held there. In 1912 more than twenty monks lived in Yuanzhaosi (Gao Henian 2000 [1949]: 111). In the early twentieth century, Yuanzhaosi is listed among the ten great Chinese Buddhist monasteries of Wutaishan (Jiang Weiqiao in 1918; Tokiwa Daijō and Sekino Tadashi 1928: 7).

### Special features:

- A stele in front of the Buddha hall (east side) illustrates the legend of the Begging Mañjuśrī (see the section on Tayuansi).
- Footprints of Śākyamuni Buddha are seen on a stone.
- Śāriputra’s funerary *stūpa* (17 meters high, with a platform 2.30 meters in height) surrounded by four smaller *stūpas* is especially revered by present-day Nepalese. Behind the *stūpa*, the modern assembly hall was a hall to Śāriputra.

**Present state:** In 1985, Yuanzhaosi was restored by Master Qinghai. It is now staffed by seventy monks of the Chinese Gélukpa Buddhist tradition (in 2007).

### Stone inscriptions:

- Seven Mongolian steles: see Online Appendix A2.
- Nine Chinese steles (see Ono Katsutoshi and Hibino Takao 1942: 364):
  - Imperial stele “Huangdi chiyu huchi Shanxi Wutaishan Yuanzhaosi beiwen” 皇帝敕諭護持山西五臺山圓照寺碑文, Tianshun 2 (1458) (text in *WTSYJ* 1997-1: 44);
  - Imperial stele “Huangdi chiyu Wutaishan sengsu ren beiwen” 皇帝敕諭五臺山僧俗人碑文, Tianshun 2 (1458) (text in *WTSYJ* 1997-1: 44);

- Two steles named “Chiyu bei” 勅諭碑, dated to the Chenghua (1465-1488) and Zhengde (1506-1522) periods;
  - “Chongxiu Yuanzhaosi beiji” 重修圓照寺碑記, Longqing 3 (1569), mentions the visit of Śāriputra Bandida to the court of Yongle (text in *WTSYJ* 1997-1, 45-46);
  - “Wutaishan Fenglinsi Chetian heshang xingshi bei” 五臺山楓林寺徹天和尚行實碑, Longqing 3 (1569);
  - A stele dated Guangxu 10 (1884) in front of the *lokapālas* hall;
  - Two donation steles dated Guangxu 14 (1888) (text in *WTSYJ* 1997-1, 57) and Minguo 6 (1917).
- In front of the scripture hall, a 1.40-meter bell dated Xuande 5 (1430) is inscribed in Chinese, Tibetan and Lantsa script.

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 2a-b; *Qingliangshan xinzhì* 1694: *juan* 2, 10ab; *CLŠASB* 1701: 170-171; *UTAOSC* 41a; *TÜAG* 10b; *Qinding Qingliangshan zhi* 1785: *juan* 10, 8b-9a; Pokotilov 1935 [1893]: 72; Fischer 1923: 95; Li Xiangzhi 1932: 77-79 (ill.); Ono Katsutoshi and Hibino Takao 1942: 245-247, pl. 39, 43; *Wutai xianzhi* 1988: 461-462; Vei Gūo Cūo 1988: 94-102; Zheng Lin 1997; Gao Minghe and Lü Gengmei 1997; Wei Guozuo 2004: 48-50; Wen Fuliang et al. 2004: 81-89; Tuttle 2006a; Köhle 2008: 81.



Buddha hall, Yuanzhaosi. © Isabelle Charleux, 2007



Śāriputra's funerary *stūpa* and the stele of the Begging Mañjuśrī, Yuanzhaosi. © Isabelle Charleux, 2007 and 2009

## Pusading 菩薩頂 (Bodhisattva Peak or Bodhisattva's *Uṣṇīṣa*)

**Other Chinese names:** Zhenrongyuan 真容院 (Cloister of the True Countenance); Da Wenshusi 大文殊寺 (Great Mañjuśrī Monastery); Fengzhenge 奉真閣 (Respect and Sincerity Pavilion)

**Tibetan names:** Phu-gsar-steng; Byang-chub sems-dpa'i-spor grags-pa; Pho'u-sa teng; Phu-sa-ting [Badgar map, Rol-pa'i rdo-rje]

**Mongolian names:** Bodisadua-yin orun; Bodisadua-yin orgil; Püsading/Da ven šu se [CLŠASB]; Wen šu se/Pusa ting (*TÜAG*); Pu sa ding [Badgar map], Busading keyid [stele 1936]

**Location:** On the top of Lingjiu Peak

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** According to the *Guang Qingliang zhuan*, a first temple known as Zhenrongyuan was erected by Emperor Xiaowen in the fifth century. Apparitions of Mañjuśrī and miraculous statues were observed on Lingjiu Peak (Miaozhou 1993 [1935]). In the reign of Tang Ruizong (662-716) the 'true image' of Mañjuśrī was sculpted, hence the temple's name. Zhenrongyan was restored or rebuilt by Monk Fayun 法雲 in 710-711, rebuilt in 977, and again in 1004-1007, when it was renamed Fengzhenge. It became a primary locus of pilgrimage and of ritual protection of the empire up to the late Qing period.

In the beginning of Yongle's reign, Da Wenshusi, commonly known as Pusading, was constructed by imperial decree on the site of old Zhenrongyuan and received the first printed copy of the Yongle *Kanjur*. It was probably converted to Tibetan Buddhism in 1481 (Köhle 2008).

Emperor Shunzhi extensively renovated Pusading on the model of the Imperial Palace and installed there the *jasay lama* of Wutaishan. Pusading was the principal state [Gélukpa] monastery on Wutaishan during the Qing period. Its main protector was Yamāntaka (*UTAOSC*). In 1683-1684, Kangxi ordered to cover its main halls with yellow glazed tiles; it was restored in 1691. A garrison was established in 1684. In 1895 a fire destroyed the two treasuries of the monastery, and an almsround was organized to rebuild them.

About a thousand lamas lived in Pusading in Qianlong's time, and four to five hundred Tibetan, Mongol, Han Chinese and Manchu lamas in 1912 (Gao Henian 2000 [1949]).

**Legend:** There are three legends regarding Pusading, two involving the two famous statues it enshrined:

– The ‘true portrait’ of Mañjuśrī. During the eighth century, a hermit named Ansheng 安生 tried six times to cast a Mañjuśrī image, but it cracked each time; he then prayed to receive a vision of Mañjuśrī. The bodhisattva appeared to him riding a lion amidst a five-colored cloud; the master rejoiced and then completed his image after the vision. The image emitted light and continuously manifested auspicious signs (Ennin, in Reischauer 1955: 232-233; *Guang Qingliang zhuan*; repeated in the *Qinding Qingliangshan zhi* 1785; Birnbaum 1983: 18-19). The ‘true image’ no longer survives; it was replaced in 1482 by a new golden statue. Li Xiangzhi (1932: 8-9) reports a variant of the story where the image could not be consecrated. See a development of the legend with the Mañjuśrī with a Buckwheat Head of the Shuxiangsi (see the section on Shuxiangsi).

– Mañjuśrī with [Pierced by] the Arrow, Daijian 帶箭 Wenshu: see the section on Zaoyuchi. Chinese used to practice divination in front of this statue (David-Neel 1940: 137). In 1908, when the Thirteenth Dalai Lama visited Pusading, he could not stand to see Mañjuśrī's statue being pierced by the arrow and took it out with his hands. The statue stands in the temple of Mañjuśrī with the Arrow (Daijian Wenshudian, west hall of the first courtyard).

–Numinous Vulture Peak is compared to a dragon whose eyes would be the windows of Pusading's *lokapālas* hall; the horns would be the poles; the mouth would be the archway, etc.

**Architecture:** This monastery covered a surface of 45 *mu* (2.9 hectares, of which 1.45 is preserved). Most of the architecture dates from the Qing. Blofeld (1959) described the monastery as much more impressive than the (then) ruined Beijing Imperial Palace. Pokotilov (1935 [1893]) details the different temples decorated with sumptuous silken embroideries and carpets. A 108-step stairway leads to an archway erected on Kangxi's order. The main pavilions are the *lokapālas* hall, the Buddha hall, the Mañjuśrī hall and the scripture hall. The Mañjuśrī hall, which enshrines the copy of the ‘true portrait,’ is also known as Water Dripping Hall (Dishuidian 滴水殿) because of water dripping from an eave all year round, causing holes up to five centimeters deep on the stone steps (the water has never appeared again after maintenance of the hall in 1984). Lateral halls include an ancestral hall with statues of Padmasambhava and past masters, the temple of Mañjuśrī with the Arrow, a recitation hall and two *dharmapāla* halls. A *stūpa* hall kept the funerary *stūpas* of the sixth to the thirty-third *jasay lamas* (now destroyed).

The eastern courtyard houses the residence of the *jasay lama* and the western courtyard, a lodging palace (*qingong* 寢宮) (rebuilt in the 1990s) where Kangxi, Qianlong and the Thirteenth Dalai Lama resided. Blofeld (1959) describes luxurious guest quarters. The eastern part also has a courtyard with two large tetraglot steles written by Qianlong. In the rear part of the monastery, the kitchen has three huge Ming-dynasty cauldrons that were used twenty-six days a year when large numbers of pilgrims were to be served. The monks' residences behind the monastery were built in Tibetan style (Gilmour 1893: 146).

Behind the north wall was a small Tsanid School (school of Buddhist doctrine) with twenty-six monks (Pokotilov 1935 [1893]: 75). Inside was a Chinese-style hall enshrining a large statue of Maitreya as well as copies of the *Kanjur* and *Tanjur*. It no longer exists. Miṣvacir (2008 [1942]) mentions three

monasteries behind Pusading: the Gebsi-yin süme (temple of the *dge-bshes*, maybe the same as the above-mentioned Canid School) and the Corji-yin süme (monastery of the *chos-rje*, Lord of the Dharma).

**Special features:** Pusading kept treasures offered by emperors (they disappeared during the Cultural Revolution): a statue made with 30 kilograms of gold, an abacus made of diamonds, and so on.

**Present state:** Well preserved, it houses a community of about forty lamas from Eastern Tibet and Inner Mongolia. The annual *'cham* dance has been revived.

### Stone inscriptions:

– One Mongolian stele: see Online Appendix A2.

– Eight Qing dynasty imperial steles (Ono Katsutoshi and Hibino Takao 1942: 192-196, 193, 363). The two largest, imperial steles of Wutaishan, dated 1786 and 1792 are located in the East wing:

- Imperial stele “Yuzhi Pusading Da Wenshuyuan bei” 御製菩薩頂大文殊院碑, Kangxi 10 (1671) (text in *Qingliangshan xinzhi*: 9a-b, rpt. *WTSYJ* 1991-1: 30; Zhang Yuxin 1988: 240-241);

- Imperial stele “Yuzhi Zhongtai Pusading” 御製中臺菩薩頂, Kangxi 16 (1677), in front of the Buddha hall (text in *WTSYJ* 1996-1: 30; Zhang Yuxin 1988: 232-234);

- Four-language imperial steles “Yuzhi Pusading Da Wenshuyuan bei” 御製菩薩頂大文殊院碑, Kangxi 31 (1692): two steles with two languages each, in front of the Mañjuśrī hall;

- Imperial stele “Chongxiu Wutaishan Zhenrongyuan ji” 重修五臺山真容院記, Kangxi 39 (1700), recording Kangxi’s offering of 1,000 taels to restore Pusading in 1698 (text in Zhang Yuxin 1988: 252-255);

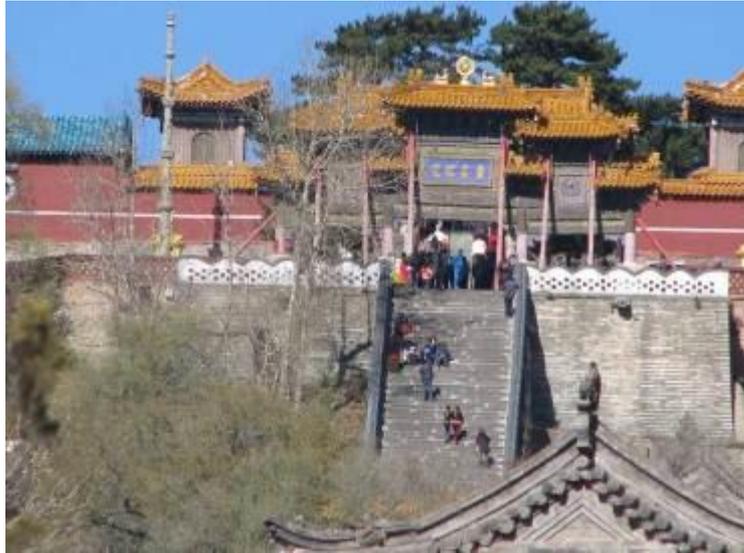
- Imperial stele “Yuzhi Pusading beiwen zhushi” 御制菩薩頂碑文注釋, Qianlong 14 (1749) (text in *WTSYJ* 1991-4: 31);

- Four-language Qianlong imperial stele “Lingjiufeng Wenshusi zhan li ouxiao chanyu” 靈鷲峰文殊寺瞻禮偶效禪語, Qianlong 56 (1792), in a pavilion of the eastern courtyard, commemorating the emperor’s sixth visit (text in *WTSYJ* 1996-1, 32); *Catalogue of Ancient Mongolian Books and Documents of China* 1999: n°12612 with the wrong date: Yellow Rat, 1768;

- Four-language imperial stele recording a poem by Qianlong, 4.8 meters high, in a pavilion of the eastern courtyard, Qianlong 51 (1786) (text in *WTSYJ* 1996-1: 31-32); *Catalogue of Ancient Mongolian Books and Documents of China* 1999: n°12613;

- Imperial stele “Qingliangshan ji” 清涼山記, in front of the Buddha hall, commemorating Jiaqing’s visit, Jiaqing 16 (1811) (text in *WTSYJ* 1996-1, 32-33).

**Sources:** *Guang Qingliangzhuan T.* 2099, vol. 51: 1103, 1110; *Qingliangshan zhi* 1596: *juan* 3, 2b; *CLŚASB* 1701: 169-170; *UTAOSC* 34a-35a; *TÜAG* 9a; *Qinding Qingliangshan zhi* 1785: *juan* 10, 1a-2b; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4114-4115; Pokotilov 1935 [1893]: 73-75; Jiang Weiqiao 1961 [1918]: 22; Fischer 1923: 96; Tokiwa Daijō and Sekino Tadashi 1928: 17-18, fig. 10, 11-1; Li Xiangzhi 1932: 6-18 (ill.); Miao Zhou 1993 [1935], *juan* 7: 85; Miyvacir 2008 [1942]: 405; Ono Katsutoshi and Hibino Takao 1942: 192-196, pl. 9, 25; Gao Henian 2000 [1949]: 112-113; Blofeld 1959: 122; *Wutai xianzhi* 1988: 462-463; Vei Gūo Cūo 1988: 109-126; Gimello 1992: 134-135, n. 36; Xiao Yu 尚雨 1996; Ming He and Huan Yu 1996; Li Shengxiang 2003: 42-53; Wei Guozuo 2004: 56-68; Wen Fuliang et al. 2004: 102-117; Xie Xiaohua 2006; Köhle 2008: 80.



Staircase to Pusading. © Isabelle Charleux, 2012



Pusading viewed from the northwest. © Isabelle Charleux, 2012



Water Dripping Hall, Pusading. © Olivér Kápolnás



Mañjuśrī with the Arrow in the Daijian Wenshudian and statue of Padmasambhava, ancestral hall, Pusading. © Isabelle Charleux, 2010



Qianlong imperial stone inscription, eastern courtyard. © Isabelle Charleux, 2010

## Shifangtang 十方堂 (Ten Direction Hall)

**Official Chinese names:** Guangrensi 廣仁寺 (Vast Benevolence Monastery)

**Tibetan names:** brTse-'bar gling [name plaque]; Grub-phyogs kun-'dus gling [steles]

**Mongolian names:** Arban jüg-ün duyang; Örüsiyel badarayuluyci süme [name plaque], Ši van tang keyid [steles]

**Location:** At the foot of Lingjiu Peak, below Luohousi

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** At the end of Shunzhi's reign, the old stables of Luohousi were turned into a lodging center for Tibetan, Mongol and Manchu pilgrim-lamas and their disciples. At that time (and especially in the Kangxi period), Luohousi was staffed by Han, Mongol and Tibetan lamas who were not on good terms with each other. From 1831 to 1835, a Monguor lama, bLo-bzang sman-lam (Chinese sources call him Yin 印 lama) from Co-ne Monastery in Amdo gathered donations and turned the hostelry into a monastery, which was called Guangrensi (steles SF1, 1835 and SF179, 1932). bLo-bzang sman-lam became the first abbot (Wang Xiangyun 2004: n. 52, quoting Luo-sang-dan-zhu and Po-pa-ci-ren 1995: 249). Guangrensi maintained close relations with Amdo monasteries.

Guangrensi remained administratively and economically a branch of nearby Luohousi, but tensions persisted between the two communities. The lamas from Guangrensi tried to obtain independence, but their attempt failed when Luohousi cut their means of subsistence. Guangrensi was restored and became independent in the Republican period.

The founder from Co-ne also built a brick funerary *stūpa* called Putongta 普同塔 for pilgrim monks, at Yuwan 魚灣, about 100 meters from the monastery (the river now flows 50 meters from the *stūpa*).

**Special features:** There is no assembly hall or statues of the four *lokapālas* because it was not an independent monastery in the Qing period.

**Present state:** It is one of the best-preserved monasteries on Wutaishan, including statues and paintings (one thousand small statues of Tsongkhapa (Tsong-kha-pa), more than two hundred bronze statues of Mañjuśrī, a Tibetan *Kanjur* printed under Daoguang's reign (1821-1851), etc.). It is staffed by thirty-five lamas from Amdo and shelters the district branch of the Wenwu Baohu Danwei 文物保護單位 (Unit for Protection of Heritage). It also has a Tibetan medical clinic (see Li Xi 1994).

### Stone inscriptions:

- 182 Mongolian steles: see Online Appendix A2.
- 1 stele in Tibetan and Chinese, dated Daoguang 15 (1835);
- 3 steles in Tibetan, located east of the Buddha hall.

**Sources:** Miao Zhou 1993 [1935], *juan* 7: 88; Yang Yutan et al. 1985: 70-71; Vei Gūo Cūo 1988: 86-93; Wang Xuebin et al. 1994: 154-156; Li Xi 1994; Wei Guozuo 2004: 41-43; Wen Fuliang et al. 2004: 94-100; Cai Hong 1999; Wang Xiangyun 2004, n. 52.



Entrance hall and assembly hall, Shifangtang. © Isabelle Charleux, 2010



Temple interiors, Shifangtang. © Isabelle Charleux, 2010

## Wanfoge 萬佛閣 (Ten Thousand Buddha Pavilion)

**Other Chinese names:** Wuyemiao 五爺廟 (Fifth/Five Lord Temple)

**Mongolian names:** Tümen burqan-u asar (Ten Thousand Buddha Pavilion), Luus-un qayan-u duyang (Dragon King Temple); Qara luus-un qayan-u süme (Black Dragon King Monastery) [Miyvacir 2008 (1942): 405]

**Location:** Southeast of Tayuansi

**Affiliation in the late Qing period:** Chinese Buddhist

**History:** Wanfoge, popularly called Wuyemiao, built in 1616 and restored in the Qing period, was a branch monastery of Tayuansi. Its name comes from the ‘ten thousand’ gilded Buddha statues it enshrined. The original temple is the rear building, now a Mañjuśrī hall. Two *stūpas* date from the Ming dynasty. Wanfoge was extended in the Qing dynasty, with a Great Hall of the Five Dragon Kings (Wulongwangdian 五龍王殿), rebuilt in 1917. Kangxi offered precious robes and calligraphy to the temple.

**Legend:** The Five Dragon Kings are Daye 大爺 (Great Lord), Erye 二爺 (Second Lord), Longmu 龍母 (Dragon Mother, Daye’s wife), Sanye 三爺 (Third Lord), Siye 四爺 (Fourth Lord) and Yushi 雨師 (Rain Master). The main dragon, Daye, is said to be the fifth son of the Dragon King of the Eastern Sea. They are said to have been invited from the Northern Terrace to reside in Wanfoge. These powerful local deities are believed to bless the local region with rain for crops and good harvests. Although they have a hot temper, they are viewed as manifestations or disciples of Mañjuśrī. The Daye is called ‘Black Mañjuśrī.’

Legend says that Kangxi, lost in the dark, was saved by a black-faced monk, who was no other than the fifth dragon, and rewarded him with the title of ‘duke.’

The monks initially refused to have an opera performed within this Buddhist monastery, but received a letter bearing the seal of the Dragon King himself to introduce an opera master in Wanfoge. The opera stage facing the Great Hall dates from 1917.

**Special features:** In front of the Great Hall of the Five Dragon Kings are presented fifteen demonifuge weapons used during processions honoring the Dragon King; some were donated by Kangxi.

**Present state:** Wanfoge was restored in 1983-1984 and is now the main Chinese temple on Wutaishan with festivals performed twice a month; the role of the Buddhist clergy appears secondary. Since 1982, its Mañjuśrī hall has enshrined statues coming from Miaodean 妙德庵. All visitors to Wutaishan make a vow in front of the dragons; some pay for operas to be performed. Many stories circulate about pilgrims having obtained fortune and miraculous healing after having made a vow to the Dragon King.

**Stone inscriptions:** A Chinese stele “Zhushan daxiaosi” 諸山大小寺 dated Wanli 31 (1603) lists ninety monasteries of Wutaishan; two Chinese steles dated Wanli 33 (1605), and Wanli 41 (1613) (see Li Shengxiang 2003).

**Sources:** Pokotilov 1935 [1893]: 69; Mannerheim 1969 [1940]: 693; *Wutai xianzhi* 1988: 459; Vei Gūo Cūo 1988: 71-77; Li Shengxiang 2003: 110-115; Wei Guozuo 2004: 36-40; Zhou Rubi and Li Guangyi 2007: 402-406; Wen Fuliang et al. 2004: 67-73; Xu Hong 2007.



Wanfo, view from the south. © Isabelle Charleux, 2007



Festival at Wanfo. © Isabelle Charleux, 2007



Festival at Wanfo. Chinese opera. In the rear temple, a Mongol lama was invited to perform a Tibetan Buddhist ritual. © Isabelle Charleux, 2007



Devotees praying to the Dragon King. © Isabelle Charleux, 2012

## Guangzongsi 廣宗寺 (Ancestor Honor Monastery)

**Tibetan name:** Thub-bstan gsal gling

**Mongolian names:** Sitügen delgeregüügci sūme; Otaci-yin sūme (Bhaiṣajyaguru Monastery, according to a donation certificate)

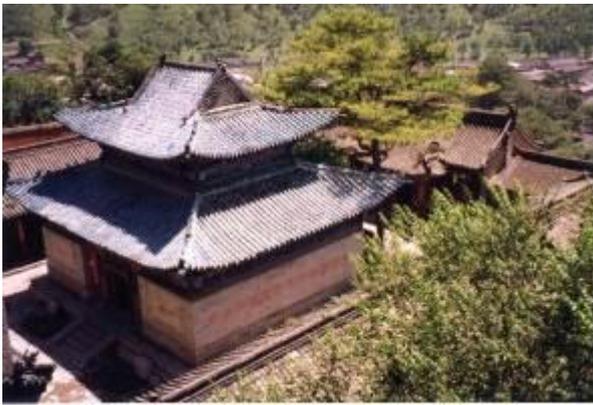
**History:** Located just below Pusading, it was built in 1507 on imperial order by the *fanseng* 梵僧 (here, probably Tibetan) monk Duo-er-zhi-jian (< rDo-rje rgyal). It is unclear if it was a Tibetan monastery at the period of its foundation. It was counted among the Chinese Buddhist monasteries of the Qing dynasty and became a Han Gélukpa monastery in the late twentieth century. Its most salient architecture is the Bronze Tile Hall (Tongwadian 銅瓦殿), covered with bronze tiles. In a rear courtyard stands the relic *stūpa* of Master Fazun, who became a monk in Fanzongsi in 1920 and died in Beijing in 1980.

**Stone inscriptions:** Steles dated Zhengde 3 (1508, text in Zhou Zhenhua et al. 1998: 64), Zhengde 10 (1515), and the Qing period.

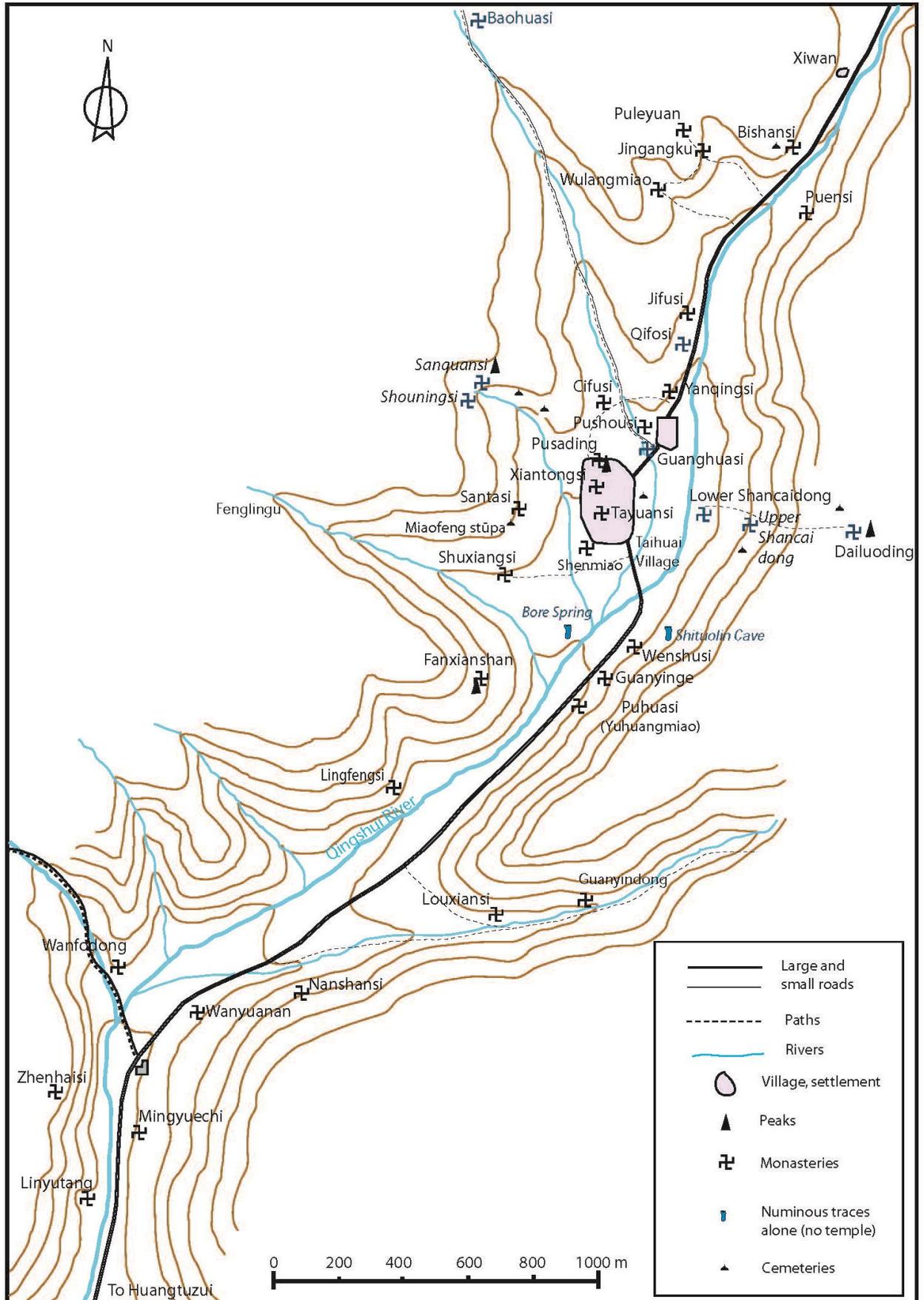
**Sources:** Zhang Yuxin 1988: 270; *Qingliangshan zhi* 1596: *juan* 3, 2b-3a, *juan* 4, 14b-15a; *Qinding Qingliangshan zhi* 1785: *juan* 10, 9a-9b; Tokiwa Daijō and Sekino Tadashi 1928: 19, pl. 12-1; Li Xiangzhi 1932: 80-82; Vei Gūo Cūo 1988: 103-108; Li Shengxiang 2003: 106-107; Wei Guozuo 2004: 51-55; Wen Fuliang et al. 2004: 90-93).



Bronze Tile Hall, Guangzongsi. © Isabelle Charleux, 2007



Bronze Tile Hall and Han Gélukpa lamas praying, Guangzongsi. © Isabelle Charleux, 1993 and 2007



Map of the central part of Wutaishan, from Ono Katsutoshi and Hibino Takao 1942, with some additions in italics. © Isabelle Charleux

## Around Lingjiu Peak

### Shuxiangsi 殊像寺 (Mañjuśrī Image Monastery) or 殊祥寺 (Mañjuśrī Auspicious Monastery)

**Tibetan names:** mTshar-sdug sku-brnyan gling; Cu-shyang se [Badgar map]

**Mongolian names:** Su siyang se; Šu sivang se [CLŠASB]; Fu siyang zse [TÜAG]; Fūlir terigütü Manzusiri (Flour-Headed Mañjuśrī) [Badgar map; Miγvacir 2008 (1942)]

**Location:** South of Taihuai Village

**Affiliation in the late Qing period:** Chinese Buddhist

**History:** It was founded between 319 and 350 and was rebuilt in the Tang dynasty. Emperor Yesün Temür had Shuxiangsi (then written 殊祥像) reconstructed in 1325. It burnt to ashes at the end of the Yuan. From 1489 to 1499 Chinese master Tielinguo Chanshi from Zhenhaisi had it rebuilt, and in 1496 he gathered famous artisans from Shanxi to make statues of the five hundred *arhats*. Shuxiangsi was later restored in 1570, 1591 and 1605 (Emperor Wanli offered 1,000 taels for its restoration). According to the 1608 stone inscription, the name was then changed from 殊祥像 to 殊像寺. In 1626, a guest department (*ketang* 客堂) was built in the northwest corner. After his visit in 1698, Kangxi offered 3,000 taels for its restoration. In 1761, Qianlong traveled with the Empress Dowager for her seventieth birthday; on her demand he later had two copies of the monastery and its Mañjuśrī statue erected near Beijing and in Chengde. Shuxiangsi was a major monastery of the Chan School. Pokotilov (1935 [1893]) counts less than twenty monks, plus a few novices from Wutai County, and adds that due to the crowds of Mongol pilgrims who worshiped its main icon, Shuxiangsi had to invite Mongol lamas to reside in the monastery. In 1938 Miγvacir counted fifty lamas and Chinese monks.

#### Legend:

– Mañjuśrī with a Buckwheat Head. A legend says that the sculptor who made the statue of Mañjuśrī could not make the head because nobody had seen the true face of the bodhisattva; he had tried six times in vain to cast the image, but each time it cracked and broke to pieces. While the abbot, the monks, the sculptor and the cook were arguing to find a solution, Mañjuśrī appeared before them in the kitchen. The sculptor had no time to find his tools and quickly modeled the head with buckwheat according to what he was seeing. Mañjuśrī disappeared before he finished the statue; the face was then covered with gold and placed on the body. This is a more detailed story of the Mañjuśrī statue of Zhenrongyuan (the old temple of Pusading), which no longer survives. For a Tibetan version: Chou 2011: 36, n. 78. The statue dates from 1496-1499.

– A version of the same story is told by Miγvacir (2008 [1942]): Kangxi arrived at a place quite late in the evening, saw an old monk and a small dog in a grass hut and spent the night there. He searched for his father over the course of several days but could not find him. When back in Beijing, his mother, the Empress Dowager, revealed to him that the old monk was actually his father. He went back to the place where he had seen him, but instead of the hut there was a ruined shrine (*bungqang*) with an old (statue of) Mañjuśrī: believing this to be the real body of his father, he decided to build a temple there and ‘revive’ (restore) the statue. Once he came to the temple, he saw the sculptor kneading flour to make noodles. The sculptor, who had not yet finished the statue, hurriedly made the head in flour. Seeing this, the emperor was satisfied.

– Another Chinese story relates that Shunzhi’s third sister Fulian 福連, married to Wu Sangui’s son, retired as a nun in Shuxiangsi after Wu Sangui’s rebellion in 1674. Kangxi ordered to burn the monastery after having heard that a monk discussed the *sūtras* with the princess. Blessed by Mañjuśrī, the monk and the princess were found meditating among the ashes of the meditation hall. Kangxi then had the monastery rebuilt.

**Special features:** The 500 (actually 455) Ming-dynasty clay statues of *arhats* are seen along the walls of the Great Mañjuśrī hall.

– Mañjuśrī with a Buckwheat Head: the 9.87-meter-high statue of Mañjuśrī riding his lion, made out of clay, probably dates from 1486 or 1496-1499. The 1983 restoration revealed that the head was in fact made of buckwheat and that mice had nibbled through at the back, making a hole that had since been filled with clay.

– The statue of ‘Bathing Mañjuśrī’ (Muyu 沐浴 Wenshu) or ‘Mañjuśrī Going out of the Mountain’ in the scripture hall, sitting with both hands holding one knee, is seen by pilgrims as a human, popular form of the bodhisattva. There are also images of the Five Mañjuśrīs of the Five Directions.

**Numinous sites:** Borequan 般若泉 (Prajña Spring) or Wanshuiquan 萬水泉, Mo. Barimad [*baramid*, i.e. *pāramitā*] bulay, Ban u ciuvan [*CLŚASB*]: southeast of Shuxiangsi, this is one of the most sacred springs of Wutaishan. A Tang-dynasty monk is said to have meditated there and carved the *Diamond Sūtra* (*Qingliangshan zhi*). According to the longer story known to Mongol and Tibetan pilgrims, several monks tried to chant the *Diamond Sūtra* to put an end to a water shortage in winter but were prevented from finishing their recitation by a tiger, then by a mighty spirit who threatened to kill them. A monk offered to give up his own his life so the recitation could be completed. Before dying, he saw water flowing out from underground just next to where he had sat. From then on, this water has been used and praised by emperors and high lamas.

**Present state:** Shuxiangsi is well preserved; it was restored from 1983 to 1995 and houses a community of thirty Chinese Buddhist monks. A *yankoutang* 焰口堂 and a *stūpa* were recently added in the west wing, and a large rear temple is being built (2012).

### Stone inscriptions:

– One Mongolian stele: see Online Appendix A2.

– Seven Chinese steles (see Ono Katsutoshi and Hibino Takao 1942: 253, 366):

- A stele dated Tianli 1 (1328);
- “Tielinguo Chanshi xingshi bei” 鐵林果禪師行實碑, Hongzhi 12 (1499) (text in *WTSYJ* 1996-3, 44);
- Imperial stele “Chijian Qingliang Wutaishan fanxiu Shuxiangsi beiji” 勅建清涼五臺山翻修殊祥寺碑記, Wanli 19 (1591) (*Qingliangshan zhi*, rpt. in *WTSYJ* 1996-3: 44-45);
- “Chongxiu Shuxiangsi ji” 重修殊像寺記, Wanli 36 (1608) (text in *WTSYJ* 1996-3: 44-45);
- “Chongxiu Shuxiangsi dadian zhuangsu quanshen gongde bei” 重修殊像寺大殿裝塑全身功德碑, Kangxi 4 (1665);
- Imperial stele “Yuzhi Wutaishan Shuxiangsi bei” 御製五臺山殊像寺碑, Kangxi 19 (1680) (Zhang Yuxin 1988: 255-256, *WTSYJ* 1996-3: 46);
- Imperial stele “Yuzhi Shuxiangsi beiwen” 御製殊像寺碑文, Qianlong 14 (1749) (text in *WTSYJ* 1996-3: 46).

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 5a; *Qingliangshan xinzhi* 1694: *juan* 2, 11b; *CLŚASB* 1701: 174; *TÜAG* 9b; *Qinding Qingliangshan zhi* 1785: *juan* 10, 10a-b; *Üjesküleṅ secig-ün erike kemegdekü oruṣiba* 1813; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4118; Pokotilov 1935 [1893]: 79;

Fischer 1923: 93; Tokiwa Daijō and Sekino Tadashi 1928: 19-20, pl. 12-2; Li Xiangzhi 1932: 53-58 (ill.); Miyvacir 2008 [1942]: 405; Ono Katsutoshi and Hibino Takao 1942: 252-254, pl. 45; *Wutai xianzhi* 1988: 460-461; Vei Gūo Cūo 1988: 175-186; Gao Minghe 1996b; Zhu Ying 1996; Li Shengxiang 2003: 66-73; Wei Guozuo 2004: 95-99; Wen Fuliang et al. 2004: 141-154; Service 2007. A Qing-dynasty architectural drawing of Shuxiangsi is preserved in the Beijing Library. On Borequan: *Qingliangshan zhi* 1596: *juan* 2, 10b; *CLŚASB* 1701: 156; *ZMRBDB*: 13.



Great Mañjuśrī hall, exterior and interior , Shuxiangsi. © Isabelle Charleux, 2012



Statue of Mañjuśrī with a Buckwheat Head. © Isabelle Charleux, 2009



‘Bathing Mañjuśrī,’ Shuxiangsi and Borequan. © Isabelle Charleux, 2009

## Fanxianshan 梵仙山 (Brahman Immortal Mountain)

**Official Chinese name:** Lingyingsi 靈應寺 (Numinous Answer Monastery)

**Mongolian names:** Siditu süme; Liang ying se; Van siyan šan [*CLŠASB*]; Dangsurung Peak [*Miyvacir* 2008 (1942)]

**Location:** On Fanxianshan Peak, south of Shuxiangsi

**Affiliation in the late Qing period:** Chinese Buddhist

**History:** The foundation date of Lingyingsi, popularly known as Fanxianshan, is unknown, but the monastery was restored in the Hongzhi period (1488-1505), according to the steles. It is a Daxianmiao 大仙廟 (Temple of the Great Immortal), said to have been founded to worship an ancient fox spirit who had become an immortal (the transformation of fox spirits into immortal deities called Nainai, closely tied to the practices of spirit mediums who perform healing and fortune-telling services, is common in northern China). Several forms of Nainai, along with their husbands, are worshiped in the temple.

**Legend:** In the Jiaqing period (1796-1821), a Chinese merchant traveling at night was invited to enter a sumptuous monastery, but he discovered in the morning that he had slept on the grass. He then realized that he had received the hospitality of an immortal (i.e., the fox spirit).

**Special features:** The two-storied vaulted architecture of the main temple is comparable to the vaulted halls of the temples of the Five Terraces.

Modern pilgrims throw five-colored Tibetan ‘wind-horse’ papers from the flat area outside Nantian 南天 Gate. If the wind-horses are carried away by the wind, it is an auspicious sign. Miyvacir worshiped and circumambulated the temple, and from the terrace he burned *arc* (juniper), threw wind-horse (papers) and fired guns.

**Present state:** The western halls are dedicated to Caishen, Guandi, Bhaiṣajyaguru and Guanyin who brings children to childless couples. The Buddha hall is dedicated to various forms of Nainai. Four Chinese Buddhist monks manage the monastery.

**Stone inscriptions:** Two Ming-dynasty steles

**Sources:** *Qingliangshan zhi* 1596: *juan* 2, 10b; *CLŚASB* 1701: 156; Li Xiangzhi 1932: 171-176 (ill.); Miyvacir 2008 [1942]: 406; Vei Gūo Cūo 1988: 187-191; Li Shengxiang 2003: 128-129; Wei Guozuo 2004: 100-101; Wen Fuliang et al. 2004: 157-162.



Buddha hall and spot for throwing wind-horse papers, Lingyingsi. © Isabelle Charleux, 2010



Statues of Nainai, Lingyingsi, Fanxianshan. © Isabelle Charleux, 2010

## Lingfengsi 靈峰寺 (Numinous Peak Monastery)

**Mongolian name:** Ling feng se süme

Located south of Fanxianshan, Lingfengsi was built in the Tang period and restored in the reign of Chenghua. Only the Chinese-style, four-storied, octagonal relic pagoda of Monk Guzhou 古州 was left of the old monastery. It is dated Zhengde 3 (1508) and inscribed with Sanskrit *dhāraṇīs*. Lingfengsi was rebuilt from 1998 to 2000 by Miaosheng 妙生, abbot of Puhuasi, and dedicated to the Five Mañjuśrīs.

**Sources:** *Qinding Qingliangshan zhi* 1785: juan 11, 6b-7a; *CLŚASB* 1701: 77 (Ling feng se); Ono Katsutoshi and Hibino Takao 1942: 226, 229-230, pl. 44, 50; Vei Gūo Cūo 1988: 192-194; Wei Guozuo 2004: 106-107; Wen Fuliang et al. 2004: 187-190 (ill.).



Lingfengsi, rebuilt temple and Ming-dynasty pagoda. © Isabelle Charleux, 2010

## Wenshusi 文殊寺 (Mañjuśrī Monastery)

**Official Chinese name:** Guang'ansi 廣安寺

**Tibetan name:** 'Jam-dpal gling

**Mongolian name:** Manzusiri-yin süme

Wenshusi (not to be confused with Wenshusi/Pusading), is located just south of Taihuai. Built between 1736 and 1795 and restored in 1821, this Tibetan Buddhist monastery belonged to the ICang-skya qutuytu. There were mural paintings of the *arhats* and of Monk Xuanzang's journey to India. Only the Buddha hall was preserved; it was restored in 1984 as a monastery and also houses a museum of more than two hundred steles recording calligraphies and literati's poems and eulogies.

**Sources:** Pokotilov 1935 [1893]: 85; *Wutai xianzhi* 1988: 460; Li Xiangzhi 1932: 23-34; Wei Guozuo 2004: 177-179).



Wenshusi, Buddha hall. © Isabelle Charleux, 2010

## Puhuasi 普化寺 (Universal Transformation/Conversion Monastery)

**Other Chinese names:** Yuhuangmiao 玉皇廟 (Jade Emperor Temple); Dishigong 帝釋宮 (Indra Palace)

**Mongolian names:** Bükün-i gegeregülügci sūme; Qormusta Temple

**Location:** Two kilometers south of Taihuai Village

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** Altanzayaa (2000: 139) asserts that Qormusta Temple, or Dishigong, was built by Emperor Temür of the Yuan dynasty, but most authors consider it to have been erected in the Ming era. The main deity, Dishitian 帝釋天, was the god Indra mounted on a white elephant. In the Chongzhen era (1628-1644), the temple was managed by Daoists, who turned it into a Jade Emperor Temple (Yuhuangmiao). In the middle or late Qing, it became a branch temple of Guangzongsi. Edkins wrote in 1872 that the temple, also dedicated to Tārā (Mo. Dara Eke) was at that time run by two lamas, and that Yuhuang, the Jade Emperor, was identified with Qormusta:

Over the south gate of the little town of Tai-hwai [Taihuai] there is a small temple to Hormosda Tingri and Dara-ehe. Both are known to Chinese Buddhism, but in China it is not usual to place Yu-hwang-shang-te [Yuhuang shangdi] (Hormosda) in a temple as guardian of a city gate. We were now in Lama-land, and must expect to see arrangements peculiar to lama Buddhism. Hormosda was in this case just a Chinese Yu-hwang. He faced south. Dara-ehe is the Mu-fo (Mother-Buddha) of the Chinese . . . On her forehead is a spot or small elevation which the attendant Lamas told us sends forth a hair which, when Dara-ehe wishes, goes out for thousands of miles in an instant.

It may be the Dara eke-yin sūme (Mother Tārā temple, Tib. Ta're 'ekhin su-me, Ch. Dalike 達立可) of the Badgar map (Edkins 1893 [1878]: 234 also mentions a temple to Tārā; besides, Santasi was also called Green Tārā Monastery). In 1921, Yuan Weiru 袁維恕, the main leader of the Jiugongdao,

appropriated Yuhuangmiao; he had it rebuilt in 1925 and renamed Puhuasi. It was the last monastery built on Wutaishan in the twentieth century.

**Special features:** In the back courtyard, a large hollow funerary *stūpa* (*putongta*) keeps the ashes of deceased monks.

**Present state:** The monastery is well preserved and housed about forty Chinese Buddhist monks in 2009. In 1986, Yuhua Pavillion was turned into a Hall of the Three Buddhas, but it kept statues of Indra and Brahmā. The Reclining Buddha Hall of the rear part, destroyed in 1967, was rebuilt in 2000.

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 5b; Edkins 1893 [1878]: 232; Chen Xingya 1936: 36; *Wutai xianzhi* 1988: 461; Vei Gūo Cūo 1988: 248-254; Li Shengxiang 2003: 129-136; Wei Guozuo 2004: 103-105; Wen Fuliang et al. 2004: 178-186.



Puhuasi, Buddha hall and relief of the screen wall. © Isabelle Charleux, 2010

## Shancaidong 善財洞 (Sudhana Cave)

**Tibetan names:** Nor-bzang sgrub phug; Shan-sa'i dong [Badgar map]

**Mongolian names:** Šuddana-yin ayui; Šan sai düng [CLŠASB]; Manibadara-yin süme [stele SCD1, 1907; Miɣvacir 2008 (1942)] (Manibhadra Monastery)

**Location:** On Dailuo Peak, below Dailuoding. Nearby is the Cooling Charnel Ground (Dur-khrod chen(po bsil-sbyin).

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** Shancaidong is dedicated to young Sudhana, whose peregrinations in the quest for enlightenment are told in the *Gandavyūha* (the last chapter of the *Avataṃsaka sūtra*). Since the Tang dynasty, Sudhana is portrayed as a main attendant of Mañjuśrī. Sudhana and Mañjuśrī are believed to have debated on the doctrine at that spot (*ZMRBDB*). Miao Zhou wrote that the monastery was built in the early Ming dynasty and was rebuilt in the Yongle period, but modern authors believe that the construction started in the Qing period, after bronze statues of Mañjuśrī, Maitreya and Sudhana were found there when digging (a story attributes the discovery to Kangxi himself; other accounts date the

discovery to the Qianlong period). Archeologists believe the statues date from the Tang dynasty and were buried before the 845 persecution of Buddhism.

It is unclear why Mongols call the monastery ‘Manibhadra,’ which is the name of one of the main *yakṣas* (water-deity), as well as of the ‘happy housewife’ Manibhadrā, who practiced meditation while performing her duty as a model mother and wife, according to a Buddhist tale. Manibhadra is mentioned in the *White Beryl’s* description of Wutaishan’s Eastern Terrace (Dorje 2001: 48).

The monastery is divided into two parts. Upper Shancaidong was restored in the Qianlong period by Rol-pa’i rdo-rje, who lived and meditated there in the 1750s before the construction of Zhenhaisi. About 100 meters below, Lower Shancaidong was built or restored in the Jiaqing period on the banks of the Qingshui River. In the Guangxu period (1875-1909), a Qalqa prince was advised by Sudhana in a dream to build a monastery on the spot, because Upper Shancaidong was too small to accommodate pilgrims (stele SCD1). In 1912, Gao Henian counted only five or six lamas practicing meditation and retreats.

According to Miyyacir (2008 [1942]), Manibadara-yin sūme was ‘offered’ to the Seventh Daybu Gegen of the Barayun keyid (Alašan Banner). Several reincarnations resided there: the Second Daybu Gegen, Zanabazar, and the early twentieth-century reincarnation of the Daybu Gegen. Shancaidong possessed a *Kanjur* in gold ink.

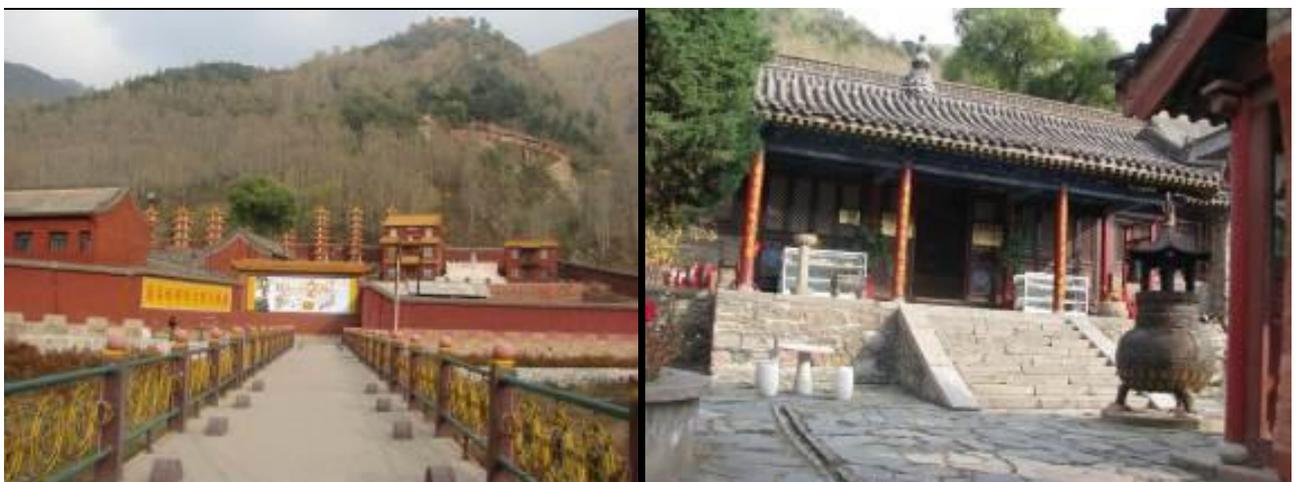
**Special features:** A poem written on a wall of Upper Shancaidong before the Cultural Revolution was attributed to Emperor Shunzhi, who is said to have retired as a monk in a Wutaishan monastery (text in Wei Guozuo 2004: 73-74).

Blofeld describes in this monastery a depression in the floor containing water of mysterious origin called ‘Samantabhadra water.’ It was used as a medicine.

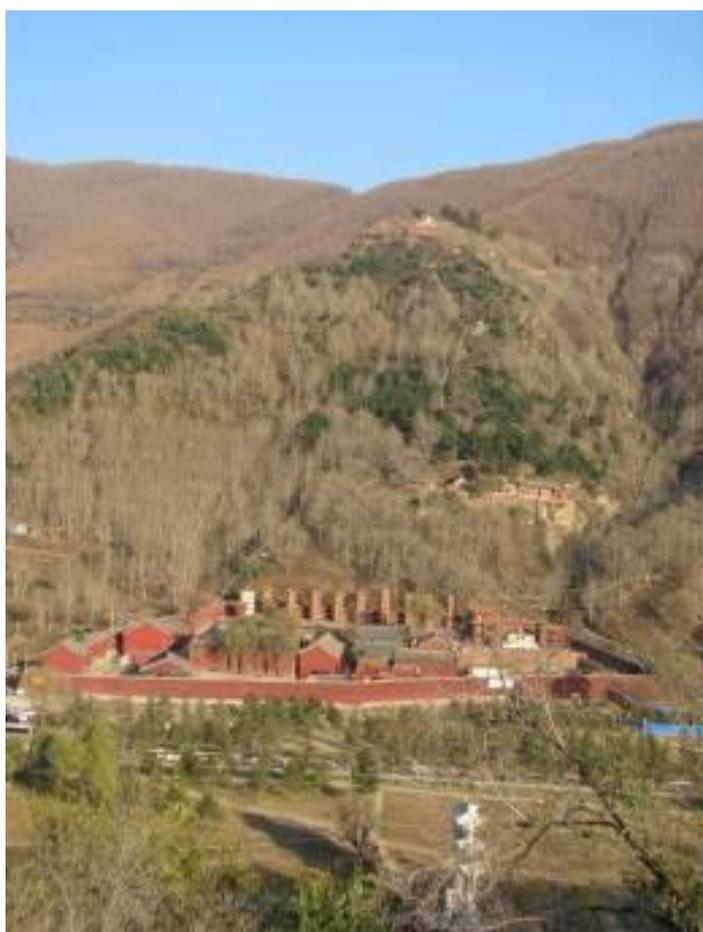
**Present state:** In the early twentieth century, Master Nenghai resided in Shancaidong and turned it into a Han Gélukpa monastery. Upper Shancaidong is now run by the Han Gélukpa disciples of ’Jig-med phun-tshogs (Tuttle 2006b, n. 21); all the statues are new. Lower Shancaidong has been rebuilt and is run by Chinese monks. The funerary *stūpa* of the Nyingmapa (rNying-ma-pa) master Dil-mgo mkhyen-brtse (1910-1991) stands in a rear courtyard.

**Stone inscriptions:** Two Mongolian steles: see Online Appendix A2.

**Sources:** *CLŠASB* 1701: 173; *ZMRBDB*: 11; *Qinding Qingliangshan zhi* 1785: *juan* 11, 2b-3a; Pokotilov 1935 [1893]: 83; Gao Henian 2000 [1949]: 119; Miao Zhou 1993 [1935], *juan* 7: 87; Blofeld 1938: 34; Miyyacir 2008 [1942]: 405; Blofeld 1959: 125; Vei Gūo Cūo 1988: 260-268; Birnbaum 1988-1989: 134-135; Li Shengxiang 2003: 126-128; Wei Guozuo 2004: 72-74; Cui Zhengsen 2004: 40-41; Wen Fuliang et al. 2004: 169-176.



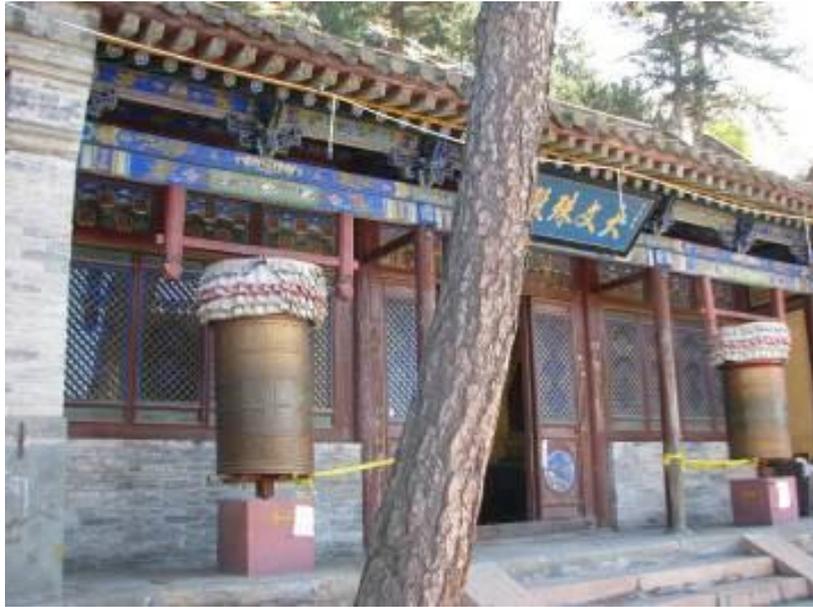
Lower Shancaidong: view from the bridge, and the Buddha hall. © Isabelle Charleux, 2009



Dailuoding Peak, with Lower Shancaidong at its foot, Upper Shancaidong on the slope, and Dailuoding Monastery on its summit. © Isabelle Charleux, 2010



Mongolian stele (SCD1, 1907), Lower Shancaidong, and Entrance Gate, Upper Shancaidong. © Isabelle Charleux, 2009



Upper Shancaidong: temple and statue of Sudhana. © Isabelle Charleux, 2009

## Dailuoding 黛螺頂 (Black Conch Peak)

**Other Chinese names:** Foding'an 佛頂庵, Daluoding 大螺頂 (Great Conch Peak), Qingfengding 青峰頂 (Green Peak)

**Tibetan names:** Dung-dkar phug; Tas-lu'i ding [Badgar map]

**Mongolian name:** Qara labai-yin orgil

**Location:** On the top of Dailuo Peak, 400 meters above Taihuai Village

**Affiliation in the late Qing period:** Chinese Buddhist

**History:** A small monastery named Foding'an seems to have been built on the spot during the Tang period (Yu Qing 2008) but some authors date its foundation to the reign of Chenghua. It was renamed Daluoding in 1592 and Dailuoding in 1750, on the occasion of two restorations. *Luo*, meaning 'snail' in Chinese, refers to the shape of the peak and to the shape of the Buddha's hairstyle. Qingfengding was a popular appellation due to the dense pine forest on the peak. In 1691, a group of Mongols from Beijing built a hexagonal pavilion on the spot where the ascetic Lichan Laoshi 立禪老師 had planted a wooden pole, and offered a copy of the Sandalwood Buddha to be placed in it (stele DLD1). Rol-pa'i rdo-rje's *ZMRBDB* also mentions the ascetic, known for never sleeping. His funerary *stūpa* stands on the slope behind the monastery. A restoration of the pavilion in 2004 revealed Lichan's footprints. Dailuoding was restored in 1750. According to one story, Emperor Qianlong, who could not visit the terraces in 1781 because of bad weather, asked the monks of Dailuoding to worship the Five Mañjuśrīs of the Five Terraces on his behalf. Five years later, due to the weather conditions the monks had still not climbed the terraces, but a young novice had the idea to gather the statues of the Five Mañjuśrīs in

Dailuoding's Buddha hall. In 1786, Qianlong left a poem about the Five Mañjuśrīs of Dailuoding. Since then, climbing to Dailuoding is called the 'small pilgrimage.' In the Qing dynasty, Dailuoding was a branch of Tayuansi, and monks were sent from this monastery every year. Dailuoding also had a shrine to the Five Dragon Kings of Wutaishan (Li Xiangzhi 1932). In the early Republican period, it boasted considerable annual revenues from donations. Many tombs can still be seen on the slope south of the monastery.

**Numinous sites:** Old pines were considered as sacred by Mongol pilgrims, who collected pine cones after having buried the ashes of their dead in the vicinity of the monastery.

**Present state:** In 1991-1992 the abbot of Hongfasi 宏法寺 in Taiwan offered 500,000 *yuan* to build a stairway (1,080 stairs) up to the monastery. Nowadays almost all the pilgrims visit this monastery.

**Stone inscriptions:**

- Two Mongolian steles: see Online Appendix A2.
- Two Chinese imperial steles:
  - A stele dated Wanli 10 (1582) or Wanli 20 (1592) in the first courtyard, regarding the construction of Foding'an;
  - "Yuzhi Dailuoding bei" 御製黛螺頂碑, Qianlong 15 (1750), with at the back a poem by Qianlong dated Qianlong 51 (1786).

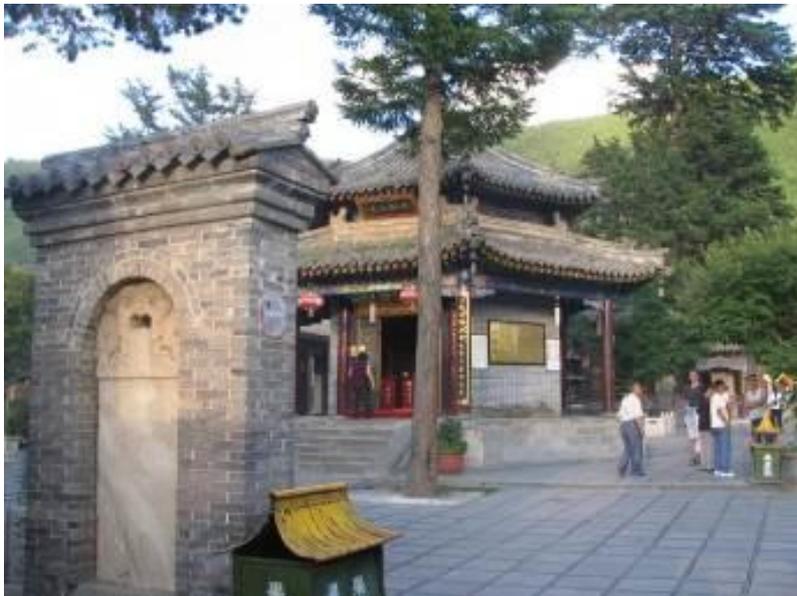
**Sources:** *Qingliangshan xinzhi* 1694: *juan* 2, 3a; *CLSASB* 1701: 148; *Qinding Qingliangshan zhi* 1785: *juan* 11, 1b; *ZMRBDB*: 11; Li Xiangzhi 1932: 91-94 (ill.); Yang Yutan et al. 1985: 90-96; Vei Gūo Cūo 1988: 268-274; Lian Kaowen 1993; Li Shengxiang 2003: 136-138; Wei Guozuo 2004: 90-93; Wen Fuliang et al. 2004: 163-168; Yang Zengwu 2005: 52-55; Li Guanyi 2006a; Yu Qing 2008.



View of Dailuoding and entrance with a triumphal archway. © Isabelle Charleux, 2007



The Five Mañjuśrīs. © Isabelle Charleux, 2007



Mongolian stele (DLD1, 1691, Mongolian and Chinese) and hexagonal pavilion with the Sandalwood Buddha. © Isabelle Charleux, 2007

## Santasi 三塔寺 (Three Stūpa Monastery)

**Other Chinese name:** Xi Shouningsi 西壽寧寺 (Western Everlasting Tranquility Monastery)

**Tibetan name:** mChod-rten gsum pa'i gling

**Mongolian names:** Furban suburyan-u süme; San ta se [CLŠASB]; Noᠣᠶᠤᠶ᠋ᠠᠨ ᠳᠠᠬᠠᠶ᠋ᠠ [dara] eke-yin süme (Green Tārā Monastery) [printed certificate]

**Location:** West of Pusading

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** According to the *Qingliangshan zhi*, this monastery was built in the Wanli period (1573-1620). In the Qing dynasty, Master Gongga 貢嘎, the abbot of Pusading (a Chinese from Ningbo), restored it and turned it into a secondary residence for Buddhist practice. It became a dependency of Pusading.

**Special features:** The 4-meter-high *stūpas* standing in front of the Buddha hall are dedicated to Avalokiteśvara (on the left), Mañjuśrī (in the center) and Samantabhadra (on the right).

*Dhāraṇī* pillars stand in front of the three *stūpas*. A precious iron statue of Mahākāla, said to have been forged in the Song dynasty with a weapon belonging to Yang Wulang 楊五郎, was rediscovered in 1987 in the Tonggou 銅溝 Ravine east of Santasi.

A Ming-dynasty funerary pagoda of the great monk-architect Miaofeng, along with a large stone inscription, stands in the great cemetery south of the monastery (see Ono Katsutoshi and Hibino Takao 1942: 240).

**Present state:** An Esoterism Hall (Mizongdian 密宗殿) was founded by Monk Nenghai in the early twentieth century, when Santasi became affiliated to the Chinese Gélukpa tradition. Santasi was destroyed, except for the Qing-dynasty Buddha hall and entrance hall. In 1987, Master Zhaoyuan 照圓上師, a disciple of Nenghai, began rebuilding it. In 2009, the Jingangdian 金剛殿, dedicated to protector deities, was built in the northern courtyard, and in 2010 major reconstruction was undertaken.

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 5a; *CLŚASB* 1701: 174; Wei Guozuo 1993 [1988]: 196-197; Li Shengxiang 2003: 122; Cui Zhengsen 2004: 37; Wen Fuliang et al. 2004: 137-140; Wei Guozuo 2004: 141; Zhao Gaiping and Hou Huiming 2006.



Buddha hall and three *stūpas*, Santasi. © Isabelle Charleux, 2009

## Sanquansi 三泉寺 (Three Spring Monastery)

**Tibetan name:** Chub-mig gsum 'dres gling

**Mongolian names:** Gurban bulay-un süme; San ciuvan se [*CLŠASB*]; Noγuyan dhar-a eke-yin süme (Green Tārā Monastery) [certificate of donation]

**Location:** Sanquansi is located on a peak a kilometer northwest of Pusading. The path leading to this monastery and to nearby Shouningsi is bordered with numerous tombs, many of them belonging to Mongols.

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** Sanquansi was built in the Yuan dynasty, restored in the Zhengtong era by (Tibetan Buddhist?) monks from Yuanzhaosi, and in 1491 by (Chinese) Monk Lian Daqi 璉大器. In 1500, monks Jingcheng 净成 and Jingyu 净玉 offered iron statues of the twelve *bodhisattvas* (according to the *Qingliangshan zhi* and stone inscriptions). It was restored from 1725 to 1734 by the Tibetan lama bLo-bzang bkra-shis (stone inscription, 1734): it probably became Gélukpa at that date. It may have been dedicated to Tārā, according to a certificate of donation.

**Special features:** The main icons were a marble statue of Avalokiteśvara and a stone statue of Mañjuśrī Holding an Arrow (no longer extant). About a hundred small stone statues offered by donors are kept in the Avalokiteśvara hall (see Chapter 6).

**Numinous sites:** Sanquansi was especially visited by pilgrims for its three springs, which flow in a 1.70-meter-deep well just outside, to the west of the monastery. One of them is said to connect with the Black Dragon Pool of the Northern Terrace, i.e., the abode of the Dragon King of the Eastern Sea. According to Miao Zhou (1993 [1935]), the three springs supplied Pusading, Shouningsi and Guangzongsi with water (he wrongly locates the springs in front of the Buddha hall).

**Present state:** Partially preserved, it is now a Chinese Buddhist monastery staffed with four monks in 2009.

### Stone inscriptions:

- Four illegible and broken steles written in Mongolian are found near the well. They were no longer there in 2012.
- A Tibetan stele;
- Six Chinese stone inscriptions:
  - In front of the entrance hall, two steles were erected under Zhengtong by monks from Yuanzhaosi; another one is dated Wanli 7 (1579);
  - In front of the Avalokiteśvara hall, a Chinese stele “Wenshu pusa fu dian bei” 文殊菩薩赴偷碑, Jingtai 3 (1452), commemorates an apparition of Mañjuśrī 550 years ago, and represents Mañjuśrī as an old man meeting with Buddhapāli;
  - “Chongxiu Sanquansi fodian zhi beiji” 重修三泉寺佛殿之碑記, Zhengde 1 (1506);
  - In front of the Avalokiteśvara hall, a stele of restoration dated Yongzheng 12 (1734) has Lantsa script.

**Sources:** *CLŠASB* 1701: 173; *Qinding Qingliangshan zhi* 1785: *juan* 11, 3a; Miao Zhou 1993 [1935], *juan* 7: 87; Vei Gūo Cūo 1988: 280; *Wutai xianzhi* 1988: 463; Li Shengxiang 2003: 118-119; Cui Zhengsen 2004: 37; Wei Guozuo 2004: 141; Wen Fuliang et al. 2004: 131-132.



Sanquansi, general view and well with a Mongolian stele. © Isabelle Charleux, 2010

## Shouningsi 壽寧寺 (Everlasting Tranquility Monastery)

**Other Chinese names:** Dong Shouningsi 東壽寧寺 ([Eastern] Everlasting Tranquility Monastery); (Shaoshen) Wangzisi (燒身) 王子寺 or Wangzi Fenshensi 王子焚身寺 (Prince's Self-Immolation Monastery); Lao Wenshusi 老文殊寺 (Old Mañjuśrī Monastery)

**Tibetan names:** rTag-bde gling; rTag-brtan bde-chen gling; Zho'u-ning se [Badgar map]

**Mongolian names:** Nasun öljei batudqaqu süme (Monastery That Strengthens Longevity); Va vang se; Svu ning se [CLŚASB]; Šeu ning zse [TÜAG]; Ebügen Manzusiri (Old Mañjuśrī) [Badgar map]; Ebügen Manzusiri-yin süme [stele SN2, 1774]

**Location:** 1.5 kilometers northwest of Pusading, south of Sanquansi

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** In the sixth century, Śākyamuni's relics were enshrined in a *stūpa* located 'four *li*' to the northwest of the modern Great White Stūpa, certainly in Shouningsi. The third son of Emperor Wenxuan 文宣, of the Northern Qi (550-570), is said to have immolated himself as an offering to the Buddha around 550 (a fact which is not confirmed by historical sources) in front of the *stūpa* (*Shanxi tongzhi* 1990 [1892]; Zheng Sen 1987: 28, quoting the *Gu Qingliangzhuan*). On the spot the Shaoshen Wangzisi was built (*Qingliangshan zhi*).

The monastery was restored in the Tang dynasty and rebuilt in 1004-1007; its name was then changed to Shouningsi. In the Yuan period, it served as the residence of the National Preceptor Dam-pa kundga' grags. It was restored in 1298, in 1322, and by Śākya ye-shes in 1414. Two steles record restorations in the Qing period. It probably housed a community of Chinese *heshangs* in the early Ming and Qing periods, and became Gélukpa in the eighteenth century. The Shouningsi's abbot from 1925 to 1946 was Luo-bu-sa lama (1886- ?), a Han Chinese lama from Pusading (Wang Xuebin et al. 1994: 147-148).

**Special features:** Three ancient statues have not survived:

– The wooden statue containing the relics of the third prince was enshrined in the small hexagonal pavilion of the first courtyard.

– The statue of Old Mañjuśrī apparently replaced the wooden statue in the hexagonal pavilion: in 1872 Edkins described it as:

an old man, one form assumed by Manjoosere, having a white beard three inches long. He is placed in a small shrine. Heaps of small silk kerchiefs on his hands and knees, placed there by enthusiastic worshippers, prevented the figure from being well seen. Round the hall from floor to ceiling were ten thousand figures of Manjooseree [see also Pokotilov 1935 (1893)].

– A Ming-dynasty, 2-meter-high statue of Śākyamuni made with 20,000 *jin* of iron stood in the Buddha hall.

**Present state:** Partially preserved. It is now a Chinese Buddhist monastery, with a dozen monks. The Avalokiteśvara hall enshrines statues of Padmasambhava and paintings of Guandi.

**Stone inscriptions:**

– Two Mongolian steles: see Online Appendix A2.

– Three Chinese steles:

- Chinese stele “Tian en fayu zhi bei” 天恩法雨之碑, Yuan dynasty, 1298;

- Chinese stele “Chongxiu Shouningsi bei” 重修壽寧寺碑 dated Kangxi 30 (1691);

- Imperial stele “Yuzhi Shouningsi bei” 御製壽寧寺碑, Kangxi 50 (1711).

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 4b; *CLŚASB* 1701: 171, 174; *UTAOSC* 41b; *Qinding Qingliangshan zhi* 1785: *juan* 11, 6a; *ZMRBDB*: 15; *TÜAG* 9b; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4117-4118; Edkins 1893 [1878]: 232; Pokotilov 1935 [1893]: 77-78; Miao Zhou 1993 [1935], *juan* 7: 86; Vei Gūo Cūo 1988: 278; Birnbaum 1989-1990: 125, n. 30; Wang Lu 1995; Li Shengxiang 2003: 119-121; Wen Fuliang et al., 2004: 133-136; Wei Guozuo 2004: 137-138.



Shouningsi, entrance pavilion, hexagonal pavilion and Buddha hall. © Isabelle Charleux, 1993

## Cifusi 慈福寺 (Merciful Blessings Monastery)

**Other Chinese names:** Chantangyuan 禪堂院 (Cloister of Meditation Hall)

**Tibetan names:** Byams-dge gling [name plaque, Daoguang 9, 1889], bSam-gtan gling

**Mongolian names:** Buyan ibegegci süme; Asaraltu buyantu süme [name plaque, Daoguang 9, 1889], Semdeling (< Tib.) [steles]

**Location:** North of Pusading

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** Cifusi was built perhaps in the Song dynasty (960-1279) (Miaozhou 1993 [1935]). It was rebuilt in 1814 as Chantangyuan by a *da lama* of Pusading, Zuo-ba-long-zhu 佐巴隆柱 (also called Na-bu-hai 納不海), to provide the monks of Pusading with a place for retreats. The construction continued from 1822 to 1829, when it was renamed Cifusi. It became the primary lodging center for Mongol lamas who made a pilgrimage to Wutaishan (Miaozhou 1993 [1935]). Cifusi was one of the five monasteries of the lCang-skya qutuγtu. The xylographed map of 1846 was made in Cifusi by the Qalqa lama Lhunrub (Chou 2007). Cifusi was restored by the Sixth lCang-skya qutuγtu in the Republican period.

**Legend:** A legend says that the lama engraver was about to kill his younger brother in order to become the next *da lama* of Pusading, but he suddenly had a vision of Tsongkhapa and carved the map as an expiation.

**Special features:** The Buddha hall has a skylight surrounded by galleries, and the framework and door of the Milarépa hall built to protect a cave in the back are in Tibetan style. Above the door of the Mañjuśrī hall, old paintings represent the five forms of Tsongkhapa, *arhats*, the Green Tārā, Śākyamuni, and the kingdom of Shambhala.

**Present state:** Partially destroyed during the Cultural Revolution, this monastery was restored in 2007-2008 and now houses a Chinese Buddhist community of eight monks.

### Stone inscriptions:

- Nine Mongolian steles: see Online Appendix A2.
- One Chinese restoration stele is transcribed in Zhou Zhenhua et al. 1998: 61-62.
- A Chinese donation stele dated 1921.

**Sources:** Pokotilov 1935 [1893]: 78-79; Miaozhou 1993 [1935], *juan* 7: 88; Yang Yutan et al. 1985: 87-90; Vei Gūo Cūo 1988: 127-131; Li Shengxiang 2003: 115-118; Wei Guozuo 2004: 69-71; Wen Fuliang et al. 2004: 126-130; Chou 2007: 118; Chou 2011: 61, n. 39.



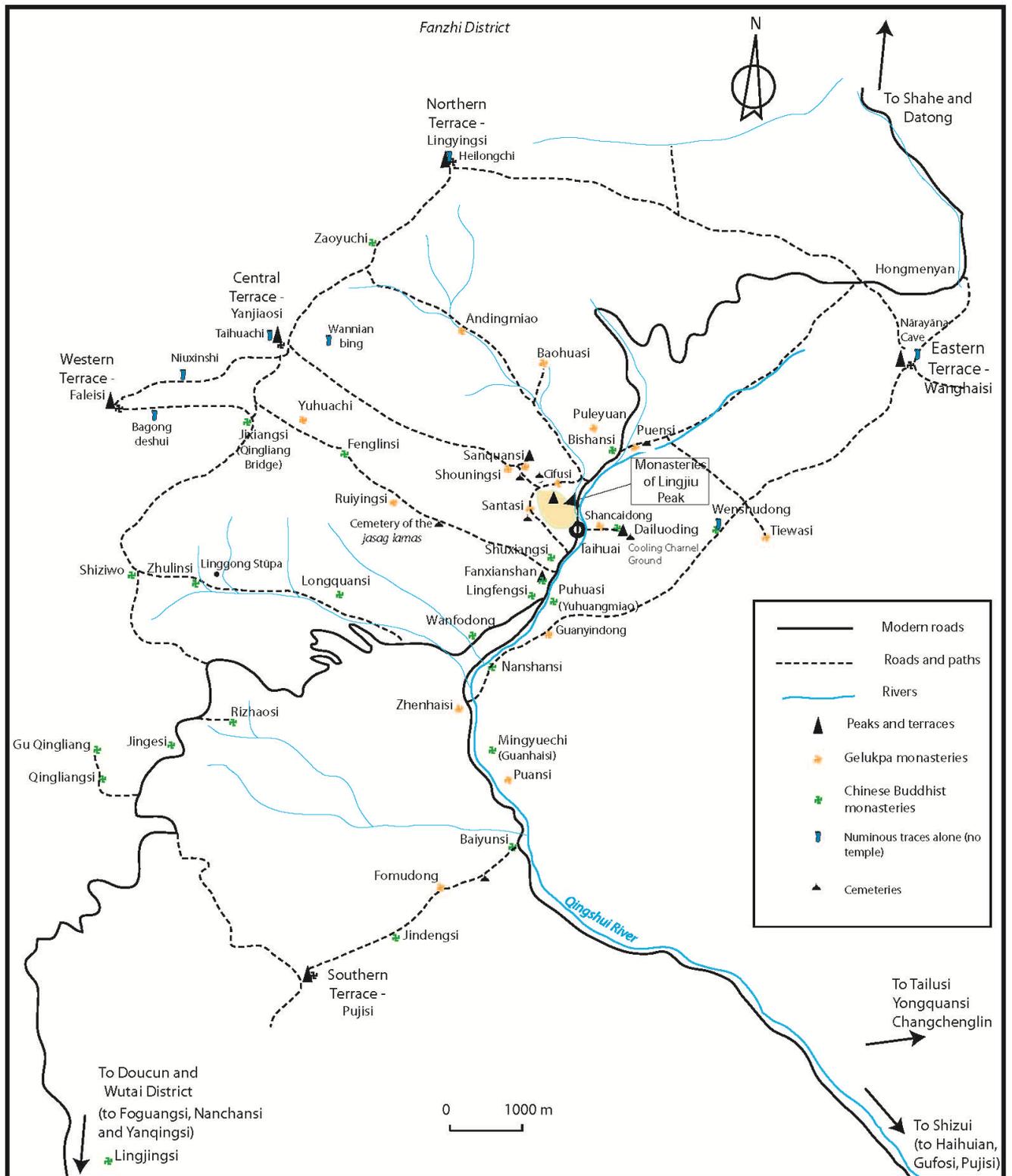
Entrance gate of Cifusi. © Isabelle Charleux, 2012



Buddha hall and panel of the Mañjuśrī hall with one of the five forms of Tsongkhapa, Cifusi.  
© Isabelle Charleux, 2010



Tibetan characteristics of the pillars and framework of the Milarépa hall, Cifusi. © Chou Wenshing, 2009



General map of Wutaishan, distinguishing between the 'Yellow' and 'Blue' monasteries of the late Qing period. © Isabelle Charleux

## South and southwest of Taihuai

### Qixiansi 棲賢寺 (Respite of the Worthy Monastery)

**Other Chinese name:** Dashesi 大社寺

**Tibetan name:** Chi-shyan se [Badgar map]

**Mongolian names:** Merged orusiyci süme; Tergetü Manzusiri (Mañjuśrī With a Cart) [Badgar map]

Located on the way to Guanyindong and Nanshansi, this Chinese monastery was founded in the Yuan dynasty, and was known for its famous Ming-dynasty bronze ox (Dashe tong niu 大社銅牛), one of the ten ‘scenic spots’ of Wutaishan. The whole statue actually represented Mañjuśrī on a cart pulled by an ox, surrounded by other statues of Buddhas and Vajra Kings on carts. The ox and a thirteen-storied wooden pagoda are preserved in Xiantongsi. The monastery has been entirely destroyed and replaced by the Qixian Hotel.

**Stone inscriptions:** “Yuzhi Wutaishan Qixiansi bei” 御製五臺山棲賢寺碑, dated Kangxi 50 (1711) or Kangxi 46 (1707) (text in Zhang Yuxin 1988: 272-273).

**Sources:** *Qinding Qingliangshan zhi* 1785: *juan* 10, 13a-b; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4119; Pokotilov 1935 [1893]: 86; Ono Katsutoshi and Hibino Takao 1942: 148, 226, 366; Vei Gūo Cūo 1988: 238-242; Wei Guozuo 1993 [1988]: 188-190; Wei Guozuo 2004: 108-109.

### Nanshansi 南山寺 (Southern Mountain Monastery)

**Other Chinese names:** Wansheng youguosi 萬聖佑國寺 (Myriad Saints Safeguarding the State Monastery); Huguosi 護國寺 (Monastery That Protects the Country)

**Mongolian names:** Emünetü ayula-yin süme; Wan šing iu gü se [CLŚASB]

Nanshansi is composed of three monasteries: Jilesi 極樂寺/Yeke bayasqulang keyid (Extreme Joy Monastery); Shandetang 善德堂/Sakil šayšabad ordu (Good Merit Hall /Palace of Vows and Precepts); and Youguosi 佑國寺/Törü-yi ibegegci süme

**Location:** South of Taihuai, at an altitude of 1,700 meters. The upper part is Youguosi, the middle one, Shandetang and the lower one, Jilesi.

**Affiliation in the late Qing period:** Chinese Buddhist

**History:** Originally known as Wansheng Youguosi, Jilesi was built by Arniko on Emperor Temür’s order in 1295-1297 to generate merit for the emperor’s mother. The famous Avatamsaka masters Zhenjue Guoshi 真覺國師 and Hongjiao Dashi 弘教大師 were respectively its first and fourth abbots (Chapter 2). It was restored in 1541, and again twice during the Qianlong period. In 1877-1883 Abbot Puji 普濟和尚 organized an almsround in northeast China to restore Jilesi; it was then a *shifang* monastery, and one of the largest monasteries of Wutaishan. From 1914 to 1927, Jilesi was rebuilt by a

philanthropist from Manchuria named Jiang Fuchen 姜福忱 and was then merged with two other monasteries, Shandetang and Youguosi, to create Nanshansi. There were more than a thousand monks in residence in 1925 (Bai Meichu 2010 [1925], *juan* 2: 152).

**Special features:** Nanshansi is renowned for its 108 stairs, its sumptuous marble archway (built in 1937) and its marble screen wall. In Jilesi stands the 10.5-meter-high funerary *stūpa* of Monk Caokuizu 曹魁祖, a relic *stūpa* containing the bowl and the robe of Puji, and two two-storied temples sheltering caves used as shrines or as meditation cells. Youguosi is known for its sculptures and its paintings of the *Xiyouji*.

**Present state:** Well preserved. Forty monks lived in Nanshansi in 2010.

**Stone inscriptions:**

– In front of Jilesi’s *lokapālas* hall, a stele erected in 1883 preserves the text of the 1339 Chinese stone inscription about the life of Hongjiao Dashi (text in *WTSYJ* 1997-4, 36-37; see also *Qingliangshan zhi* 1596: *juan* 8, 18a-19a).

– Two Mongolian steles dated 1894 and 1895 are listed in the *Catalogue of Ancient Mongolian Books and Documents of China* 1999 (n°12617 and 12618). I did not see them.

– More than twenty Chinese steles record donations from 1885 to 1935: Guangxu 11 (1885—2 steles), Guangxu 18 (1892), Guangxu 22 (1896), Guangxu 24 (1898), Guangxu 33 (1907), Minguo 6 (1917), Minguo 11 (1922), Minguo 12 (1923), Minguo 13 (1924), Minguo 16 (1927), Minguo 23 (1934), Minguo 24 (1935—two steles), etc.

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 5b; *CLŠASB* 1701: 175; *Qinding Qingliangshan zhi* 1785: *juan* 11, 2a-b, 6b; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4121; Pokotilov 1935 [1893]: 86-87; Li Xiangzhi 1932: 29-37 (ill.); Ono Katsutoshi and Hibino Takao 1942: 123-125, pl. 4; *Wutai xianzhi* 1988: 466-468; Vei Gūo Cūo 1988: 224-231; Gui He 1997; Li Shengxiang 2003: 73-82; Wei Guozuo 2004: 113-116; Wen Fuliang et al. 2004: 240-250.



*Stūpa* containing the bowl and the robe of Puji and hall with Chinese steles of donation, Nanshansi.

© Isabelle Charleux, 2010



Nanshansi. © Isabelle Charleux, 2010

## Guanyindong 觀音洞 (Avalokiteśvara Cave)

**Tibetan name:** sPyan-ras-gzigs kyi sgrub phug

**Mongolian names:** Qomsim bodisadua-yin ayui; Guvan in dung [*CLŠASB*]; Qomsim bodisung-yin qada-yin qonggil [*TÜAG*]; Aryabalu-yin ayui-yin süme [certificate of donation]

**Location:** It is located high up on a hill just northeast of the Southern Terrace, 5 kilometers south of Taihuai, at an altitude of 1,700 meters. It was of difficult access before the construction of a stairway.

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** The *Qingliangshan zhi* mentions a famous holy spring on the spot, but there is no mention of a monastery before 1701. The Sixth Dalai Lama is said to have meditated for six years with his consort in one of the caves between 1706 and 1746. His statue was enshrined in the Avalokiteśvara hall, located just in front of the caves. According to his biography, the Thirteenth Dalai Lama meditated in the Sixth Dalai Lama's cave in 1908, and the small monastery still preserves the room where he lived. About ten lamas resided there in 1903 (Gao Henian 2000 [1949]: 64).

**Legend:** Avalokiteśvara in the guise of a young girl used to bring milk for the Sixth Dalai Lama to drink and would discuss Buddhist practice with him. On his request, the young girl made a silk embroidered *thang-ka* of Avalokiteśvara in a single night; he then recognized she was the bodhisattva in guise, put the *thang-ka* in the cave and built the monastery.

**Special features:** The lowest hall is now dedicated to the Five Dragon Kings of Wutaishan; the middle one is the temple where the Thirteenth Dalai Lama lived (it enshrines a statue of the eleven-faced, eight-armed bodhisattva); and the uppermost one is an Avalokiteśvara hall. Reliefs of Buddhas and *stūpas* are carved into the rock.

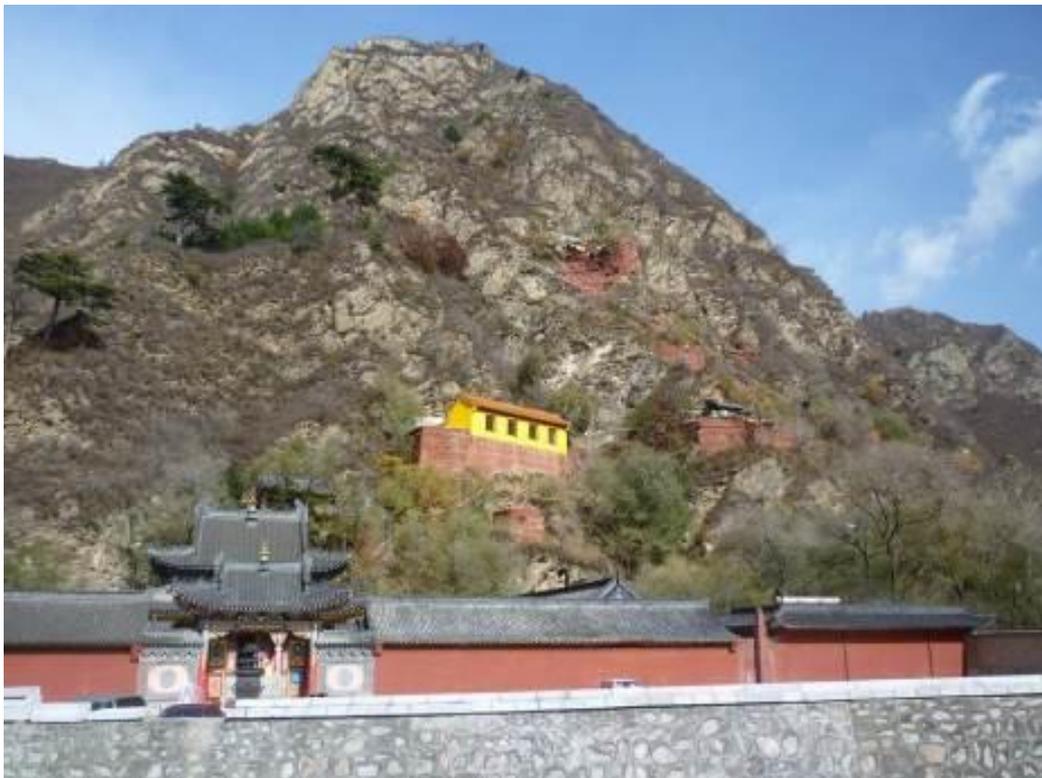
**Numinous sites:** Behind the upper hall are found, on the right, the small Sixth Dalai Lama's cave, and on the left, the famous sweet-tasting spring especially visited by those wanting to have a child. Li Xiangzhi (1932) describes several other caves that are no longer accessible: the Avalokiteśvara Cave where Avalokiteśvara practiced (a 7-meter-deep cave leading to a chamber with a Chinese-style statue of Avalokiteśvara/Guanyin); a second cave where one climbs inside and comes out onto a steep balcony in the middle of the cliff; and 60 meters west of the temple, a third cave named Xuankongdong 懸空洞, enshrining stone statues of Avalokiteśvara and the eighteen *arhats*. Water flowed out of the eye of the fourth *arhat*: this sweet water was believed to cure diseases and annihilate adversity.

In the same valley, a few kilometers to the east, are other caves: Dizangdong 地藏洞 (Kṣitigarbha Cave), Puxiandong 普賢洞 (Samantabhadra Cave), nearby Huayandong 華嚴洞 (reached through a tunnel carved out of the rock, it also leads out onto a steep balcony in the cliff face), and Wenshudong (see below). The four main *bodhisattvas* are believed to have resided in these caves.

**Present state:** A new temple at the foot of the hill was built in 2005, with a Tibetan medical clinic. All the timber and Buddhist images come from Eastern Tibet. In 2010 Guanyindong was inhabited by fifteen Tibetan monks from Labrang Monastery. The Seventeenth Karma-pa made a pilgrimage to Guanyindong.

**Stone inscription:** One Mongolian stele, almost illegible, is located above the Avalokiteśvara hall (*Catalogue of Ancient Mongolian Books and Documents of China* 1999 n°12622). It is covered with coins. The donors were from the Sili-yin youl League. The title reads “Namo Amitufo/Oṃ maṇi padme huṃ!” and in Chinese on the left are the words *te seng tong rui* 特僧通瑞.

**Sources:** *Qingliangshan zhi* 1596: *juan* 2: 2b; *CLŚASB* 1701; *UTAOSC* 40b-41a; *TÜAG* 11a; Pokotilov 1935 [1893]: 87; Li Xiangzhi 1932: 124-126 (ill.); Ono Katsutoshi and Hibino Takao 1942: 226, pl. 45; Vei Gūo Cūo 1988: 243-247; Birnbaum 1989-1990: 134; Wei Guozuo 2004: 110-112; Li Shengxiang 2003: 141-142; Wen Fuliang et al. 2004: 235-239.



Guanyindong. © Isabelle Charleux, 2012



Tibetan pilgrims throwing wind-horse papers from Guanyindong. © Isabelle Charleux, 2012

### Wenshudong 文殊洞 (Mañjuśrī Cave)

Wenshudong is located east of Guanyindong. It is said to have been established under the reign of Guangxu by a monk known as Fuhu Luohan 伏虎羅漢, ‘*arhat* [with the] prostrated tiger’ because he was reputedly followed by a tiger, which died when he passed away. He had received material assistance from Xiantongsi to build the temple near the cave. The temple had a statue of Fuhu Luohan and his tiger (Gao Henian 2000 [1949]: 64). It was destroyed during the Cultural Revolution and recently rebuilt on a large scale by three Chinese nuns (the second story of a lateral building gives access to the cave). Nearby the *Śāla*/Suoluo Tree 娑羅樹 was worshiped.



Wenshudong. © Isabelle Charleux, 2012

## Tiewasi 鐵瓦寺 (Iron Tile Monastery)

**Tibetan name:** Lha-khang lcags-thog can-bya ba

**Mongolian names:** Temür degebürtü süme; Tiyei va se [CLŚASB]

**Location:** East of Wenshudong

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** A monastery was built in the Yuan dynasty and rebuilt in the Ming Hongzhi period as Tiewadian 鐵瓦殿, after three iron statues of Buddha were found in the ruins. In 1513, the tiles were changed to iron tiles (stele 1513). It was restored on Yongzheng's order in 1724 (stele 1726). Rol-pa'i rdo-rje wrote that Gélukpa retreatants built a Tārā Temple there. It was divided into two parts: Faxiangsi 法祥寺 (front part) and Taifoan 臺佛庵 (rear part).

**Legend:** See the story about a drum with human hide in Gao Henian (2000 [1949]: 62).

**Special features:** A big iron bell dated to the Chinghua era; two brick *stūpas* of Avalokiteśvara and Tsongkhapa.

**Present state:** Destroyed

**Stone inscriptions:** Two Chinese inscriptions:

- Chinese stele of restoration of the statue of the Iron-Tiled Hall dated Zhengde 8 (1513) (text in Zhou Zhenhua et al. 1998: 57-59);
- “Qinming duli Wutai zhasake da lama Luo-zang-chen-pen chongxiu Faxiangsi beiwen” 欽命督理五臺扎薩克大喇嘛羅藏陳盆重修法祥寺碑文, stele of restoration, Yongzheng 4 (1726) (text in Zhou Zhenhua et al. 1998: 56-57).

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 4b; CLŚASB 1701: 173; *Qinding Qingliangshan zhi* 1785: *juan* 11, 3a; ZMRBDB, Chinese translation 1990: 15; Gao Henian 2000 [1949]: 62; Vei Gūo Cūo 1988: 274-275; Wei Guozuo 2004: 139-140.

## Wanfodong 萬佛洞 (Ten Thousand Buddha Cave)

**Mongolian name:** Tümen burqantu ayui

Near Lingfengsi, Wanfodong is composed of a small temple and three caves about 2 meters high containing thousands of stone statues, said to have been hidden there during the persecution of Buddhism in 845. Nearby is the Yuan-dynasty, hexagonal relic *stūpa* and funerary stele of Hongjiao Dashi, famous for having preached Buddhism to the Japanese. Wanfodong was a branch monastery of Nanshansi in the Republican period.

**Sources:** Ono Katsutoshi and Hibino Takao 1942: 123-124, pl. 44; Vei Gūo Cūo 1988: 196; Wei Guozuo 1993 [1988]: 186-187.



Wanfodong. © Isabelle Charleux, 2012

## Zhenhaisi 鎮海寺 (Subduing the Ocean Monastery)

**Tibetan names:** Chos rgya-mtsho'i gling; rGya-mtsho 'dul-ba'i gling; Ceng-ha'i se [Badgar map]

**Mongolian names:** Luus-i daruγsan sūme (Monastery that Subdues the Water Spirit[s]); Jen kai se [CLŚASB]; Jangya gegen-ü suburya (Stūpa of the lCang-skya qutuγtu) [Badgar map]; Boyda Jangja erdeni-yin gegegen-ü altan šaril-un suburyan-u keyid; Boyda Janggiy-a Rolbi dorji-yin gegegen šaril suburyan keyid [steles]

**Location:** Perched on the mountainside at an altitude of 1,600 meters south of Taihuai and surrounded by woods, it faces Qingshui River to the east. The monastery's geomancy is compared to 'two dragons playing with a pearl,' the pearl being Zhenhaisi at the intersection of the two mountains/dragons.

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** Zhenhaisi was a small monastery in the late Ming dynasty and was restored by Chinese monk Tielinguo Chanshi (fl. 1496, see the section on Shuxiangsi, Yuanzhaosi). It became Gélukpa in 1710, when Kangxi asked *da lama* Ding-zeng-jian-cuo to restore it, and the following year Chi-peng-cuo-cheng was appointed abbot. It housed both lamas and Chinese monks (Cui Zhengsen 2003: 8; 1711 imperial stele). From 1767 on, Zhenhaisi became the primary seat of the lCang-skya incarnation line on Wutaishan and received exceptional imperial favors. Rol-pa'i rdo-rje extended Zhenhaisi on Qianlong's order and built a residence for himself—Puleyuan, in the left (south) wing. In 1781 Qianlong found Puleyuan too small and offered 10,000 taels to enlarge it, but the pontiff redistributed 3,000 taels to the monks for a ritual. The lCang-skyas' reincarnations resided in Zhenhaisi when they lived in or visited the mountain. High Tibetan lamas liked to take residence there, such as the Ninth

Panchen Lama in 1961. Zhenhaisi had more than twenty monks in 1903 (Gao Henian 2000 [1949]: 60), but Bai Meichu (2010 [1925], *juan* 2: 152) counts a thousand lamas in 1925.

**Legends:** It is said a *haiyan* 海眼 spring (‘the eye of the sea,’ also called *haidiquan* 海底泉), connected to the Northern Sea, caused seawater to flood an area of more than a hundred square kilometers. The Dragon King of the Northern (or Eastern) Sea was seduced by a pretty young girl who was bathing in the *haiyan* spring; when he tried to kidnap her, she asked for Mañjuśrī’s help. The furious dragon provoked the flooding, which the bodhisattva was able to stop by plugging the hole with a huge cooking pot that belonged to a monastery located kilometers away (see Yuhuachi). Later, a Zhenhai Stūpa (Stūpa that Subdues the Ocean) was built to seal it shut. The *stūpa* is located at the foot of the mountain, opposite the stairway leading to the monastery. Miao Zhou (1993 [1935]) locates the *haiyan* under Zhenhaisi’s Buddha hall. The story is told in the 1711 imperial stele.

Another legend tells that Emperor Kangxi saw an old monk sweeping the courtyard and understood too late, thanks to a pun, that it was his father Shunzhi. Shunzhi is said to have been buried there (Bai Meichu 2010 [1925], *juan* 2: 153).

**Architecture:** The monastery was divided between the Lower Courtyard (main part), the Southern Courtyard (or Puleyuan) and the Upper Courtyard. To the east of Puleyuan stand two pine trees planted by Rol-pa’i rdo-rje, and a Guandi hall. A new residence for the ICang-skya qutuγtu (*labrang*)—a large, two-storied, Tibetan-style building—was built in the Republican period west of Rol-pa’i rdo-rje’s *stūpa*.

**Special features:** The 7-meter-high stone *stūpa* enshrining the salts used to dry and preserve the remains of Rol-pa’i rdo-rje was erected in 1786 in the main courtyard of Puleyuan (see Chapter 3). It is modeled on the Third Panchen Lama Stūpa in Beijing’s Yellow Monastery, built in 1782. On the 2/IV an annual commemoration was organized. Pokotilov also mentions in the same courtyard the bronze funerary *stūpa* of the Third Thu’u-bkwan bLo-bzang chos-kyi nyi-ma (1737-1802), Rol-pa’i rdo-rje’s disciple (I could find no trace of it). The *stūpa* of the Third ICang-skya in the Upper Courtyard was destroyed during the Cultural Revolution. The ashes were dispersed after the *stūpa* was opened.

**Present state:** The main part (Lower Courtyard and Puleyuan) is preserved, and the Upper Courtyard was rebuilt in 2009. The *stūpa* was restored in 1955. The thirty monks come from Inner Mongolia.

#### **Stone inscriptions:**

– Five Mongolian steles: see Online Appendix A2.

– An imperial stele dated Kangxi 50 (1711) (or Kangxi 53, 1714), “Yuzhi Zhenhaisi bei” 御製鎮海寺碑, stands in front of the Buddha hall (text in *WTSYJ* 2003-4: 37-38).

**Sources:** *Qingliangshan zhi* 1596: *juan* 3: 6a; *CLŚASB* 1701: 176; *Qinding Qingliangshan zhi* 1785: *juan* 10, 12b; Pokotilov 1935 [1893]: 88; Tokiwa Daijō and Sekino Tadashi 1928: 20-22 (ill.); Li Xiangzhi 1932: 21-23 (ill.); Miao Zhou 1993 [1935]: *juan* 7, 85-86; Chen Xingya 1936: 35; Ono Katsutoshi and Hibino Takao 1942: 198-201, pl. 9; Vei Gūo Cūo 1988: 196-213; Cui Zhengsen 2003; Li Shengxiang 2003: 138-141; Wei Guozuo 2004: 123-129; Wen Fuliang et al. 2004: 251-258; Zhou Zhuying 2003; *WTSYJ* 2003-4: 38-44 (9 poems of Qianlong); Zhu Yin 2003; Wen Ming 2006.



Buddha hall and *stūpa* of Rol-pa'i rdo-rje, Zhenhaisi. © Isabelle Charleux, 2010



Mongol pilgrims requesting a ritual at Zhenhaisi. © Isabelle Charleux, 2010

## Mingyuechi 明月池 (Bright Moon Pool)

**Other Chinese name:** Guanhaisi 觀海寺 (Contemplating the Ocean Monastery)

**Tibetan name:** zLa-gsal rjing bu

**Mongolian names:** Tungyalag saran nayur; Dalai barilayci süme; Ming yuvei ci [CLŠASB]

**Location:** Yangbaiyu Village 楊柏峪村, six kilometers south of Taihuai

**Affiliation in the late Qing period:** Chinese Buddhist

**History:** It was built in the Northern Wei (according to the *Qingliangshan zhi*), restored in the Ming Chenghua period by the Chinese cleric Yuezhou 月舟 Chanshi, and rebuilt in the Kangxi period by Wuye 吻葉 Heshang.

**Special features:** A 5-meter-tall wooden statue of the fierce black form of Mañjuśrī (in Mongolian called *Vcir kücütü boyda bodisadua*, or Vajra Mighty Holy Bodhisattva) with nine heads and eighteen arms stands in the Jingang Pusadian 金剛菩薩殿. This specific iconography is said to have stemmed from a vision of Yuezhou. Yuezhou also built a Chinese-style Vajra Stūpa on the hill where his vision appeared, facing the monastery.

**Numinous sites:** A *foshui* 佛水 (Buddha water) well is protected by a pavilion. It is said that it never dries up and that even if it rains for an entire month the water level does not rise. It especially attracts women who want to have children.

**Present state:** Preserved. Ten Chinese monks now live in the monastery (in 2007).

**Stone inscriptions:** “Wutaishan Mingyuechi Guanhai chanlin chongxiu beiji” 五臺山明月池觀海禪林重修碑記, Wanli 23 (1596); “Chongxiu Qingliangshan Guanhai si beiji” 重修清涼山觀海寺碑記, Kangxi 54 (1715) (texts in Zhou Zhenhua et al. 1998: 59-61).

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 5b; *CLŚASB* 1701: 148; *Qingliangshan xinzhi* 1694: *juan* 2, 3a; *Qinding Qingliangshan zhi* 1785: *juan* 10, 14b-15a, *juan* 11, 6b; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4120; Pokotilov 1935 [1893]: 89; Tokiwa Daijō and Sekino Tadashi 1928: 8; Vei Gūo Cūo 1988: 219-223; Wei Guozuo 2004: 130-132; Wen Fuliang et al. 2004: 259-261.



Black *dharmapāla* Mañjuśrī, Mingyuechi. © Isabelle Charleux, 2007



Buddha hall and sacred spring, Mingyuechi. © Isabelle Charleux, 2007

## Puansi 普安寺/ 普庵寺 (Universal Peace/Hermitage Monastery)

**Location:** 2 kilometers south of Mingyuechi, facing Huangtuzui 黄土嘴 Village, on the bank of Qingshui River

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** Built during the Northern Wei dynasty as Jingyinsi 靜音寺, it is one of the oldest foundations of Wutaishan. Because of apparitions of Avalokiteśvara, it was popularly known as Guanyin Daochang 觀音道場. In 863, Japanese monk Huie 慧萼 asked permission to bring a 3-*chi*-high jade statue of Avalokiteśvara from this monastery back in Japan, but apparently the statue decided to stop at Putuoshan after having suppressed a storm. He therefore built a temple there for it, called Bukequ Guanyinyuan 不肯去觀音院 (Monastery of Guanyin Who Refuses to Leave). It is said to be the origin of the reputation of Putuoshan Island as the abode of Avalokiteśvara. A replica of the statue was installed in Xiantongsi.

Jingyinsi was turned into a nunnery during the Ming dynasty, and its name was changed to Huzhong'an 護眾庵. Later in the Ming dynasty, it was restored by Ruran 如然 Heshang and turned into a *shifang* monastery. It became a large Gélukpa monastery known as Puansi sometime in the Qing period, and its abbot was sent from Luohousi. Puansi possessed one of the *Kanjur* printed in 1410 under Yongle's reign (the *Kanjur* was then moved to Luohousi: Silk 1996: 160).

**Present state:** It was destroyed during the Cultural Revolution and recently rebuilt by Wanhong 萬宏 Heshang on the ruins of the old monastery.

**Sources:** *Qinding Qingliangshan zhi* 1785: juan 11, 1b; Wen Fuliang et al. 2004: 262-264; *Wutai xianzhi* 1988: 474.



Puansi. © Isabelle Charleux, 2007

## Baiyuni 白雲寺 (White Cloud Monastery)

**Tibetan name:** sPrin-dkar dgon

**Mongolian name:** Cayan egülen süme

Baiyuni is located 10 kilometers south of Taihuai. A legend tells that it was built after a mysterious monk from ‘Baiyuni’ cured the mother of a Tang official. The official then wanted to thank the monk and ‘give back his vow’ (*huanyuan*) but could only find ruins of the monastery. He then decided to (re)build it. This Chinese Buddhist monastery was famous for its imperial traveling lodge, where Kangxi and Qianlong resided. It was completely rebuilt from 1995 to 2003 by Abbess Changlong Fashi 昌隆法師 as a Chinese Buddhist nunnery.

**Stone inscription:** “Yuzhi Baiyuni bei” 御製白雲寺碑, Kangxi 46 (1707) (text in Zhang Yuxin 1988: 274-275).

**Sources:** *Qinding Qingliangshan zhi* 1785: *juan* 10, 4b-5b; Vei Gūo Cūo 1988: 214-215; Wen Fuliang et al. 2004: 265-268; Wei Guozuo 2004: 133-134.



Buddha hall, Baiyuni. © Isabelle Charleux, 2007

## Fomudong 佛母洞 (Mother of Buddha Cave)

**Other Chinese names:** Qianfodong 千佛洞 (Thousand Buddha Cave); Longwangci 龍王祠

**Tibetan names:** rGyal-yum sgrub phug; mKha'-'gro-ma phug (*Dākinī* Cave); Phyan-'phu'e si [Badgar map]

**Mongolian names:** Eke-yin umai (Mother's Womb); Mingyan burqantu-yin ayui; Ciyan vu dung [CLŚASB]; Mingyan burqan orusiγsan qonggil [TÜAG]; Eke-yin ayui (Mother's Cave) [Badgar map]

**Location:** Listed in guidebooks as one of the 'numinous features' of the Southern Terrace, it is located high up on a cliff, 3.5 kilometers from Baiyunsi.

**History:** The Chinese gazetteers date its discovery to the sixteenth century but do not mention any buildings. There was a small Chinese Buddhist monastery in the early twentieth century.

**Legend:** According to the Chinese gazetteers, in the sixteenth century a monk traveling at night saw ten thousand dots of light going in and out of a cave. Following them inside, he saw numerous jade Buddha images and heard waves of sound. Lost in the dark, gripped by panic, he chanted the name of Guanyin, vowing to make a sacred image, when suddenly he saw a single lamp that guided him out of the cave.

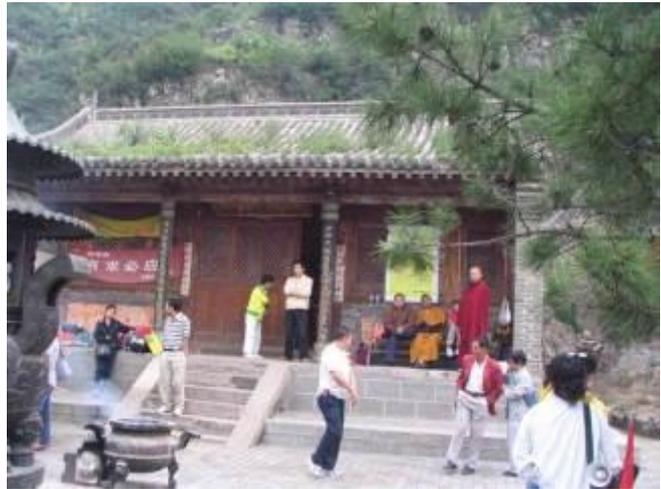
**Numinous sites:** A small temple stands in front of a 2- or 3-meter-high cave (the 'antechamber'), enshrining a statue of Tārā/Guanyin. Behind the statue, the cave becomes a short tunnel ending with the *yonī*-shaped hole leading to the small inner chamber, which has a stone statue of Guanyin (see Chapter 7).

**Present state:** Monk Beiyue 悲月 has been restoring and reviving the place since 1996. Three Chinese monks now live in the temple. A large hall was in construction in 2012.

### Stone inscriptions:

- A Tibetan inscription written by the Fourth Jebcündamba qutuytu (Lessing 1957: 97, disappeared);
- A Mongolian stele, almost illegible (probably Guangxu period), with Lantsa, Chinese (*Namo Amituofo*) and Tibetan (*Oṃ maṇi padme huṃ!*) on the head;
- Two Chinese steles: "Gongde beiji," dated Qianlong 7 (1742) and Qianlong 43 (1778); one of them lists donations of 10,000, 1000, 500, 200 *wen*. By 2012 the Mongolian stele and the Chinese steles had disappeared.

**Sources:** *Qingliangshan zhi* 1596: *juan* 2, 4b; CLŚASB 1701: 145-146; ZMRBDB: 10; TÜAG 11a; UTAOSC 51b-42a; *Qinding Qingliangshan zhi* 1785: *juan* 10,18a; He Zhang Lianjue 1934: 73; Chen Xingya 1936: 34; Gao Henian 2000 [1949]: 119-120; Lessing 1957; Stein 1988: 2-10; Vei Gūo Cūo 1988: 215-219; Birnbaum 1989-1990: 137-140; Zhang Guixiang 1999; An Jianhua 2002 and 2003; Wei Guozuo 2004: 36-40; Wen Fuliang et al. 2004: 119.



Stairway and main hall, Fomudong. © Isabelle Charleux, 2007



The Chinese monk who revived Fomudong in the late 1990s. © Corneille Jest Board with diagrams and explanations at the entrance of Fomudong. © Isabelle Charleux, 2007



Pilgrims queuing to enter the cave and a pilgrim entering the hole, Fomudong. © Isabelle Charleux, 2007 and 2012

## Jingesi 金閣寺 (Golden Pavilion Monastery)

**Mongolian names:** Altan qarsitu sūme; Jin gu se [CLŚASB]

Located 15 kilometers southeast of Taihuai, it is said to be the earthly reproduction of a heavenly monastery approached by a golden bridge that Mañjuśrī ‘manifested’ to the Chan monk Daoyi 道義 in 736. It was actually erected in 766-767 with imperial support and became a major center of Esoteric Buddhism. It was rebuilt in 1555. In the late nineteenth century, it was restored by Monk Puji and became a branch monastery of Nanshansi. Li Xiangzhi (1932) describes it as wealthy, with more than eighty monks in the 1930s. It is in a good state of preservation. The Guanyin Pavilion, enshrines a remarkable 17.70-meter-high statue of Thousand-Armed Avalokiteśvara, which dates from the 1555 rebuilding. Nineteen caves are used as residences and meditation spots for monks.

### Stone inscriptions:

- “Wutaishan chongxiu Jingesi zaoli dafo wuzhang sanchi jinshen xingshi beiji” 五臺山重修金閣寺造立大佛五丈三尺金身行實碑記 dated Jiajing 37 (1558);
- “Yunzhong daifu Zhangshi Ji seng jishan xingshi beiji” 雲中代府張氏薺僧積善行實碑記, Jiajing 36, 1557;
- “Chongxiu Jingesi dage qiandian houdian beiji” 重修金閣寺大閣前殿後殿碑記, Qianlong 25 (1760);

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 6b; *CLŚASB* 1701: 77; *Qinding Qingliangshan zhi* 1785: *juan* 10, 13b-14a; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4118; Tokiwa Daijō and Sekino Tadashi 1928: 35-38, pl. 20, 21, 22-1; Li Xiangzhi 1932: 37-40 (ill.); Ono Katsutoshi and Hibino Takao 1942: 45-56 (Tang history), 227-229, pl. 48-49; Birnbaum 1983: 14-16, 25-38; Vei Güo Cüo 1988: 159-164; Gimello 1992: 103-104, 133 n. 32; Wong 1993: 38; Gao Minghe 1997a; Li Shengxiang 2003: 91-97; Wei Guozuo 2004: 36-40; Wen Fuliang et al. 2004: 284-293; Andrews 2011.



Jingesi. © Édouard Chavannes, 1907

## Qingliangsi 清涼寺, Qingliangshisi 清涼石寺 (Clear and Cool Monastery/Stone Monastery)

**Tibetan name:** Dwangs-bsil rdo'i gling

**Mongolian names:** Ariyun serigün süme; Cing liyang ši [TÜAG]

**Location:** 20 kilometers southwest of Taihuai, west of Jingsi

**History:** Qingliangsi was built in 472-473 on Emperor Xiaowen's order. It was rebuilt in 766 as an Esoteric School monastery, and again in the twelfth century.

**Special features:** The monastery is famous for its 2.2-meter-high, 5.4-meter-long stone with inscriptions, called Mañjuśrī's Bed, located in the second courtyard. According to the legend, because the weather was too hot in summer, Mañjuśrī took a precious stone from the treasure of the Dragon King to cool down Wutaishan. The dragon tried to get the stone back but he was subdued by Mañjuśrī and turned into a protective deity of Wutaishan. An ascetic monk gave teachings and meditated on this stone; when whenever someone would approach him, he disappeared. Afterwards people saw this stone as the seat of Mañjuśrī. When Mañjuśrī preached to a vast number of beings, it is said that all of them could sit on the stone to listen to him.

Emperor Shunzhi is also said to have become a monk in this monastery. Qingliangsi was the seat of the Buddhist administration of Wutaishan from the Tang to the Ming (called Senghuiji 僧會司 in the Ming period). It received imperial favors in 1689, 1702 and 1750. See the description and illustration of the Thousand Buddha Pagoda in Li Xiangzhi (1932).

**Present state:** Qingliangsi was rebuilt in the 1920s, destroyed during the Cultural Revolution, and is being rebuilt since the 1990s by a Taiwanese monk for 2 million *yuan*. Behind the monastery, a path leads to Ancient Qingliangsi, and to the Arhats' Cave, where monks practiced meditation.

**Sources:** *Qingliangshan zhi* 1596: *juan* 2, 11b; *ZMRBDB*: 13; *TÜAG* 10b; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4117; Tokiwa Daijō and Sekino Tadashi 1928: 34-35, pl. 18, 19; Li Xiangzhi 1932: 183-186 (ill.); Chen Xingya 1936: 33; Gimello 1992: 132, n. 29; Yang Zengwu 2005: 47-52; Vei Gūo Cūo 1988: 304-309; Gao Minghe 2001; Wei Guozuo 2004: 165-167; Wen Fuliang et al. 2004: 294-300 (ill.).



'Mañjuśrī's Bed' stone, Qingliangsi. © Édouard Chavannes, 1907

## North and Northwest of Taihuai

### Guanghuasi 廣化寺 (Vast Compassion Monastery)

**Tibetan name:** Yongs-'dul gling

**Mongolian name:** Yeke nigülesküi süme

**Location:** Yingfang 營坊 Village, 500 meters north of Taihuai Village

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** This ancient monastery of the Avatamsaka School is said to have been founded in the Northern Wei dynasty. Stone *stūpas* and *dhāraṇī* pillars are seen in the courtyards. Behind the rear hall is a hexagonal, 3-meter-high stone pagoda dated 1080. Guanghuasi existed in the Kangxi period and was rebuilt in 1822 by Zuo-ba-long-zhu or Na-bu-hai, the *da lama* of Pusading (see Cifusi)—other sources date its reconstruction to 1886. It then belonged to the lCang-skya qutuγtu. Locals also say that it was built by a Qalqa noble a hundred years ago (Altanzayaa 2000: 147). It is said that a pine tree was planted by the First lCang-skya, or that under that tree Qianlong and Rol-pa'i rdo-rje used to meet.

**Special features:** It is famous for its sixteen remarkable stone statues of *arhats*, destroyed during the Cultural Revolution.

**Present state:** Its Buddha hall was preserved and the assembly hall is being rebuilt. A new Tibetan-style *stūpa* stands in the western courtyard. Turned into a high school in 1969, Guanghuasi was given back to the Sangha in 1995. It was restored by lamas from Pusading and is now staffed by thirty lamas and nuns from eastern Inner Mongolia. A large hall is in construction behind the extant buildings (2012).

**Stone inscriptions:** One Chinese inscription, Kangxi period.

**Sources:** Vei Gūo Cūo 1988: 132-133; Li Shengxiang 2003: 126; Cui Zhengsen 2004: 58; Wei Guozuo 2004: 79; Wen Fuliang et al. 2004: 215-219.



Guanghuasi. © Isabelle Charleux, 2007



Guanghuasi. © Isabelle Charleux, 2012

## Pushou 普壽寺 (Universal Longevity Monastery)

**Tibetan name:** Kun-dpag gling

**Mongolian name:** Tügemel öljei süme

**Localization:** North of Guanghuasi

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** It was built in 1202 (according to a *dhāraṇī* pillar in front of the monastery). During the reign of Guangxu, Yönden (Yundeng 雲登), a lama from Qalqa Mongolia (Bu-dong-te League 不東特盟 [?]), rebuilt Pushou, which became one of the ten important ‘yellow’ monasteries. In 1908, Yönden met the Thirteenth Dalai Lama on the occasion of his visit, and ‘offered’ him the monastery, renamed Jiangjing Pushou 講經普壽 (Pushou Monastery Where the *Sūtras* are Taught). The Dalai Lama resided there from January 28 to July 27; hence Pushou was known as ‘the Dalai Monastery.’

**Special features:** The rear hall enshrined statues of Avalokiteśvara, Tsongkhapa, Mañjuśrī, Amitāyus and Samantabhadra, as well as ‘a thousand’ statues of Buddha.

**Present state:** Pushou was destroyed during the Cultural Revolution, except for two halls. In 1962 it was turned into an old monks’ home and hospital. In 1991, it became a school for nuns from all China, under the direction of Tongyuan Fashi 通愿法師 (1937-1991). About two thousand nuns resided there in 2009. The monastery has been entirely rebuilt and its halls are now the largest buildings in the central area of Wutaishan.

**Sources:** Ono Katsutoshi and Hibino Takao 1942: 221; Vei Gūo Cūo 1988: 133-137; Li Shengxiang 2003: 123-124; Wei Guozuo 2004: 80-81; Wen Fuliang et al. 2004: 220-223.



Pushousi. © Isabelle Charleux, 2010

## Qifosi 七佛寺 (Seven Buddhas [of the Past] Monastery)

**Tibetan names:** Sangs-rgyas rabs-bdun dgon; Chi-hwa se [Badgar map]

**Mongolian names:** Doluyan burqan-u süme; Ci vo se [CLŚASB]; Dolun [doluyan] burqan [Badgar map]

**Location:** On a hill 1 kilometer north of Taihuai Village, between Pushousi and Jifusi

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** A legend dates Qifosi from the Han dynasty. The famous Tang-dynasty nun Zhitong 智通 Chanshi is said to have lived there. The actual foundation probably dates from the Northern Song. The ‘Seven Buddhas’ are Śākyamuni and the Six Buddhas of the Past (according to the *Chang a han jing* 長阿含經: see their list in Chinese, Mongolian and Sanskrit in Pokotilov 1935 [1893]). Qifosi was restored in 1468 and probably became Gélukpa in 1734, when it was restored by the *da lama* of Pusading (stele “Qifosi beiji”). It became a branch monastery of Pusading, which used to send lamas there for rituals. In 1768, the Dalai Lama ordered to restore Qifosi. It was restored again in 1912. There was a nearby Dragon King Temple (*Qinding Qingliangshan zhi*).

**Special features:** Edkins describes a large icon of Vajrapāṇi with three eyes and five skulls, and behind, statues of Śākyamuni, Mañjuśrī and Samantabhadra. The monastery now preserves one of Wutaishan’s oldest stone statues of Mañjuśrī on his lion.

**Present state:** In the twentieth century Qifosi was destroyed except for two halls, dated 1734: the *lokapālas* hall and the Qifodian 七佛殿. In 1994, Chinese Buddhist nun Zhengti 正提 Fashi from

Wulangmiao began to restore Qifosi (which was said to be an ancient place of female Buddhist practice). In 1998, she gathered 300,000 *yuan* to erect a Chinese-style pagoda.

**Stone inscriptions:**

- Two Mongolian steles stand in Qifosi. One is illegible; the second records an important donation made by a donor from the Bordered Yellow Banner of Kōlūn Buir in 1934.
- A Tibetan stele (according to Chou Wen-shing);
- *Dhāraṇī* pillars with Chinese inscriptions (three date from the Song and Yuan dynasties). The names of the *jasay* lamas of Wutaishan are inscribed on a Qing-dynasty *dhāraṇī* pillar.
- A Chinese stele: “Qifosi beiji” 七佛寺碑記 (Bai Fusheng 1999).

**Sources:** *CLŚASB* 1701: 173; *Qinding Qingliangshan zhi* 1785: *juan* 11, 3a; Edkins 1893 [1878]: 229; Pokotilov 1935 [1893]: 80; Miao Zhou 1993 [1935], *juan* 7: 87; Alley and Lapwood 1935: 118; Vei Gūo Cūo 1988: 137-139; Bai Fusheng 1999; Wang Lu 1995; Li Shengxiang 2003: 124-125; Wei Guozuo 2004: 165-166; Wen Fuliang et al. 2004: 204-207.



Pagoda of Qifosi. © Isabelle Charleux, 2010

## **Jifusi 集福寺 (Accumulated Blessings Monastery)**

**Other Chinese names:** Hongquansi 洪泉寺 (Vast Spring Monastery)/紅泉寺 (Red Spring Monastery)

**Tibetan name:** dGe-tshogs gling

**Mongolian names:** Buyan quriyayci sūme (Monastery That Gathers Merit); Rasiyan bulay-un sūme (Monastery of the Spring)

**Location:** 1 kilometer north of Taihuai Village

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** According to modern guidebooks, Jifusi was built in the Daoguang era (Li Shengxiang 2003) or in the beginning of the Guangxu era (Wei Guozuo 2004), and was first known as Hongquansi. However, it could be the same monastery mentioned in the *Qinding Qingliangshan zhi* as Hongqingsi 洪慶寺 or Jifusi 集福寺, where Yang Wulang became a monk (see the section on Wulangmiao). This monastery was one of the wealthiest on Wutaishan in the late nineteenth century; its monks came from southern and eastern Mongolia (Pokotilov 1935 [1893]). It belonged to the ICang-skya qutuγtu from the Yongzheng period (1723-1736) to the early twentieth century (Zhang Dunggu 1911: 1a) and was renovated and converted into a Chinese Buddhist monastery between 1910 and 1930 (Li Xiangzhi counted more than thirty *heshangs*).

**Present state:** Destroyed during the Cultural Revolution, it was rebuilt in 1985 and is now one of the largest Chinese Buddhist nunneries of Wutaishan.

**Sources:** *Qinding Qingliangshan zhi* 1785: *juan* 11, 1b-2a; Pokotilov 1935 [1893]: 81; Li Xiangzhi 1932: 26-27; Vei Gūo Cūo 1988: 140; Wen Fuliang et al. 2004: 200-204; Li Shengxiang 2003: 125-126; Wei Guozuo 2004: 83.



Entrance hall, Jifusi. © Isabelle Charleux, 2010



Jifusi. © Isabelle Charleux, 2010

## Bishansi 碧山寺 (Azured Mountain Monastery)

**Other Chinese names:** Beishansi 北山寺 (North Mountain Monastery); Pujisi 普濟寺 (Universal Salvation Monastery); Pujichansi 普濟禪寺; Huguosi 護國寺; Guangji Maopeng 廣濟茅蓬

**Mongolian names:** Bükün-i tedkügci süme; Kökemdüg ayula-yin süme; Pu ji se [CLŚASB]; Bilig baramid-un süme (*Prajñāpāramita* Monastery) [Badgar map]

**Localization:** Guangming Village 光明村, 3 kilometers northeast of Taihuai

**Affiliation in the late Qing period:** Chinese Buddhist

**History:** It was built as Beishansi (shortened as Beisi) between 412 and 479 and rebuilt as a Chan monastery, Pujichansi, in 1486-1487 by Jingcheng Guyue Chanshi, abbot of Yuanzhaosi (1487 stele). It was later restored and enlarged in the Zhengde and Jiajing (1522-1567) periods. Its name was changed to Huguosi in the beginning of the Kangxi period. In 1698, Kangxi sponsored its restoration and renamed it Bishansi. It was the main ordination center of Chinese Buddhism on Wutaishan.

In 1906, two Chinese masters, Chengcan 乘參 and Hengxiu 恒修, built Guangji Maopeng on the Northern Terrace to welcome traveling monks (according to the 1928 stele) and eventually erected another Guangji Maopeng *shifang* monastery in Bishansi. The administration of Bishansi was at that time divided between the western wing (Bishansi) and the eastern wing (Guangji Maopeng). With the new prosperity of the monastery under the leadership of Guoding 果定 (abbot from 1921-1931), a quarrel arose between the two wings, which eventually were merged into one monastery in 1928 thanks to the intervention of the Wutaishan Buddhist Association.

Bishansi is counted among the ten major Chinese Buddhist monasteries. It attracted renowned clerics from all of China, such as Nenghai, who resided, preached and meditated there in 1934-1936, and briefly replaced Guanghui Dashi 廣慧大師—a master in martial arts—as abbot in 1936-1937. Nenghai preached esoteric teachings and trained about forty disciples. Li Xiangzhi in 1932 counted twenty monks and eighteen lay retreatants. Shouye Fashi 壽冶法師, abbot of Bishansi from 1939 to 1945, managed to turn Pujisi 普濟寺 of Shanghai into a branch monastery of Bishansi and traveled abroad to raise funds (he later headed a monastery in New York). According to Blofeld, Bishansi also welcomed lay pilgrims and had about a thousand monks.

**Special features:** The *lokapālas* hall dates from 1486; the Vairocana hall (or Leiyindian 雷音殿, Thunder's Sound Hall) was rebuilt in 1679 and restored in 1699, and its clay statues of the twelve *bodhisattvas* are dated 1699. The Jietandian 戒壇殿 (Ming dynasty, restored in 1650 and 1692) houses the stone ordination platform. It had a statue of Vairocana (dated 1650), and in the Kangxi period, a statue of Locana Buddha (Zhen Lin 1996: 5). In the same hall now stands a 1.30-meter-high jade statue of Śākyamuni brought back from Burma in 1928, as well as sixteen statues of *arhats* made in Suzhou in 1650 (stele by Rubi Chanshi). The scripture hall preserves a copy of the 1735 Chinese *Tripitaka* and scriptures in Tibetan, Mongolian and Sanskrit. A 5.54-meter-high clay statue of Maitreya made in 1986 stands in this temple.

Bishansi had two paintings with the whole text of the *Avatamsaka sūtra* in Chinese in the shape of a *stūpa* dated 1690 (one is kept in Xiantongsi, the other has been lost) (Jiang Weiqiao 1961 [1918]; Gao Minghe 1996a: 12).

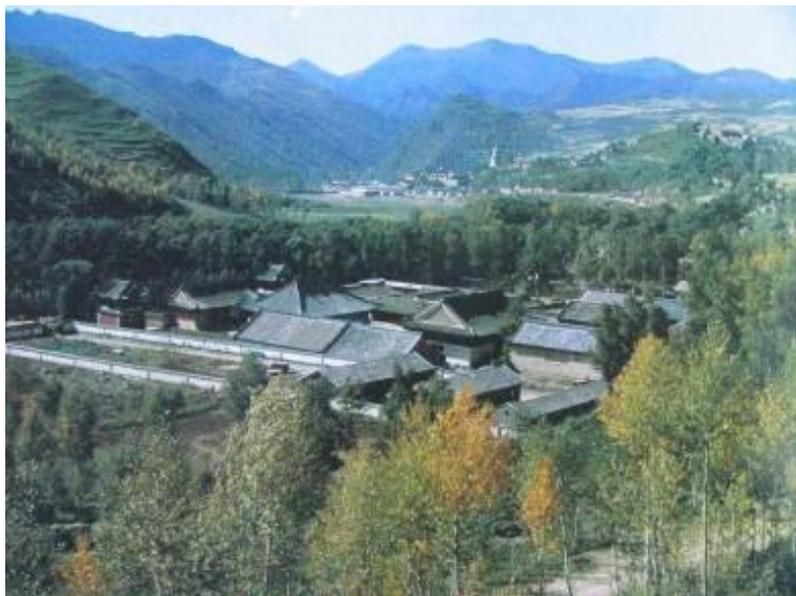
**Numinous sites:** At the foot of the monastery, a holy spring was renowned for its curative power and for its color that changed according to the season.

**Present state:** Bishansi was restored in 1981. Ordinations are organized every three years (the last one was in 2010) for around three hundred monks at every session.

**Stone inscriptions:**

- One Mongolian stele (illegible).
- Ten Chinese inscriptions (see Ono Katsutoshi and Hibino Takao 1942: 203, 365):
  - Two imperial steles “Chici Pujichansi beiji” 敕賜普濟禪寺碑記, Chenghua *dingwei* 丁未 (1487) (text in *WTSYJ* 1996-2: 38-39);
  - “Guyue chanshi mingta” 孤月禪師銘塔, Hongzhi 17 (1504);
  - Imperial stele “Chici Pujichansi chongxiu beiji” 敕賜普濟禪寺重修碑記, Zhengde *jiayu* 甲戌 (1514) (text in *WTSYJ* 1996-2: 39-40);
  - Imperial stele “Chici Pujichansi Taikongman chanshi chongxiu gongde ji” 敕賜普濟禪寺太空滿禪師重修功德記, Jiajing 4 (1525) (text in *WTSYJ* 1996-2: 40-41);
  - Rubi chanshi 如璧禪師, “Wutaishan Bishansi muzao luohan shengxiang gongde ji” 五臺山碧山寺募造羅漢聖像功德記, Shunzhi 7 (1650) (text in *WTSYJ* 1996-2: 41-42);
  - “Bishansi beiwen” 碧山寺碑文, Kangxi 10 (1671) (text in *WTSYJ* 1996-2: 42; Zhang Yuxin 1988: 257-258; Wang Zhichao 1994: 35-37);
  - “Wutaixian zhengfu bugao” 五臺縣政府布告, Minguo 17 (1928) (text in *WTSYJ* 1996-2: 43-44);
  - “Wutaishan Bishansi you Guangji Maopeng jiefa chengjiu yongwei Shifangtang zhu beiji” 五臺山碧山寺由廣濟茅蓬接法成就永為十方堂住碑記, written by Yinguang 印光, Minguo 18 (1929) (text in *WTSYJ* 1996-2: 42-43);
  - Pujichansi di shiqi dai zhuchi Xiaogong heshang lingta xingshi beiji” 普濟禪寺第十七代住持曉公和尚靈塔行實碑記, no date.

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 3a-b; *CLŚASB* 1701: 171; *Qinding Qingliangshan zhi* 1785: *juan* 10, 12b-13a; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4118-4119; Jiang Weiqiao 1961 [1918]: 24; Tokiwa Daijō and Sekino Tadashi 1928: 25, pl. 14-2; Li Xiangzhi 1932: 82-90; Ono Katsutoshi and Hibino Takao 1942: 201-204, 232-233, pl. 41; Blofeld 1948: 90, 97; *Wutai xianzhi* 1988: 464-465; Vei Gūo Cūo 1988: 160-171; Zhen Lin 1996: 87-91; Gao Minghe 1996a; Li Shengxiang 2003: 87-91; Wei Guozuo 2004: 90-94; Wen Fuliang et al. 2004: 191-199.



Bishansi. © Isabelle Charleux, 1994



Triumphal archway, Bishansi. © Isabelle Charleux, 2010



Lokapālas hall, Bishansi. © Isabelle Charleux, 2010

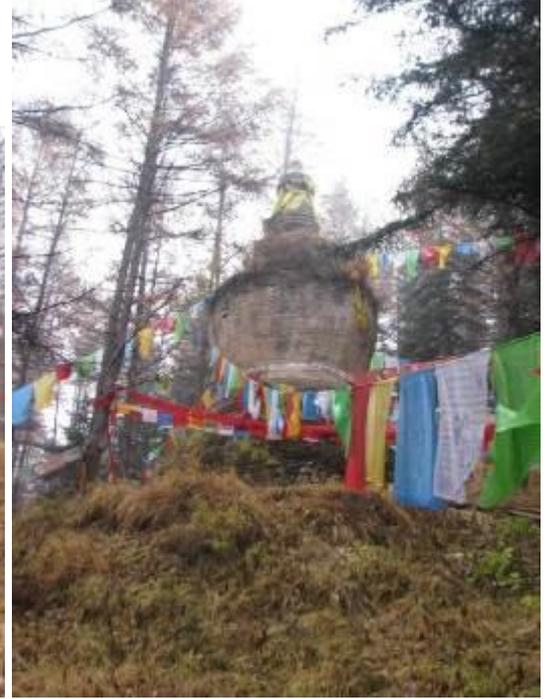
## Puensi 普恩寺 (Universal Benefaction Monastery)

**Mongolian names:** Pu en se; Pu an se [TÜAG]. Originally called Xitiansi 西天寺; Mo. Si tiyan se [CLŚASB], Western Heaven [India] Monastery.

It was located north of Taihuai, in Huayang, east of Bishansi. This Tibetan Buddhist monastery was built in the Yuan dynasty, served as 'Phags-pa bla-ma's residence and was repaired by Śākya ye-shes in the fifteenth century. Śāriputra lived there before going to Beijing. In 1445 the monastery was offered a *Tripitaka*. Its 10-meter-high Tibetan-style *stūpa* is said to enshrine the monastic robe and hat of 'Phags-pa bla-ma. Only the *stūpa* and three steles have been preserved; it is now surrounded by a large cemetery of monks (funerary *stūpas*) and lay devotees.

**Stone inscriptions:** Stele “Datong fawang sheli bei ta xingshi bei” 大通法王舍利碑塔行實碑, Chenghua 4 (1468); stele dated Zhengtong 10 (1445).

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 4a-b, *juan* 4, 11a-b; *Qingliangshan xinzhi* 1694: *juan* 2, 10b-11a; *CLŚASB* 1701: 172-173; *TÜAG* 10b; *Qinding Qingliangshan zhi* 1785: *juan* 11, 5b; *ZMRBDB*: 15; Miao Zhou 1993 [1935], *juan* 7: 88; Ono Katsutoshi and Hibino Takao 1942: 234, steles p. 366; Wang Lu 1995: 28.



Stone inscriptions, and 'Phags-pa bla-ma's *stūpa*, Puensi. © Isabelle Charleux, 2012

## Baohuasi 寶華寺 (Precious Flower Monastery)

**Other Chinese names:** Zahuasi 雜花寺, Zahuaan 雜花庵

**Tibetan name:** Me-tog nor-bu'i gling

**Mongolian names:** Erdeni-yin süme (Jewel/Precious Monastery); Zi quva an [CLŠASB]

**Location:** At Taergou 塔爾溝, 3.5 kilometers north of Taihuai

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** According to the 1719 inscription, it was founded in 849 as Zahuasi or Zahuaan. It was rebuilt in 1405 (*Qinding Qingliangshan zhi*), and again during the Wanli era as an Avatamsaka monastery. In 1711, Lao-zang-dan-ba organized its restoration and transformed it into a Gélukpa monastery (Wen Fuliang et al. 2004). In his gazetteer, Rol-pa'i rdo-rje wrote that lama pilgrims renovated the *stūpa* on the model of Bodnāth Stūpa in Kathmandu. In 1873, the monastery was restored and the monks rebuilt the white *stūpa*. Its name was changed to Baohuasi in the same year (Wen Fuliang et al. 2004; Li Shengxiang 2003) or in 1903 (Zhou Zhuying 2000; Wei Guozuo 2004). It was an important place for the ordination of Gélukpa monks in that period.

**Legend:** It is said the *stūpa*'s base came from Tibet, its body flew from Kumbum Monastery, and its summit flew from Tibet or Nepal to Wutaishan. One day an old woman—who was Mañjuśrī in a guise—appeared and told the villagers to move away, as the summit of a *stūpa* flying over from Tibet was about to land there, but nobody believed her. The old woman then grabbed a child and started running away the village; eventually the villagers followed her and witnessed the upper part of a *stūpa*

flying across the sky and landing in the village. The villagers erected a *stūpa* using this upper part. Later a statue of Mañjuśrī or Avalokiteśvara in *nanmu* 楠木 wood was carved to ‘fix’ the summit of the *stūpa*, so that it would not fly off somewhere else.

**Special features:** The 9-meter-high Tibetan style *stūpa*, named ‘Dīpankara’s Mother’ or ‘Stūpa that Came Flying’ (Feilaita 飛來塔), surrounded by four smaller *stūpas* at its four angles, is believed to enshrine a lock of Tsongkhapa’s hair. It was especially worshiped by Tibetans and Mongols.

**Numinous sites:** A few steps southwest of the monastery is a holy spring particularly revered by Tibetans and Mongols, who collect water from it. A statue of Avalokiteśvara in the Avalokiteśvara hall was said to pour water coming from the spring outside.

**Present state:** Completely destroyed during the Cultural Revolution except for the *stūpa*, it was rebuilt in 1986 as a Chinese Buddhist monastery by ‘Old monk’ Yanlin 演林老和尚. In 2010 it had five monks in residence.

**Stone inscriptions:**

- See Online Appendix A2 for the Mongolian steles.
- A small Tibetan stele, now illegible.
- Four other steles are documented in written sources, but were not preserved:
  - A (Mongolian?) trilingual stele (Chinese, Tibetan, Mongolian) dated 1873 (Tongzhi 12);
  - A Chinese stele dated 1678 (Kangxi 17);
  - A Chinese stele dated Kangxi 50 (1711): “Zahuaan bei” 雜花庵碑;
  - A Chinese stele dated Kangxi 58 (1719): “Ta’ergou Zahuaan bei” 塔爾溝雜花庵碑 (text in Zhou Zhuying 2000: 40; Zhou Zhenhua et al. 1998: 73-74).

**Sources:** *Qingliangshan zhi* 1596: *juan* 2, 10b; *CLŚASB* 1701: 179; *Qinding Qingliangshan zhi* 1785: *juan* 10, 16b-17a; *ZMRBDB*: 16; Vei Gūo Cūo 1988: 157-159; Zhou Zhenhua et al. 1998: 73-74; Zhou Zhuying 2000; Li Shengxiang 2003: 121-122; Wei Guozuo 2004: 142-143; Wen Fuliang et al. 2004: 224-227.



Baohuasi. © Isabelle Charleux, 2007; and its Nepalese-style *stūpa*. © Isabelle Charleux, 2010



*Stūpa* of Baohuasi. Detail of the 1846 Cifusi map, print preserved in Güden süme, Jaya-yin küriye, Tsetserleg, Republic of Mongolia. © Isabelle Charleux, 2009

## Jingangku 金剛窟 (Vajra Cave)

**Other Chinese name:** Boresi 般若寺 (Prajña Monastery)

**Tibetan name:** rDo-rje phug

**Mongolian names:** Vcir-un ayui; Kin keng ku or Ban rüve se [CLŠASB]; Ki k'ang kü (TÜAG)

**Location:** 2 kilometers north of Taihuai, near Wulangmiao, on the east side of the Louguan Valley 樓觀谷.

**Affiliation in the late Qing period:** Tibetan Buddhist.

**History:** Jingangku is the name of the most worshiped place of Wutaishan in ancient times. Buddhapāli is said to have disappeared with Mañjuśrī inside the cave in 683 after having brought back from India the *Uṣṇīṣa vijayā dhāraṇī sūtra*. A Tibeto-Mongol version of the story replaced Buddhapāli by Pha-dam-pa sangs-rgyas (d. 1117) (Chapter 4; on Tibetan lore about this cave: Duan Jinjin 2008). Many treasures are said to be kept inside (Miaozhou 1993 [1935]). The Vajra Cave is also said to be the residence of a mountain spirit, or Mañjuśrī's home (Huixiang, *Gu Qingliang zhuan*). Eighth-century Master Fazhao 法照 who founded Zhulinsi had visions of an assembly of ten thousand *bodhisattvas*, and met Buddhapāli himself who led him inside the cave, where he discovered a temple complex, encountered Mañjuśrī and Samantabhadra, and eventually went out of the cave (*Qingliangshan xinshi*). His contemporary Wuzhu/Wuzhao 無著 saw Jingangku in a vision and entered inside with Mañjuśrī; later he or his disciples built Boresi on the spot. The cave never opened again. Ennin, who visited the place in 840, wrote that the old entrance was concealed by a tower;

inside, on an upper story, was a hexagonal revolving library (Reischauer 1955: 247; Goodrich 1942: 136; on sealed, ‘virtual’ caves, see Gimello 1992).

The encounter between Buddhapāli and Mañjuśrī was also believed to be located in Zunshengsi 尊勝寺 (a monastery built in the Tang dynasty, located south of Foguangsi 佛光寺, ‘outside the terraces’) (Chen Xingya 1936: 22). This monastery preserved a banner-pillar inscribed with the Chinese version of the *Uṣṇīṣa vijayā dhāraṇī sūtra*, and a cave named *zhenrongxianchu* 真容現處, True Countenance Manifestation Place (Kuo Li-ying, personal communication, September 2011).

Boresi was rebuilt in the Ming Chenghua period and became Tibetan Buddhist in the eighteenth century, when Rol-pa’i rdo-rje resided in Jingangku. Jiang Weiqiao in 1918 (Zhang Yuanji and Zhuang Yu 1925: 2) and Tokiwa Daijō and Sekino Tadashi (1928: 7) count Jingangku among the ten great Tibetan monasteries. Li Xiangzhi (1932) counted ten monks in Boresi.

**Architecture:** In 1918, Jiang Weiqiao was told that he visited the original cave; he was led by a monk holding a candle through a narrow, turning corridor, climbed thirteen steps and saw a statue of Old Mañjuśrī. Li Xiangzhi (1932) described a cave that can only be entered with a pure mind; a monk led him to a 20-meter-long passageway leading to a room full of Buddha statues; hence its other name, Ten Thousand Buddha Cave. From this room, one follows up and down a 60-meter-long corridor leading to various rooms, where monks meditate. The nearby Heifeng Cave 黑鳳洞 is said to communicate with Guangzongsi.

**Numinous sites:** According to Jiang Weiqiao, the two-level artificial cave preserved a long tooth of Mañjuśrī (8 centimeters long, 3 centimeters thick, comparable to an elephant’s tooth) and Mañjuśrī’s handprint in the rock. Zhang Dungu mentioned the same relics and explained that they were false. Li Xiangzhi located the tooth in a second cave named Shimendong 石門洞. Chen Xingya mentions a footprint of Mañjuśrī on a Ming-dynasty stele outside the gate.

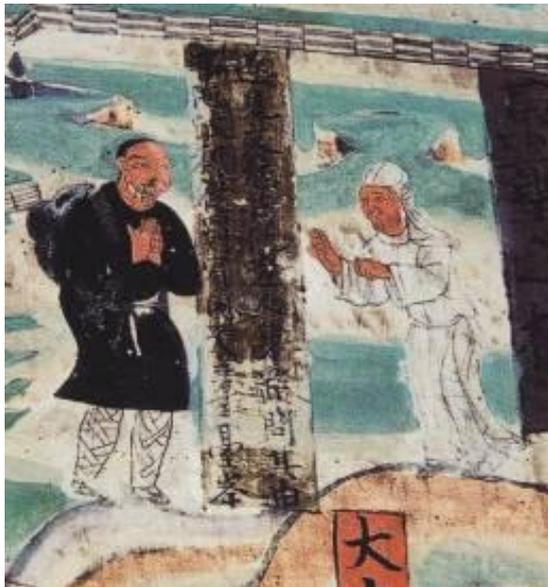
**Present state:** The monastery was razed to the ground by cannons around 1970 to build a holiday getaway for Lin Biao. It is located in a military area that foreigners and tourists are forbidden to enter, but pilgrims’ visits are tolerated. The ancient Vajra Cave is located just under Lin Biao’s residence (now a military museum), not accessible to pilgrims. South of Lin Biao’s residence, the rebuilt monastery is composed of an upper courtyard with a five-bay temple. Inside, an artificial grotto with a subterranean corridor leads to a lower courtyard 50 meters below, with a half-buried 4-meter-high Tibetan-style *stūpa*, the summit of which emerges in the upper courtyard. The place is particularly revered by present-day Tibetan and Mongol pilgrims.

**Stone inscriptions:** Four stone inscriptions are mentioned in sources but are not visible anymore (see Ono Katsutoshi and Hibino Takao 1942: 365):

- “Pusa shijichu” 菩薩示蹟處, Tianqi 4 (1624) (in front of the *lokapālas* hall);
- “Wutaishan Jingangku Boresi chongkai diyi dai zhuchi silinji ershisi shi Baoshan Yugong daheshang yuanqi shixing gongdebei” 五臺山金剛窟般若寺重開第一代主持嗣臨濟二十四世寶山玉公大和尚緣起實行功德碑, Jiajing 17 (1538, or Jiajing 19 according to Ono Katsutoshi and Hibino Takao 1942: 365, text in Zhou Zhenhua et al. 1998: 67-68);
- “Huang Qing chifeng Qingxiu chanshi tidu Wutai fanhan zhasake da lama chongxiu Jingangku Boresi gongdebei” 皇清勅封清修禪師提督五臺番漢扎薩克大喇嘛重修金剛窟般若寺功德碑, Kangxi 53 (1714) (text in Zhou Zhenhua et al. 1998: 71-73);
- Stone inscription dated Kangxi 35 (1696; disappeared).

**Sources:** *Qingliangshan zhi* 1596: *juan* 2, 7b, *juan* 3, 3b; *Qingliangshan xinzhishi* 1694: *juan* 2, 4b, 10b; *CLŚASB* 1701: 152, 171-172; *ZMRBDB*: 12; *UTAOSC* 38a-40b; *TÜAG* (11b); *Qinding Qingliangshan*

*zhi* 1785: *juan* 10, 12a; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4118; Pokotilov 1935 [1893]: 82; Zhang Dunggu 1911: 1a; Jiang Weiqiao 1961 [1918]: 24; Zhang Yuanji and Zhuang Yu 1925: pl. 21-22 (picture of the entrance gate); Tokiwa Daijō and Sekino Tadashi 1928: 22-25, pl. 13-2, 14-1; Li Xiangzhi 1932: 167-171 (ill.); Miaozhou 1993 [1935], *juan* 7: 87; Chen Xingya 1936: 39-40; Ono Katsutoshi and Hibino Takao 1942: 243-244, 321, pl. 46; Gao Henian 2000 [1949]: 113-114; Lamotte 1960: 86-88; Stein 1988: 7-9, 26; Vei Gūo Cūo 1988: 149-156; Wei Guozuo 1989b; Birnbaum 1989-1990: 120-132; Stevenson 1996: 208, 216-218; Gimello 1992: 130-131, n. 24; Wen Fuliang et al. 2004: 212-214; Duan Jinjin 2008: 78; Wei Guozuo 2004: 87-89; Köhle 2008; Andrews 2011.



Encounter between Mañjuśrī with Buddhapālita, cave no. 61, southern section of the western wall, Dunhuang (Mogaoku), Gansu Province, late tenth century.

(Right) Entrance of the Boresi, Jingangku. © Ono Katsutoshi and Hibino Takao 1942: 46



Half-buried *stūpa*, and pilgrim circumambulating the *stūpa* in the lower courtyard, Jingangku.

© Isabelle Charleux, 2007

## Puleyuan 普樂院 (Universal Joy Cloister)

**Tibetan names:** Kun-tu bde-ba'i gsal (Pleasure Grove of Everlasting Bliss); 'Phu'u-yu yon

**Mongolian names:** Olan-i bayasqayci süme (Monastery of the One That Brings Joy to All); Pu lu yuvan [CLŚASB]

**Location:** It is located behind Jingangku, on a hill in the middle of a forest, accessible by a stone path.

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** Puleyuan was built on the site of an old Tang monastery that had fallen into ruins (Miaozhou 1993 [1935]). Rol-pa'i rdo-rje had it erected in 1765 or 1766-1769 as a hermitage and consecrated it in 1769 (according to his biography). Various icons were installed inside: a bronze statue of Mañjuśrī personally used by several Panchen Lamas as a meditation aid, statues of the Buddhas of the Three Times, a silver statue of the five-deity Cakrasaṃvara, newly commissioned by Rol-pa'i rdo-rje, statues of Tsongkhapa and his two primary disciples; images of Khri-chen rdo-rje 'chang (i.e., Ngag-dbang mchog-ldan, one of the primary teachers of Rol-pa'i rdo-rje and the Seventh Dalai Lama); of Vajrapāṇi bodhisattva, Acala and Hayagrīva. Qianlong named it Kun-tu bde-ba'i gsal. lCang-skyā bestowed his own name, “Evam [which means ‘yes, certainly,’ symbol of the union of method and wisdom], the Swirl of Bliss” (Biography of Rol-pa'i rdo-rje, transl. Illich 2006: 517-518). Puleyuan belonged to the lCang-skyā qutuγtu; in 1912, the Sixth lCang-skyā qutuγtu paid for its complete restoration and resided there. It must not be confused with the homonymous lateral courtyard of Zhenhaisi.

Puleyuan possessed one of the rare Tibetan *Kanjur* printed in 1410 under Yongle's reign (Silk 1996: 160) as well as a Mongolian *Kanjur* (Pokotilov 1935 [1893]).

**Special features:** The monastery included a small shrine to the Dragon King, and a Baishui 白水 (White Water) Pavilion.

**Numinous sites:** A sacred spring nearby is still visited by Tibetan pilgrims.

**Present state:** It was burnt to the ground; modern Mongol and Tibetan pilgrims come to worship the ruins on their road to Jingangku and pile up the stones to make *oboos*.

**Stone inscriptions:** A Chinese stone inscription dated Qianlong 46 (1781) (Zhou Zhenhua et al. 1998: 66-66).

**Sources:** CLŚASB 1701: 172; Biography of Rol-pa'i rdo-rje (transl. Chen Qingying and Ma Lianlong 1988: 304-305); also Illich 2006: 517-518); *Qinding Qingliangshan zhi* 1785: *juan* 10, 15b-16a; Dharmatāla 1987 [1889]: 323; Pokotilov 1935 [1893]: 82-83; Miaozhou 1993 [1935], *juan* 7: 86; Vei Gūo Cūo 1988: 156-157; Wei Guozuo 1999 [1997]: 174. See an ancient drawing in *Wutaishan quantu*.



Ruins of Puleyuan. © Isabelle Charleux, 2007



Puleyuan. Detail of the 1846 Cifusi map, print preserved in Güden süme, Jaya-yin küriye, Tsetserleg, Republic of Mongolia. © Isabelle Charleux, 2009



Sacred spring of Puleyuan. © Isabelle Charleux, 2007

## Wulangmiao 五郎廟 (Wulang Temple)

**Other Chinese names:** Wulangci 五郎祠; Wulangsi 五郎寺; Taiping Xingguosi 太平興國寺 (Great Peace and Prosperity of the State Monastery); Longwangci 龍王祠 (Dragon King Temple)

**Tibetan name:** 'U lang se [Badgar map]

**Mongolian names:** Vang u-lang-un süme; U lang se [CLŚASB]; U lang-un süme [Badgar map]

**Location:** Near Jingangku

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** Wulang, the fifth son of General Yang Ye 楊業 who fought against the Khitan, became a monk on Wutaishan after his father and brothers perished in the heroic defense of Yumen Pass 玉門關 in 986 (see Wang Zhiyong and Cui Zhengsen 2000: 497-500). He resided in Hongqingsi or Jifusi (see the section on Jifusi) (*Qinding Qingliangshan zhi*). Wulang became a famous master of martial arts and trained about five hundred monk-soldiers.

Wulangmiao, built after Wulang's death near Hongqingsi by Monk Ruijian 睿諫 (or 見), was first known as Bailusi 白鹿寺 (White Deer Monastery). Emperor Song Taizong named it Taiping Xingguosi. During the Song, it was a lodging center for Chinese monks.

Although it is not counted among the twenty-five Yellow monasteries, according to the 1714 stone inscription, Wulangmiao became Gélukpa after it was restored by the third *jasay lama* Lao-zang-dan-ba. Pokotilov (1935 [1893]) mentions six or seven lamas in this then dilapidated monastery. Fischer (1923) writes that in 1917 the temple was managed by lamas and had prayer wheels and flags. Gao Henian (2000 [1949]: 114) counted more than twenty lamas in this 'Esoteric monastery,' and Li Xiangzhi (1932: 98) says that the monks survived thanks to small donations made by Mongols.

**Special features:** Wulang's mummy in armor was still worshiped there in 1918 (Jiang Weiqiao) but was later replaced by a monumental image in a seated posture, along with an image of his wife

(Fischer 1923). See the description of the statue by Li Xiangzhi (1932: 97). The 30-kilogram iron stick of Wulang, now preserved in Xiantongsi, is one of the ‘cultural relics’ of Wutaishan.

**Numinous sites:** Pilgrims break off the bark of a sacred tree just behind the modern hall to take it home with them.

**Present state:** It was cannoned by Lin Biao around 1970 along with Jingangku. Mañjuśrī on his lion is said to have appeared and flown away in the black cloud of the cannon blast. A modern hall was rebuilt in 2000-2002.

**Stone inscription:** “Chongxiu Taiping Xingguosi beiji” 重修太平興國寺碑記, Kangxi 53, 1714 (Zhou Zhenhua et al. 1998: 66-67).

**Sources:** *Qingliangshan zhi* 1596: *juan* 2, 8a, *juan* 3, 3b-4a; *CLŚASB* 1701: 152; *Qingliangshan xinzhi* 1694: *juan* 2: 4b; *Qinding Qingliangshan zhi* 1785: *juan* 11, 1b-2a; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4121; Pokotilov 1935 [1893]: 81-82; Jiang Weiqiao 1961 [1918]: 24; Fischer 1923: 98; Li Xiangzhi 1932: 95-100 (ill.); Ono Katsutoshi and Hibino Takao 1942: 241-243; Vei Gūo Cūo 1988: 141-149; Wei Guozuo 2004: 167-170; Wen Fuliang et al. 2004: 208-211.



Statue of Wulang in front of the sacred tree, Wulangmiao. © Isabelle Charleux, 2010



Modern statue of Wulang in the rebuilt hall, Wulangmiao. © Isabelle Charleux, 2010

## Towards the terraces

The gazetteers of Wutaishan locate each of the many numinous sites on one of the five terraces. For instance, the relic *stūpas* and footprints of Śākyamuni in Tayuansi are located ‘on the Central Terrace’ (they are actually on Lingjiu Peak). This presentation of the terraces retains the most visited numinous sites close to the summits.

Rol-pa’i rdo-rje lists a total of 107 sacred sites on the terraces and mountain slopes (*ZMRBDB*: 11-14). For a Tibetan description of the five terraces, see the *White Beryl* (Dorje 2001: 48-49).

Due to the harsh weather conditions on the terraces, the temples dedicated to the Mañjuśrī of the Five Directions, founded in 581 (or perhaps before, in the Northern Wei dynasty), had to be rebuilt and restored several times from the Tang to the Qing dynasty. *Jasay lama* Lao-zang-dan-bei restored them in 1671. The temples were in ruins in 1887-1889 when Rockhill (1895: 766) and Pokotilov (1935 [1893]: 44) visited them. They were restored by a Mongol prince before 1912 (Gao Henian 2000 [1949]). In the 1930s, they were turned by the Jiugongdao into Chinese temples dedicated to the ‘Emperors of the Five Peaks’ and to Chinese deities (Li Xiangzhi 1932). I do not count them among Chinese Buddhist or Tibeto-Mongol monasteries, because they were votive temples maintained by a few *heshangs* or lamas according to the period.

### Eastern Terrace, Dongtai 東臺

Wanghaifeng 望海峰 (Viewing the Ocean Peak), Tib. rGya-mtsho mshog-ba’i spo

This is the terrace where people come to see the sunrise, and where it is possible, it is said, to spot the Eastern Sea on a clear day.

**Monastery:** Wanghaisi 望海寺, with a Dragon King Shrine (Longwangci 龍王祠), is dedicated to Intelligent Mañjuśrī. Li Xiangzhi (1932) lists it as a branch monastery of Nanshansi. Two stone vaulted temples have been preserved. Wanghaisi was rebuilt in 1985 and 1998.

#### **Numinous sites:**

– Nārayāna Cave (Ch. Naluoyanku 那羅延窟, Mo. U lu yan kü [*TÜAG*], Tib. Sred-med bu’i brag phug), about 300 meters east of the terrace, a dozen meters below the summit. Nārayāna is believed to refer to one of the heavenly protectors of Buddhism, who sits atop a coiled serpent. In the Tang dynasty, according to Ennin, the cave was located below a high tower with a revolving library. Birnbaum classifies it among the ‘paradise caves’: it was a dwelling place for dragons and great sages. This famous cave is mentioned in the *Guang Qingliang zhuan* (T. 2099: 51, 1106a) as too narrow to be entered by an ordinary man. Gao Henian mentions that its waters communicate with places far away. It is now a main place of worship for Tibetan pilgrims (Duan Jinjin 2008: 78), especially since ’Jigs-med phun-tshogs gave mass teachings outside the cave in 1987. It is a small tunnel-cave full of statues offered by ’Jigs-med phun-tshogs’s disciples and ends in a narrow passage with a skylight (*TÜAG* 11a; Gao Henian 2000 [1949]: 115; also Tokiwa Daijō and Sekino Tadashi 1928: 26-27, pl. 15-3; Stein 1988: 9; Birnbaum 1989-1990: 132; Cartelli 2004: 742; Chou 2011: 131).

– Douli 斗笠 *Stūpa*: 500 meters north of the terrace, a Tibetan-style relic *stūpa* preserved the *douli* hat (a broad-brimmed, conical, bamboo hat) of a Song dynasty monk who was seen throwing his hat away

before entering the Nārayāṇa Cave but who never came out. The *stūpa* was built at the very place where the hat fell.

– Guanlaishi 觀來石: near Douli Stūpa, a stone where Avalokiteśvara and Mañjuśrī are said to have sat.

– Zaolinpo 棗林坡, Slope of the Jujube Tree Forest.

### Stone inscriptions:

– Two Mongolian steles:

- One Mongolian stele dated 1908 (*Catalogue of Ancient Mongolian Books and Documents of China* 1999: n°12621). This is probably the stele mentioned by Gao Henian (2000 [1949]: 115), who traveled there in 1912 and said that ‘recently’ a Mongol king restored a vaulted, stone, eight-bay building with thick walls. I could not find it.

- A stele dated Guangxu 34 (1908), written in Chinese on the right, and on Mongolian (illegible) on the left, mentions donors from a monastery in Sichuan Province and gives the distances between the Eastern Terrace, the Northern Terrace, Xiantongsi and Wenshusi.

– Imperial inscription “Dongtai Wanghaisi bei” 東臺望海寺碑, Kangxi 23 (1684) (text in Zhang Yuxin 1988: 234-235).

– Imperial inscription “Yuzhi Dongtai Wanghaisi bei” 御製東臺望海寺碑, Qianlong 14 (1749).

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 7a; *CLŚASB* 1701: 177-178 (Vang kai se), 146 (Na lu yan ku); *UTAOSC* 43b-46b; *Qinding Qingliangshan zhi* 1785: *juan* 10, 5b-6a; *ZMRBDB*: 11; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4116; Zhang Yuanji and Zhuang Yu 1925: pl. 30; Tokiwa Daijō and Sekino Tadashi 1928: 27-29, pl. 15; Li Xiangzhi 1932: 127-132 (ill.); Chen Xingya 1936: 41; Gao Henian 2000 [1949]: 59, 60-61, 115; Chai Zejun 1999: 66; Wei Guozuo 2004: 189-191; Wen Fuliang et al. 2004: 11-15 (ill.).



Eastern Terrace. © Isabelle Charleux, 2012



Entrance gate and statue of Mañjuśrī in the Buddha hall, Wanghaisi, Eastern Terrace. © Isabelle Charleux, 2012



Courtyard of Wanghaisi, Eastern Terrace. © Isabelle Charleux, 2012



Nārayāṇa Cave, Eastern Terrace. © Isabelle Charleux, 2012



Nārayāṇa Cave, Eastern Terrace. © Isabelle Charleux, 2012



Nārayāṇa Cave, Eastern Terrace. © Isabelle Charleux, 2012

## Northern Terrace, Beitai 北臺

Xiedoufeng 叶斗峰, Tib. sKar-ma'i gtsi-ltan spo (Zhenwu 真武's Plough, i.e., Big Dipper Peak).

**Monastery:** Lingyingsi 靈應寺 (Numinous Answer Monastery) is dedicated to Stainless Mañjuśrī. It included a Palace of the Black Dragon (Heilonggong 黑龍宮), now known as Dragon King Shrine/Hall (Longwangci/dian 龍王祠/殿). Restored in 1916, it was then inhabited by eight monks and was a branch of Bishansi (Li Xiangzhi 1932). One vaulted temple was preserved; the monastery was rebuilt in 1986. The Tibetan-style relic *stūpa* of Tang-dynasty Master Yinfeng 隱峰 stands east of Lingyingsi.

### Numinous sites:

- Heilongchi 黑龍池, Black Dragon Pool (or Jinjingchi 金井池, Golden Well Pond) inside the Dragon King Shrine, is said to connect to Sanquansi and Jingangku. People come here to pray for rain.
- A spring gushing water that looks like milk, called Baishuichi 白水池, White Water Pond, was used by pilgrims to wash their eyes.

### Stone inscriptions:

- Imperial inscription “Beitai Lingyingsi bei” 北臺靈應寺碑, Kangxi 23 (1684) (text in Zhang Yuxin 1988: 235-236).
- A Chinese stone inscription dated 1786 mentions an imperial donation of 5,000 taels.

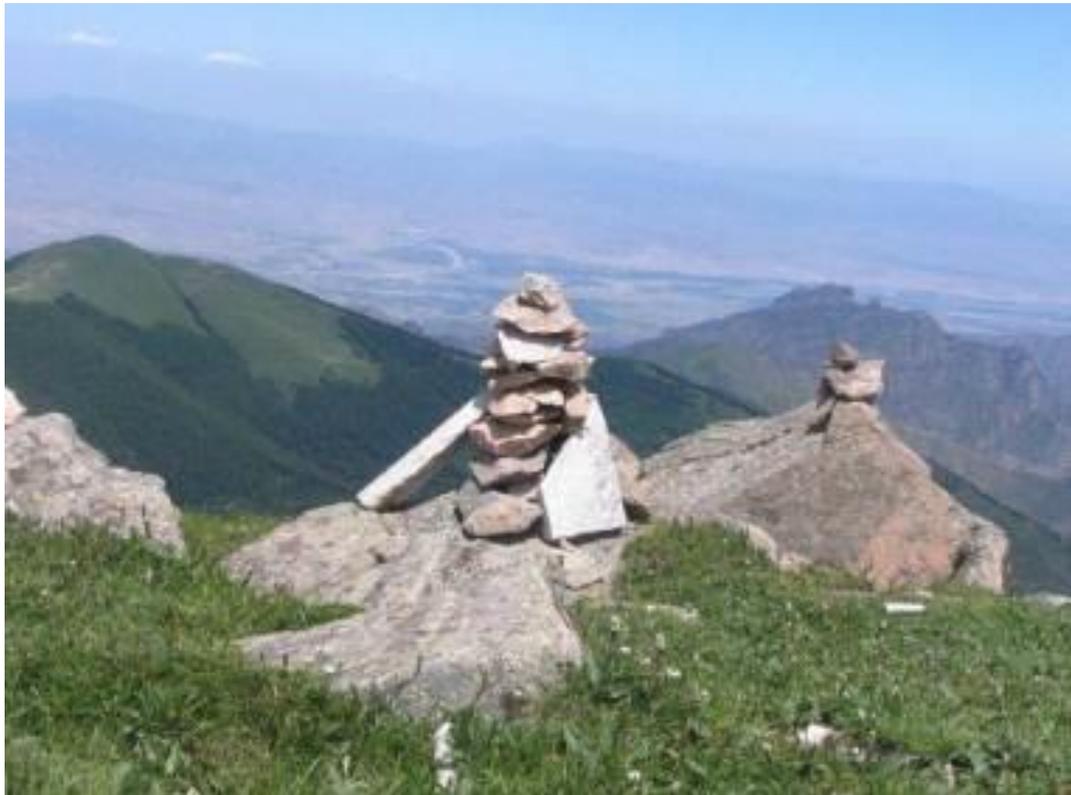
**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 7b, *juan* 2, 6b (Heilongchi); *UTAOSC* 58a-63a; *Qinding Qingliangshan zhi* 1785: *juan* 10, 6b-7a; *CLŠASB* 1701: 150 (Ke lung ci), 178 (Ling ing se); *ZMRBDB*: 12-13; *TÜAG* 11b (Ke long ci, Šu fa tai, Ba šui ci); *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4116-4117; Li Xiangzhi 1932: 141-145 (ill.); Chen Xingya 1936: 41-42; Gao Henian 2000 [1949]: 59, 61, 115; Gimello 1992: 97; Chai Zejun 1999: 67; Cartelli 2004: 748; Wei Guozuo 2004: 193-194; Wen Fuliang et al. 2004: 27-32 (ill.).



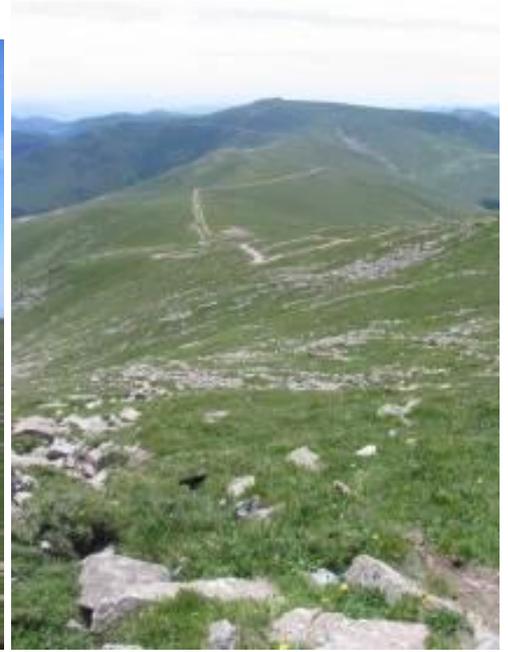
Newly built Lingyingsi and Longwangci, Northern Terrace. © Isabelle Charleux, 2007



Northern Terrace. © Isabelle Charleux, 2007



Northern Terrace. © Isabelle Charleux, 2007



Path from the Northern to the Central Terrace. © Isabelle Charleux, 2007

## Central Terrace, Zhongtai 中臺

Cuiyanfeng 翠岩峰, Tib. mTsar-snyag lhyan-po'i sgo (Green Stone Peak)

This terrace was especially famous for its flowers. It can be reached from Shouningsi or from Fenglinsi.

**Monastery:** Yanjiaosi 演教寺 (Teaching Monastery) was dedicated to Child Mañjuśrī. Wingate (1907: 276) described three vaulted chambers made of solid blocks of granite and limestone, with “cast-iron images of Buddha.” In the 1930s Yanjiaosi was a branch of Xiantongsi and six monks lived there (Li Xiangzhi 1932). One vaulted temple was preserved; the monastery was rebuilt in 1985 by Master Qinghai and is now a branch of Yuanzhaosi.

– Tang-dynasty master Langu 藍谷 Chanshi made an iron *stūpa* to enshrine the relic of an Indian monk; the *stūpa* was then included in a larger one rebuilt in the Ming Wanli period. This 23-meter-high Tibetan-style *stūpa* of piled-up stones stands in the first courtyard. Master Qinghai had it rebuilt in 1985.

### Numinous sites:

– Behind Yanjiaosi are Taihuaquan 太花泉 (the Great Floriate Spring, now written 臺花泉) and Taihuachi 太花池, the Great Floriate Pond, known for its inexplicable variations in depth (Birnbau 1986: 122).

– Wenshu shuofatai 文殊說法臺 (Terrace Where Mañjuśrī Preached the Dharma) is located southwest of Yanjiaosi. There is a marble platform with a Tibetan-style *stūpa* and four smaller ones. Pilgrims use to make 108 circumambulations around the platform. Miraculous recitation and chants by invisible beings can be heard there.

– Below, at the foot of a precipice to the east is Wannianbing 萬年冰, the Ice of Myriad Years That Never Melts, held in high esteem by pilgrims, who cut off a piece to bring back home as a medicine (Gilmour 1970 [1883]: 147).

– Qixiandong 七仙洞 (Seven Immortals Cave) on the way between Pusading and the Central Terrace (description in Li Xiangzhi 1932).

**Stone inscriptions:** One imperial inscription “Zhongtai Yanjiaosi bei” 中臺演教寺碑, Kangxi 23 (1684) (text in Zhang Yuxin 1988: 239-240).

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 7b-8a (Zhongtai), *juan* 2, 11b (Wannianbing), *juan* 2, 12a (Taihuachi); *Qinding Qingliangshan zhi* 1785: *juan* 10, 5b (Dongtai), *juan* 10, 13a-b (Qixiansi); *CLŠASB* 1701: 157 (Van niyan bing), 158 (Tai quva ci), 178 (Yan jiyuu se); *UTAOSC*; *ZMRBDB*: 13; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4117; Zhang Yuanji and Zhuang Yu 1925: pl. 29; Tokiwa Daijō and Sekino Tadashi 1928: 29, pl. 16; Li Xiangzhi 1932: 145-150 (ill.); Chen Xingya 1936: 42-43; Gao Henian 2000 [1949]: 59, 62, 117; Birnbaum 1986: 120-122; Chai Zejun 1999: 67; Cartelli 2004: 750; Wei Guozuo 2004: 194-195; Wen Fuliang et al. 2004: 33-36.



Northern Terrace viewed from the Central Terrace. © Isabelle Charleux, 2010



From the Northern to the Central Terrace. © Isabelle Charleux, 2007



Central Terrace. © Isabelle Charleux, 2010



Yanjiaosi and *stūpa* of the Indian monk, Central Terrace. © Isabelle Charleux, 2010



Yanjiaosi, Central Terrace. © Isabelle Charleux, 2007



Terrace Where Mañjuśrī Preached the Dharma, Central Terrace. © Isabelle Charleux, 2010



Great Floriate Pond, Central Terrace. © Isabelle Charleux, 2010

## Western Terrace, Xitai 西臺

Guayuefeng 掛月峰, Tib. Zhla-ba'i shod-san spo (Hanging Moon Peak)

**Monastery:** Faleisi 法雷寺 (Thunder of Dharma Monastery, also called Quleisi 去雷寺) is dedicated to Mañjuśrī with the Lion's Roar. It was destroyed in 1923 except for a vaulted temple. A stone *stūpa* stands northwest of the monastery. A cave-like temple was rebuilt in 1991.

The 1990s saw the construction of the *stūpa* in black rock of Dil-mgo mkhyen-brtse. It stands “just below the cave where [the eighth-century Kashmiri adept] Vimalamitra did a retreat, probably the

most holy spot for Vajrayana Buddhists in Wutai Shan.” (See *Gentle Voice* 12 [September 1999] accessed on October 26, 2010, <http://www.siddharthasintent.org/gentle/GV12-2.htm>)

**Numinous sites:**

- Niuxinshi 牛心石, Oxen’s Heart Stone, a large rock between the Western and Central Terraces, is said to be the heart of a bull-demon king who was petrified by Mañjuśrī.
- Bagongdeshui 八功德水, Eight [Extraordinary] Merits Water, 4 kilometers north of the terrace, is a spring gushing out of the rock (*bagongdeshui* refers to a pond in a Pure Land; on the Eight Extraordinary Merits, see *Foguang dacidian* 1989: 279).
- Wenshu xibochi 文殊洗鉢池, the Pond Where Mañjuśrī Washed His Bowl, east of the terrace. The legend says that Mañjuśrī, disguised as a young nun, revived a deer killed by Emperor Xiaowendi and revealed his real appearance. Atop a rock, Xiaowendi and his horse left imprints known as Weiwen ren ma ji 魏文人馬蹟.
- Ersheng duitanshi 二聖對談石, the Stone Where Two Saints Discussed: Mañjuśrī and Vimalakīrti are said to have debated there. A flat part of the stone preserves the footprints of Mañjuśrī’s lion.

**Stone inscriptions:** One imperial inscription “Xitai Faleisi bei” 西臺法雷寺碑, Kangxi 23 (1684) (text in Zhang Yuxin 1988: 237-238).

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 7ab, *juan* 2, 5b (Bagongdeshui); *UTAOSC* 54a; *Qinding Qingliangshan zhi* 1785: *juan* 10, 6a, *juan* 10, 18a-b (Bagongdeshui); *CLŠASB* 1701: 149 (Niu sin ši, Ba gung de sui), 178 (Va lui se); *ZMRBDB*: 11-12; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4116; Li Xiangzhi 1932: 136-141 (ill.); Chen Xingya 1936: 43-44; Gao Henian 2000 [1949]: 63, 117; Chai Zejun 1999: 66; Cartelli 2004: 742; Wei Guozuo 2004: 191-193; Wen Fuliang et al. 2004: 21-26 (ill.).



Fox and *stūpa*, Western Terrace. © Isabelle Charleux, 2009



Faleisi, Western Terrace. © Isabelle Charleux, 2009



Faleisi, Western Terrace. © Isabelle Charleux, 2009

## Southern Terrace, Nantai 南臺

Jinxiufeng 錦綉峰, mDog-bzing bkra-ba'i spo (Embroidered Silk Peak)

This terrace isolated from the others is said to be the place where Mañjuśrī revealed himself. It can be approached from Baiyunci or from the Western Terrace and is renowned for its flowers and medicinal plants. On a slope is a cemetery for monks and nuns.

**Monastery:** Pujisi 普濟寺 (Universal Salvation Monastery) is dedicated to the Mañjuśrī of Knowledge. In the 1930s, it was a branch monastery of Nanshansi and housed seven monks (Li Xiangzhi 1932). It was destroyed with the exception of the vaulted stone 'old temple.' The vaulted Mañjuśrī Cave and the Avalokiteśvara hall (dated 1680) were rebuilt. To the east of the temple stands the 16-meter-high Tibetan-style *stūpa* of Samantabhadra. Visitors can enter inside the timber structure of the *stūpa* and climb up it to have a view of the terrace.

**Numinous sites:**

- Shengzhongku 聖鍾窟, Grotto of the Holy Bell, where the spontaneous tolling of a giant bell can be heard.
- Bailongchi 白龍池, White Dragon Pool (well preserved).
- Chajianling 插箭岭, Escarpment with the Stuck Arrow, where a Song emperor stuck an arrow to remember the place of an apparition of Avalokiteśvara.

**Stone inscriptions:**

- A Mongolian stela of the Guangxu period is almost illegible. It was no longer there at my second visit to Pujisi in 2012.
- Imperial inscription “Nantai Pujisi bei” 南臺普濟寺碑, Kangxi 23 (1684) (text in Zhang Yuxin 1988: 238-239), and two other steles of the Kangxi period.

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 7a; *CLŠASB* 1701: 178 (Pu ji se); *UTAOSC* 47a-48a-53a; *Qinding Qingliangshan zhi* 1785: *juan* 10, 6b; *ZMRBDB*: 10; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4113-4116; Li Xiangzhi 1932: 132-136 (ill.); Chen Xingya 1936: 34; Gao Henian 2000 [1949]: 63, 120; Chai Zejun 1999: 66; Cartelli 2004: 756; Wei Guozuo 2004: 191; Wen Fuliang et al. 2004: 16-20.



Southern Terrace. © Isabelle Charleux, 2012



Southern Terrace (arriving from Fomudong). © Isabelle Charleux, 2012



Pujisi, Southern Terrace. © Isabelle Charleux, 2012



Statues in the Mañjuśrī hall and in the Ancient Buddha Hall, Pujisi, Southern Terrace. © Isabelle Charleux, 2009



View from the Southern Terrace. © Isabelle Charleux, 2012



Southern Terrace. © Isabelle Charleux, 2012

## Yuhuachi 玉花池 (Jade Flower Pool)

**Other Chinese names:** Wanshoushan 萬壽山 (Ten Thousand Longevity Mountain), Wanshousi 萬壽寺

**Tibetan names:** Pad-dkar rdsing-bu; Yu-ha-khri [Badgar map]

**Mongolian names:** Qas cecegtü keyid/Tümen öljeitü süme; Iuu quva ci (Van švu se) [CLŠASB]; Iuu quva zhi [TÜAG]; Tabun jayun bandida (Five Hundred Pandits [*Paṇḍitas*]) [Badgar map]

**Location:** Northwest of Xiantongsi, on a southern slope of the Central Terrace

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** Founded in the Sui dynasty or in 770 after a marvelous shining white lotus had appeared on the spot, it was named Wanshoushan under Ming Yongle. Wei Guozuo (1989) writes that it became Gélukpa in 1683 but provides no proof for this assertion. It was one of the largest monasteries of the Qing period. Li Xiangzhi (1932) counted fourteen resident monks and five or six traveling monks and retreatants.

**Legend:** A monk had five hundred iron statues of *arhats* made in Shanxi Yu 盩厔 County and cast a spell so that they could walk by themselves to Yuhuachi. However, one of them went missing and he was able to bring back only 499 *arhats*. The missing *arhat* was turned again into a statue by Avalokiteśvara.

**Special features:** There were 350 Ming-dynasty iron statues of *arhats* in the two-storied *arhats*' hall and in two attending halls.

**Numinous sites:** A Stone Pond (Shichi 石池) next to which five hundred 'foreign monks' (*arhats*) were believed to reside was located 30 meters north of the monastery (*Qingliangshan zhi*). Water came from a spring out of a small hole.

– Chaoyangdong 朝楊洞 Cave enshrined statues of the Buddha and the Eight Daoist Immortals; behind was a 500-meter dark corridor leading to a chamber with three stone ‘natural’ Buddhas (i.e., not man-made) and many statues. The sounds of water and wind echoed in the grotto because of a crack in the stone: it was said that the cave communicated with Zhenhaisi’s *haiyan* and allowed water to flow through it (Li Xiangzhi 1932).

**Present state:** It has been completely rebuilt by Chinese nuns.

**Stone inscriptions:** Chinese steles:

- Stele dated 1459 (Tianshun 3);

- Stele “Chongxiu Yuhuachi chici Wanshou chansi beiji” 重修玉花池敕賜萬壽禪寺碑記, Hongzhi 8 (1495), records a restoration by thirteen donors.

**Sources:** *Qingliangshan zhi* 1596: *juan* 2, 11b; *Qingliangshan xinzhi* 1694: *juan* 2, 11a; *CLŚASB* 1701: 157, 173; *UTAOSC* 34a; *TÜAG* 10a; *Qinding Qingliangshan zhi* 1785: *juan* 10, 15a-b; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4119; Li Xiangzhi 1932: 116-123; Vei Gūo Cūo 1988: 284-288; Wei Guozuo 1989a; Wei Guozuo 2004: 144-146.

## Zaoyuchi 澡浴池 (Bathing Pool)

**Mongolian name:** Suu iu ce [*CLŚASB*]

**Location:** On the way between the Central and the Northern Terraces

**History:** Apparitions of Buddhas in clouds and rainbows were often spotted here before the construction of the temple. The pool was moved to its present location after its destruction by fire in 1729. Gazetteers mistake Zaoyuchi for Yongquansi, which was also called Zaoyuchi (*Qinding Qingliangshan zhi*). Chen Xingya describes the temple in ruins in 1935.

**Legend:** It was believed to be the place where Mañjuśrī used to bathe. A legend about Tang General Li Jing 李靖 (571- 649) is repeated in stories about Kangxi and Qianlong: Li Jing, while hunting near the Northern Terrace, saw a monk bathing naked with two women in the ‘bathing pool.’ Being a pious Buddhist, Li Jing wanted to punish this monk who was violating his vows and shot him with an arrow. The monk escaped towards Pusading; Li Jing followed traces of blood up to an eastern temple of Pusading where the monk had disappeared. Seeing the statue inside the temple, he suddenly understood that the monk was none other than Mañjuśrī (*Qingliang shanzhi*). In the version with Kangxi or Qianlong hunting, the emperor discovered that the statue’s right shoulder was bleeding, pierced by his own arrow (see the depiction of this story on the Cifusi map). This story explains the iconography of ‘Mañjuśrī with the Arrow’ (see the section on Pusading).

**Numinous sites:** The pond is a large stone well in front of the temple. Footprints of Mañjuśrī are worshiped inside the temple. The pilgrims going on foot to the terraces worship both the footprints and the pond, dipping in it flowers, scarves and cloths to be blessed by Mañjuśrī.

**Present state:** The temple has been rebuilt.

**Sources:** *Qingliangshan zhi* 1596: *juan* 2, 12a; Gao Shiqi 1989 [ca. 1700]: 8b; *CLŚASB* 1701: 158; *Qinding Qingliangshan zhi* 1785: *juan* 10, 17a; *ZMRBDB*: 13; Chen Xingya 1936: 42; Wen Fuliang et al. 2004: 311-312.



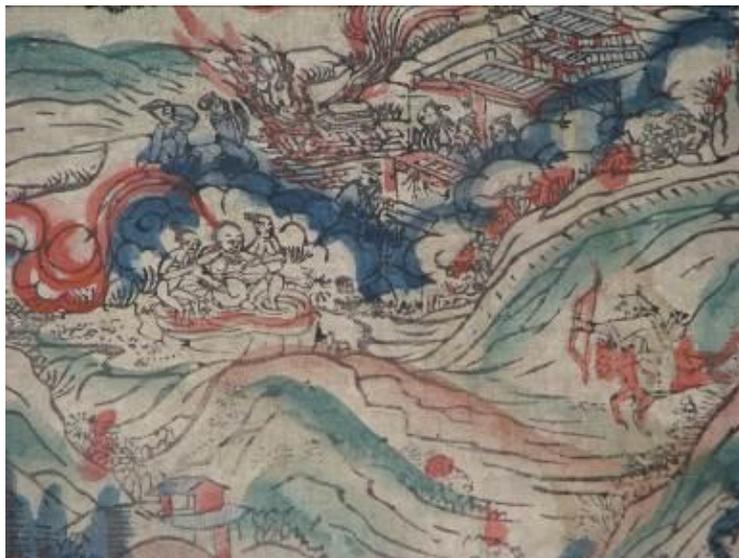
Zaoyuchi. © Isabelle Charleux, 2007



The Bathing Pool, Zaoyuchi. © Isabelle Charleux, 2007



Footprints of Mañjuśrī, Zaoyuchi. © Isabelle Charleux, 2007



Detail: Kangxi shooting the monk bathing at Zaoyuchi. “Panoramic Picture of the Sacred Realm of the Mountain of Five Terraces,” carved by Monk Lhunrub, 1846, woodblock print on linen, hand colored, 118 x 165 centimeters. Detail of the 1846 Cifusi map, print preserved in Güden süme, Jaya-yin küriye, Tsetserleg, Republic of Mongolia. © Isabelle Charleux, 2009

## Qingliangqiao 清涼橋 (Clear and Cool Bridge)

**Other Chinese name:** Jixiangsi 吉祥寺 (Auspicious Monastery)

**Tibetan name:** Ching-lan-cho

**Mongolian names:** Öljei orusiyci süme; Cing liang cho [Badgar map]; Cing liyang ciyuu [CLŠASB].

**History:** Qingliangqiao was founded in the Northern Wei period. The legend (depicted on the Cifusi map) says that Emperor Kangxi lost his way at night when searching for his father and met an old monk carrying a red lantern. The monk led him past a footbridge to the monastery and disappeared when entering the Mañjuśrī hall. The emperor entered the hall, saw the unusual statue of Mañjuśrī holding a red lantern and understood that the old monk was none other than the bodhisattva. The pilgrims used to come to Qingliangqiao to see the statue of Mañjuśrī with a beard, wearing a monk robe and carrying a lantern in his hand. Tsongkhapa is said to have been reincarnated as a monk in this Chinese Buddhist monastery. In the 1950’s and 1960’s, Master Nenghai lived and taught here. Qingliangqiao was destroyed during the Cultural Revolution and is being rebuilt.

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 5b-6a; *Qinding Qingliangshan zhi* 1785: *juan* 10, 10b-11a; *juan* 11, 3b; CLŠASB 1701: 157; Vei Gūo Cūo 1988: 289-295; Wei Guozuo 2004: 151-153.



Qingliangqiao. © Isabelle Charleux, 2012

## Fenglinsi 楓林寺 (Maple Tree Grove Monastery)

**Other Chinese name:** Sometimes written 鳳林寺 (Phoenix Grove Monastery)

**Mongolian name:** Batucayan süme (Maple Tree Monastery)

**History:** In the Ming dynasty, Chetian 彻天 Heshang, a monk better known as Erhu 二虎 Chanshi (Monk with Two Tigers) because of the two tigers who followed and protected him, is said to have cured Emperor Wanli's mother during her visit to Wutaishan. Wanli's mother ordered Fenglinsi to be built in Fenglin Valley and the land around to be given to Erhu Chanshi. Erhu Chanshi was invited to Beijing by Emperor Wanli, but died after having left his monastery. His disciples built a funerary *stūpa* (entirely rebuilt in 1994) on the spot. Fenglinsi was destroyed during the Cultural Revolution, except for the Buddha hall, and was rebuilt in 1994 by Zhenhui 真慧 Heshang.

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 5a-b; *Qinding Qingliangshan zhi* 1785: *juan* 11,6a-b; Vei Gūo Cūo 1988: 295-299; Wei Guozuo 2004: 147-148; Wen Fuliang et al. 2004: 155-156.



Fenglinsi. © Isabelle Charleux, 2007

## Longquansi 龍泉寺 (Dragon Spring Monastery)

**Other Chinese names:** Jiulonggang 九龍崗 (Nine Dragon Ridge) (Lingquansi 靈泉寺, according to Li Xiangzhi)

**Mongolian names:** Luus-un süme (Monastery of the Dragons); Lung ciuvan se [*CLŚASB*]

**Location:** Located 5 kilometers southwest of Taihuai, Longquansi is surrounded by mountain ranges and enjoys an exceptional geomantic position.

**Affiliation in the late Qing period:** Chinese Buddhist

**History:** It was built during the Song dynasty as the ancestral temple of General Yang Ye and restored in the Ming and Qing dynasties. Its ancient name, Jiulonggang, comes from the nine paths that resemble nine dragons surrounding the Central Terrace. In 1745 it became a branch monastery of Youguosi (Nanshansi).

In 1877, Puji rebuilt Longquansi. In the Republican period, his disciple Xiujing Wengong 岫淨文公 and Master Huquan 護泉, abbot of Longquansi, spent fourteen years enlarging the monastery and from 1920 to 1924 had Puji's funerary *stūpa* erected by artisans from Hebei. It was then affiliated to Nanshansi. Longquansi was one of the largest monasteries from the Guangxu reign to the Republican period and received important donations from followers of the Jiugongdao.

**Special features:** Longquansi is renowned for its 108 stairs, its sumptuous marble archway (1926-1931) and its marble screen wall (1912). Its two Tibetan-style funerary *stūpas* contain the relics of Puji and of Xiujing Wengong.

One kilometer north of the monastery stands the 13-meter-high hexagonal pagoda containing the relics of General Yang (d. 986), built by his son Wulang. Longquan Spring is located east of the monastery.

**Present state:** Well preserved, it has ten Chinese Buddhist monks (in 2010).

**Sources:** *Qingliangshan zhi* 1596: *juan* 2, 10b; *CLŚASB* 1701: 182; Li Xiangzhi 1932: 100-105 (ill.); Chen Xingya 1936: 35; *Wutai xianzhi* 1988: 469-471; Vei Gūo Cūo 1988: 231-237; Gao Minghe 1997b; Li Shengxiang 2003: 82-87; Wei Guozuo 2004: 118-120; Wen Fuliang et al. 2004: 274-278.



Stone relief on the screen wall at the foot of the stairs leading to Longquansi, 1912.  
Detail: Pilgrim walking in great prostrations to Fomudong. © Isabelle Charleux, 2010



Triumphal arch and entrance hall, Longquansi. © Isabelle Charleux, 2010



Longquansi, interior of a hall and Puji's funerary *stūpa*. © Isabelle Charleux, 2010

## Zhulinsi 竹林寺 (Bamboo Grove Monastery)

**Mongolian names:** Qulusutu-yin süme; Ju lin se [*CLŠASB*]

**History:** Founded from 777 to 805 by Pure Land Master Fazhao, 2 kilometers from Jingsi, it is said to be the earthly reproduction of a ‘manifestation monastery’ that appeared to Fazhao. The 25-meter-high, five-storied, octagonal pagoda, erected in the late fifteenth century, is the only architectural structure that survived the Cultural Revolution. In 1986, the monastery was rebuilt in Japanese style in homage to Ennin, who had visited it and left a stone inscription.

**Sources:** *CLŠASB* 1701: 177; *UTAOSC* 41a; Tokiwa Daijō and Sekino Tadashi 1928: 30-34, pl. 17; Ono Katsutoshi and Hibino Takao 1942: 57-61 (ill.); Vei Gūo Cūo 1988: 309-313; Birnbaum 1989-1990: 130; Stevenson 1996: 208, 214-216; Wei Guozuo 2004: 121-122; Wen Fuliang et al. 2004: 279-283 (ill.); Andrews 2011.



Zhulinsi. © Isabelle Charleux, 2012

## Shiziwo 狮子窝 (Lions' Lair)

**Mongolian names:** Arslangtu-yin orun; Ši se ve [*CLŠASB*]

**History:** It was named Shiziwo as ‘millions of lions’ were once witnessed playing on the site. It was built in 1586 on the southwest side of the Central Terrace. In 1598, Eunuch Wang Zhong 王忠 offered 1,000 taels to restore the scripture hall, and a Buddhist Canon in the following year; the monastery was renamed Da Huguo Wenshusi 大護國文殊寺 (Great Mañjuśrī Monastery That Protects the Country) and turned into a *shifang* monastery (*Qingliangshan zhi*). Zhencheng, the author of the *Qingliangshan zhi*, was a monk in this monastery and established its rules. Shiziwo was later restored by Kangxi and Qianlong.

The 35-meter-tall, 13-storied, octagonal pagoda (Wanfota 萬佛塔) covered with blue, yellow and green glazed tiles, erected from 1599 to 1604, is the only building that survived the Cultural

Revolution. Only one monk lived there in 1903 (Gao Henian 2000). Renfa 仁法 Fashi rebuilt the monastery in 2006. The pilgrims who visit the Western Terrace all pass by the place.

**Stone inscriptions:** Ming dynasty Chinese stele in Zhou Zhenhua et al. 1998: 54-56.

**Sources:** *Qingliangshan zhi* 1596: *juan* 4: 19b-20a; *CLŚASB* 1701: 158-159; Gao Henian 2000 [1949]: 63; Vei Gïo Cïo 1988: 299-303; Wei Guozuo 2004: 149-150; Wen Fuliang et al. 2004: 308-310.



Glazed Tile Pagoda, Shiziwo. © Isabelle Charleux, 2009

## Jingendsi 金燈寺 (Golden Lantern Monastery)

**Tibetan name:** Cing deng se

**Mongolian name:** Altan jula-tu süme [Badgar map]

**History:** Located 8 kilometers from the Southern Terrace's summit, this monastery was erected in the Yuan period. In the Ming period, Abbot Beifeng Dashi 北風大師 of Jingendsi also managed Baiyinsi, Lianjinsi 連金寺 and Bishansi. This Chinese monastery flourished in the Qing period but was eventually destroyed; two steles are left.

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 6b; *Qinding Qingliangshan zhi* 1785: *juan* 11, 1b; *CLŚASB* 1701: 177.

## Outside the terraces

### Tailusi 台麓寺 (Terrace Foothill Monastery)

**Mongolian names:** Tai lu se sūme, Jegün sūme (Left/Eastern Monastery)

**Location:** About 30 kilometers southeast of Taihuai, 2.5 kilometers northwest of Shizui on the road to Beijing

**Affiliation in the late Qing period:** Tibetan Buddhist

**History:** This Qing imperial monastery was the residence of the Wutaishan imperially appointed *da lama*. The date of construction is the object of debates. In 1683, Kangxi is said to have killed a tiger there that scared pilgrims and merchants, hence the name on the place, Shehuchuan 射虎川 (Tiger-Shot Valley/Stream). For most authors, it was built in 1685 (*Qinding Qingliangshan zhi* 1785: Miaozhou 1993 [1935]). But as early as 1671, Kangxi wrote a stone inscription for the monastery explaining that he had ordered *da lama* Ding-zeng-jian-cuo 大喇嘛鼎增堅錯 to build it. The construction cost 3,180 taels of silver. In 1725, a Tibetan *Kanjur* was offered to Tailusi. Qianlong donated a copy of the *Heart Sūtra* (in 1746), offered 3,000 taels (in 1761) and wrote poems about the history of the site (*Qinding Qingliangshan zhi*, *juan* 4, 4a-5b; *juan* 5, 16b, *juan* 6, 3a). Edkins counted more than one hundred lamas, of whom twelve were Mongols and the rest Chinese (1893 [1878]: 223). In 1901, the Eight Foreign Nations Alliance discussed the clauses of the Boxer Protocol with Qing representatives in this monastery (Wang Xuebin et al. 1994: 144). It was a rich monastery with 340 to 350 lamas in the 1930s (Li Xiangzhi 1932).

**Special features:** In front of the monastery stands a 9-meter-wide marble bridge. The emperor on his way from Beijing resided in Tailusi's travel lodge (*xinggong* 行宮, cf. drawing in the *Qinding Qingliangshan zhi*). A tiger hide was exhibited in the *lokapālas* hall.

**Numinous sites:** 2.5 *li* south of the monastery (1 kilometer east of Shizui Village), carved onto a cliff named Tailuziyai 台麓字崖 or Xieziyan 寫字岩 are characters and three Buddhas that are said to be 'natural,' i.e., not drawn by humans. At its foot, Chaoyangdong 朝楊洞 Cave enshrined a statue of Avalokiteśvara. A three-bay temple named Shifosi 石佛寺 (Stone Buddha Monastery), built in the Guangxu period, was renowned for its festival on the 19/II.

**Present state:** It was destroyed in 1938 by Japanese troops; only the *lokapālas* hall is preserved.

#### Stone inscriptions:

- Imperial inscription, Kangxi 10 (1671);
- Inscription "Shehuchuan Tailusi bei" 射虎川台麓寺碑, Kangxi 23 (1684);
- Inscription "Tailu si bei" 台麓寺碑, Kangxi 40 (1701) (Zhang Yuxin 1988: 242-243, 259-260; Wang Zhichao 1994: 40-41).

**Sources:** Gao Shiqi 1989 [ca. 1700]: 17b; *Qinding Qingliangshan zhi* 1785: *juan* 1, 8b-9b; *juan* 10, 3b, *juan* 10, 3b-4b; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4120; Li Xiangzhi 1932: 112-116; Miaozhou 1993 [1935], *juan* 7: 86-87; Vei Gūo Cūo 1988: 315-320; Wei Guozuo 2004: 157-159; Wen Fuliang et al. 2004: 313-318, 323-324 (ill.).



Emperor Kangxi shooting the tiger. Detail of the 1846 Cifusi map, print preserved in Güden sūme, Jaya-yin küriye, Tsetserleg, Republic of Mongolia. © Isabelle Charleux, 2009

## Yongquansi 湧泉寺 (Monastery of the Spring that Gushes Out)

Yongquansi, or Folinsi 佛林寺 (Buddha Grove Monastery), was located southeast of Zuilujia 嘴蘆家 Village, a kilometer west of Changchengling, on the site of a famous holy spring. It was founded by Kangxi in 1683 and restored in 1689. This Tibetan Buddhist monastery was the residence of the third main lama-official of Wutaishan, and emperors used to stop at this monastery. An imperial stele dated 1705 also calls it Zaoyuchi 澡浴池 because Mañjuśrī took a bath there (see another Zaoyuchi between the Central to the North Terraces). Pilgrims used to bathe and wash in the pond before entering the sacred land. Two Ming-dynasty pagodas stand outside, east of the monastery (Wen Fuliang et al. 2004: 319-322). It was occupied by troops of the Eight Foreign Nations Alliance in 1900.

### Stone inscriptions:

- Imperial stele “Yuzhi Yongquansi bei” 御製湧泉寺碑, Kangxi 14, 1675;
- Imperial stele, Kangxi 44 (1705, in Zhang Yuxin 1988: 268-269);
- Chinese stele, Kangxi 28 (1689, in Zhou Zhenhua et al. 1998: 24-25).

**Sources:** *Qinding Qingliangshan zhi* 1785: *juan* 10, 14b; *Shanxi tongzhi* 1990 [1892]: *juan* 57, 4119.

## Gufosi 古佛寺 (Old Buddha Monastery)

**Mongolian name:** Erten-ü burqan-u sūme

Gufosi is located on the Western bank of Qingshui River, 20 kilometers from Taihuai. In the Qing dynasty only a clay Buddha statue was left. In 1896 Monk Puji restored the monastery, which became a branch of Nanshansi. A remarkable marble archway was erected in 1922 (*Qinding Qingliangshan zhi*

1785: *juan* 11, 2a; Vei Gūo Cūo 1988: 313-315; Li Xiangzhi 1932: 105-109; *Wutai xianzhi* 1988: 471-472; Wei Guozuo 1993 [1988]: 191-192).

## Mimoyan 秘魔岩

**Other Chinese names:** Mimosi 秘魔寺 (Secret Magic Monastery/Escarpment); Mimi si 秘密寺 (Secret Monastery) (on the name Mimo or Pimo: Gimello 1992).

**Location:** It is located near Yantoucun 岩頭村 (Fanzhi County), 40 kilometers northwest of Taihuai, in the direction of Fanzhi. Mimoyan is a sheer cliff with caves where hermits lived.

**Affiliation in the late Qing period:** Chinese Buddhist

**Legend:** It is said that Mañjuśrī tamed five hundred poisonous dragons that terrorized the population, and locked them in a cave at Mimoyan. Rol-pa'i rdo-rje wrote that Mañjuśrī locked a witch in the mountain because she was harassing pilgrims.

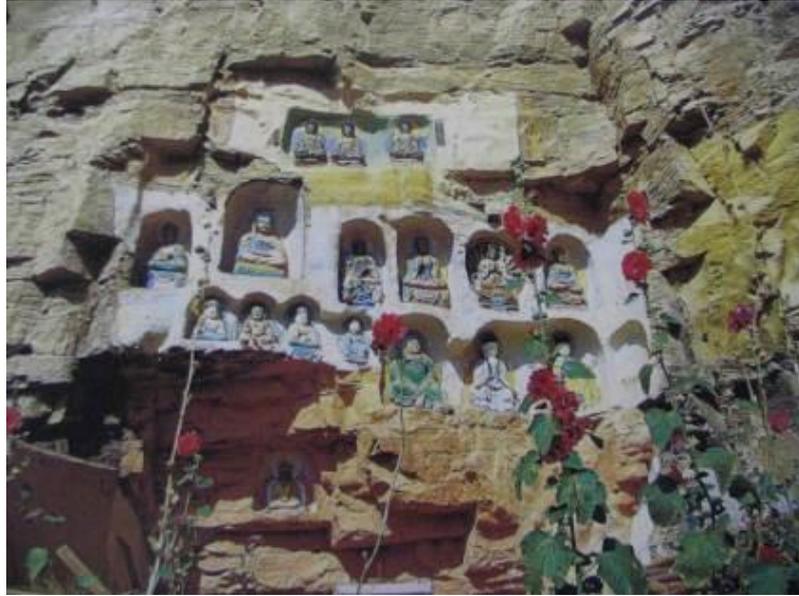
**History:** A first temple was built in the Northern Qi period. It was rebuilt in the Tang dynasty by Mucha 木叉 Heshang (the Wooden Fork Monk, said to use his wooden pitchfork to stab other monks venturing to worship here) and restored in the Song dynasty. It was an important stop for all pilgrims: it was believed that those who had been to Wutaishan without visiting Mimoyan had made only half of the pilgrimage. It was rebuilt and enlarged in 1670 by Changping 常平 Heshang to form a large monastery with ten caves (the Dragon Cave, the Cave Where Mañjuśrī Ate Fried Noodles, etc.), temples (such as the three-storied Golden Buddha Hall with a 7-meter-high statue), a meditation room, a sacred spring, a Jin-dynasty *dhāraṇī* pillar, the funerary *stūpa* of Mucha, a funerary *stūpa* for monks (*putongta* 普同塔), and inscriptions on the cliff. Xuyun stopped there in 1885 (Xuyun 1988: 21). In 1900, a reincarnated lama from Labrang offered 1,000 taels of white silver to restore Mimoyan (Li Hongru and Zhao Tingluan 1988: 35).

**Special features:** The Dragon Cave, also called Yaojingchu 幻景處 (Place of Illusion), is famous for an optical phenomenon when light enters: some see a Buddha and are blessed, while other see a demon and are cursed.

**Present state:** The monastery was destroyed during the Cultural Revolution.

**Stone inscriptions:** Two Tibetan steles (one is dated Guangxu 26, 1900); Chinese stele “Chongxiu Mimoyan chanlin beiji” 重修秘魔岩禪林碑記, Kangxi 33, 1694.

**Sources:** *Qingliangshan zhi* 1596: *juan* 3, 10b-11a; *CLŚASB* 1701: 150 (Bi mu yan); *UTAOSC* 61b (Biimu ye); *ZMRBDB* (Chinese translation 1990: 12, 22); Chen Xingya 1936: 44-45; Li Hongru and Zhao Tingluan 1988; Gimello 1992: 109, 138, n. 56; Wen Fuliang et al. 2004: 357-360; Wei Guozuo 2004: 186-187.



Mimoyan. © Chou Wen-shing



Mimoyan. © Chou Wen-shing



Mimoyan. © Chou Wen-shing

## Appendix C: Main Travelers to Wutaishan Who Left Records in the Qing and Republican Periods

The main records are in bold letters. Travelers are listed by the date of their visit, and their traveling accounts are in brackets.

### Qing dynasty

- 1663 Gu Yanwu 顧炎武 (1613-1682), literati and poet known for his anticlerical and anti-Manchu views (Gu Yanwu 1956 [seventeenth century]).
- 1683 Gao Shiqi 高士奇 (1644-1703), literati, minister, and private secretary of Emperor Kangxi. He accompanied the emperor on his first tour to Wutaishan (Gao Shiqi, ca. 1700).
- 1792 Wang Chang 王昶 (1725-1806), Vice Minister of the Right Wing (*you shilang* 右侍郎) at the Ministry of Justice, leading scholar and poet. He traveled with Emperor Qianlong on his sixth visit (Wang Chang 1999 [1792]).
- Between 1860-1877 Count Julien de Rochechouart, chargé d'affaires, head of the Légation de France in China after 1868 (Rochechouart 1992 [1878]).
- 1872 James **Gilmour** (1843-1891), Scottish Protestant missionary who served with the London Missionary Society (Gilmour 1970 [1883] and 1893). He traveled with the British Protestant missionary, sinologist, linguist and philologist Rev. Dr. Joseph **Edkins** (1823-1905), and Dr. Wheeler, agent for the American Bible Society in China (Edkins 1893 [1878]).
- 1870-1872 Baron Ferdinand Freiherr von Richthofen (1833-1905), German geographer, geologist, and traveler (Richthofen 1903).
- 1882-1883 or later **Xuyun** 虛雲 (1840~1864-1959), 'Empty Cloud,' renowned Chan master and one of the most influential Buddhist teachers of his time (Xuyun 1988).
- 1884 Grigorj N. Potanin (1835-1920), Russian explorer, ethnographer and folklorist, who traveled in Shanxi with Augustus I. Skassi (Potanin 1893).
- 1887 William W. **Rockhill** (1854-1914), American diplomat and scholar (Rockhill 1890 and 1895).
- 1889 Dmitri **Pokotilov**, attaché to the Russian diplomatic mission of Beijing, and Fellow of the Imperial Russian Geographical Society (Pokotilov 1935 [1893]).
- 1905 Lieut-Colonel A.W.S. Wingate, British geographer and geologist (Wingate 1907).
- 1905 Dr. Albert Tafel (1876-1935), German explorer in China and Tibet (Tafel 1923).
- 1903 Rupprecht, Crown Prince of Bavaria (Rupprecht 1906).
- 1903 R.W. Swallow, with M.H. Peck, Willys Peck and E.T. Nystrom (Swallow 1903).
- 1903 1912 **Gao Henian**, Chinese lay Buddhist (Gao Henian 2000 [1949]).

- Ca. 1906-1909 Ernst Boerschmann (1873-1949), German architect and sinologist (Boerschmann 1923).
- 1906-1909 Commandant Henri d'Ollone (1868-1945), French explorer (Ollone 1911).
- 1908 William W. Rockhill.
- 1908 Finnish baron Carl Gustaf Emil **Mannerheim** (1867-1951), Russian Army officer on a mission of exploration through Central Asia and Northern China, who would later become statesman and president of Finland (Mannerheim 1969 [1940]).
- 1907 Édouard Chavannes (1865-1918), French sinologist and archeologist (Chavannes 1912).
- 1909 Victor Segalen (1878-1919), French naval doctor, archaeologist, poet and ethnographer (Segalen 1967).
- 1911 **Zhang Dungu** 張沌谷 (1866-1933), professor at Beijing University, geographer and Buddhist layman from Jiangsu (Zhang Dungu 1911).
- 1911 Heinrich Hackman (1864-1935), missionary and scholar (Hackman 1914 [1912]).

### Republican period

- 1912 **Gao Henian** (Gao Henian 2000 [1949]).
- 1917 Emile S. **Fischer**, delegate from the Vienna Chamber of Commerce who resided in China from 1894 on (Fischer 1923).
- 1918 **Jiang Weiqiao** (1872-1958), Chinese lay Buddhist famous for having popularized meditation practices, and author of books on Buddhism and Buddhist studies (Jiang Weiqiao 1961 [1918]; Zhang Yuanji and Zhuang Yu 1925).
- 1919 Christopher Irving, a pseudonym of Sir Reginald Fleming Johnston (1874-1938), Scottish academic and diplomat who later became tutor to Puyi, the last emperor of China (Irving 1919).
- 1920 Dr. Lewis Hodous (1872-1949), American missionary to China, sinologist and Buddhologist.
- Before 1929 Henry Payne, with F. Drake (Payne 1929).
- 1929 He Zhang Lianjue 何張蓮覺 (1875-1937), female Buddhist lay practitioner who in the same year set up an academy for female Buddhists in Macau and Hong Kong. She traveled to Wutaishan with her husband He Dong Jueshi 何東爵士 (He Zhang Lianjue 1934).
- 1930 or 1931 Ferdinand Lessing (1882-1961), German sinologist, mongolist and Buddhologist; he participated in the Sino-Swedish Expedition of Sven Hedin in 1930-1933 (Lessing 1957).
- Around 1930 **Li Xiangzhi** and Li Daifeng (Li Xiangzhi 1932).
- Between 1927-1935 Rewi **Alley** (1897-?), a New Zealander, chief factory inspector for workers' safety in Shanghai, and Ralph **Lapwood** (d. 1984), teacher and traveler (Alley and Lapwood 1935).
- 1934 **Chen Xingya** (1882-1959) (Chen Xingya 1936).

- 1935-1936 John E.C. **Blofeld** (1913-1987), British scholar of Asian religions. He was a disciple of Master Xuyun and was trained in Chan meditation as well as in Vajrayāna teachings (Blofeld 1938, 1948 and 1959).
- 1935-1936 Mary Augusta Mullikin (1874-1964), American painter, and Anna M. Hotchkis (Mullikin and Hotchkis 1973).
- 1937 Alexandra David-Neel (1868-1969), French explorer, orientalist and writer (David-Neel 1940).
- 1938 Duke **Migwachir** (1893-1958) (Chinese name Luo Shanqing 羅善卿) of Alašan (Miyvacir 2008 [1942]).
- 1938 Dr. Norman Bethune (d. 1939), Canadian thoracic surgeon in China (Bethune 1998).
- 1940 **Ono Katsutoshi and Hibino Takao**, Japanese historians of China (Ono Katsutoshi and Hibino Takao 1942).

Below are summaries of seven of the main Mongolian, Chinese and Japanese accounts on Wutaishan.

### **Duke Miyvacir's account**

Duke Miyvacir's travel account is a unique source on early twentieth-century Mongols' pilgrimages (2008 [1942]). Miyvacir was a writer, traveler, artist, poet and pious Buddhist. In 1923 he received from the Lifanyuan the rank of *tüsiye güng*. In 1942, after he had taken Buddhist vows, he wrote his major work, *Alaša qosiyun-u barayun güng-ün iledkel šastir*, which was edited and published in 2008 (the original is preserved in the Library of Inner Mongolia in Höhhot).

The book is composed of three sections: the first one is a historical and genealogical record of the Alašan Mongols. The second part deals with the reincarnated lamas of Alašan, starting with the Sixth Dalai Lama, who is believed to have lived, died and been reincarnated in Alašan, and with the foundation of the Alašan monasteries.

The third section records the travels of Miyvacir along with his younger brother, the monk Sirabjamsu (Miyvacir 2008 [1942]: 1-9). In 1937, they traveled to Tibet to purchase a copy of the *Kanjur* in Lhasa. The journey through difficult and dangerous mountains, deserts and rivers took about five months. In Lhasa, they visited and worshiped many monasteries, enquiring about their construction, icons and rituals. On the 4<sup>th</sup> day of the first lunar month in 1938, they left Lhasa in a group of ten Mongol pilgrims and crossed the Himalayas, leading yaks that carried the 108 volumes of the *Kanjur*. They eventually arrived in Galinbu (Kalimpong, in Sikkhim). They visited the main Buddhist pilgrimage sites of India. On the 2<sup>nd</sup> day of the second lunar month, from Galingatva (Calcutta?) they took a boat via Singapour and Saigon to China and arrived in Hong Kong (27/II), where they took another boat to Tianjin (20/III), and then a train to Beijing. They resided in Beijing from 1938 to 1940, visited the Forbidden City and famous historical places, monasteries, gardens and markets. From Beijing, in 1938, they visited Wutaishan. They went back to Alaša in 1940, but in Iryai qota (Ningxia, modern Yinchuan 銀川) Miyvacir was suspected of being a spy and of having had relations with foreign countries. He was arrested and questioned. But during his stay in jail he acted as a monk and did not say other words than reciting religious books all day long while

beating a *damaru* (small portative drum) and he was eventually exonerated and released. To avoid being involved in political troubles in Alašan, Miɣvacir took the monastic vows from Abaya lama Deserid qutuɣtu. In 1942, he composed his book and had it printed. He then founded and restored several monasteries in Alašan with personal funds.

Miɣvacir describes the different customs and habits, hats and clothing, fauna and flora, temples and palaces of the countries he visited. The original book was illustrated with many drawings of official hats, cities, plans of palaces, Indian *stūpas*, etc.; however, the illustrations were unfortunately too indiscernible to be printed.

Journey to Wutaishan (pp. 403-407): In 1938, Miɣvacir and his brother took the train from Beijing to Dingzhou 定州 and then traveled to Wutaishan riding donkeys. The account lists seven places from Dingzhou to Changchengling 長城嶺 (the gate to Wutaishan) and gives the distance between them. Although he was known as a pious Buddhist and eventually became a monk, Miɣvacir's visit to Wutaishan is rather matter-of-fact. He describes the general situation and orientation of the main monasteries around the Great White Stūpa and the surrounding landscape (the terraces, the forested slopes, the bridges, the busy shopping villagers on Taihuai Street). When in Taihuai, they stayed at the Sanyidian Inn and immediately visited the monastery of the Gulir terigütü Manzusiri (Shuxiangsi). They offered tea to the monks at the Qara luus-un qayan-u süme (Wanfoge). He was filled with wonder before the Bronze Temple (in Xiantongsi), which he compared to that of Beihai 北海 and Wanshoushan 萬壽山 (Yiheyuan 颐和園) in Beijing. He described Pusading and three monasteries behind it: the Yellow Labrang of the Dalai Lama (Cifusi?), the Gebsi-yin süme and the Corji-yin süme. The Manbadara-yin süme (Shancaidong) is described as an important monastery with several courtyards; it possessed a precious *Kanjur* written in gold ink. It was offered to the Seventh Daybu gegen of Barayun keyid (Alašan). Miɣvacir visited four other important monasteries: Dangsuring Peak (Fanxianshan), Guvan yin dung (Guanyindong), Eke-yin ayui and Zeng qai se (Zenhaisi). He was particularly impressed by the staged temples of Guanyindong, which he compared with the Potala, and by the surrounding landscape. He found this particular spot so magnificent and wild that if he had resided on Wutaishan, he would have lived there. From Zenhaisi, he and his brother went back to Beijing via Dingzhou.

### Chinese and Japanese accounts

In his diary, **Zhang Dunggu** (1911) gives detailed information on the local economy (crops, coal mines, medicinal plants, trade) and social life of Wutaishan. He expressed horror and consternation when confronted with 'superstition' (he explains that the relics of Jingangku are false), filth, depravation, destitution, and Tibetan deities in sexual intercourse.

The rather straightforward diary of **Jiang Weiqiao**, who traveled there in 1918 to inspect schools, gives a detailed schedule. He describes the places where he ate and slept, and the cold and fatigue he endured. The author manifests a great interest in the local economy (crops, coal mines) and in people's lives. He gives many details such as day-to-day temperatures, the names of small localities and numbers of inhabitants, and details about everyday life (habits of the northern Chinese, village organization, trade, restaurant menus, hostels, prices) and about monasteries (history, abbots' names, architecture, icons). He occasionally mentions pilgrims' devotional practices (for instance, pp. 21 and 24).

**Li Xiangzhi**'s detailed guidebook (1932) is based on observations and conversations with local monks, as well as on previous gazetteers. It presents the different halls of monasteries, their architecture and inner arrangement—including vessels, musical instruments, name plaques given by emperors and donors, poems, anecdotes and tales—but does not show interest in steles. Li Xiangzhi also gives an indication of the number of monks, the wealth of the monasteries, and describes rituals (such as funerals, p. 64), although he does not say anything about the liturgy and the texts. He sometimes tried to match objects with those that he had read about, and transcribed (worldly) conversations with monks (pp. 72-75). Some chapters include pages of personal experience, such as visits to caves, while others are mere lists of halls along with their names as given on the name plaques. His account includes some mistakes.

**Gao Henian** (2000 [1949])'s diary describes the day-by-day pilgrimage of a pious and learned lay Buddhist. His first trip in 1903 lasted fifty days (from the 28/IV to the 18/VI); he attended the Great Sixth Month Festival and spent nine days walking on the terraces. His second trip in 1912 lasted one month (from the 10/VII to the 10/VIII). He visited the terraces several times with Chinese masters and lamas. His journeys on foot were impressive compared to a twenty-first-century walker. When the weather turned bad on the terraces, he prayed to Mañjuśrī and was saved by a white hare running out of the black cloud (p. 61), and later by the vision of a young boy (who was none other than Mañjuśrī) riding an ox who guided him out of the mist and suddenly disappeared when the sun shone again. He gives the names of the masters he met and transcribes conversations he had with them about the Dharma and enlightenment (p. 117: the fish who understands water is a dragon; the man who understand his heart/mind is a saint). He occasionally quotes Zhencheng's poems. He tells us which monasteries were *shifang*, how many monks resided in them and what tradition they followed. Gao Henian was more interested in miracles and historical anecdotes than in history and thus paid particular attention to natural numinous sites, especially caves (see his description of Fomudong, pp. 119-120), but also springs and footprints. He resided in Xiantongsi but spent more time visiting small off-track sites and temples than the great central monasteries (which are more detailed in the account of his second visit). He mentions many place names and small temples that appear nowhere else in other sources.

**Chen Xingya**, from Haicheng 海城 in Liaoning Province, was an army official (on his career: <http://baike.baidu.com/view/2237110.htm>, accessed on December 15, 2011). After 1931, he lived in Beijing after having resigned from his position in the police army. In his diary, he records his travels in Inner Mongolia (Caqar, Höhhot, Baotou) and Shanxi (Datong and the Yungang caves, Hengshan, Taiyuan, Wutaishan, Tianlongshan, etc.) in the summer of 1934. He describes his itinerary, the peculiarity of the different localities, including population, economy, agriculture and standards of living. On Wutaishan, he visited the Mother's Womb-Cave, seventeen monasteries and the Five Terraces. For each monastery he visited, he gives some information on the history, the main buildings and things to see. He occasionally mentions the number and origin of monks but does not speak about the pilgrims.

The first part of **Ono Katsutoshi and Hibino Takao** (1942)'s monograph encompasses all aspects of Wutaishan: history, physical description, life of monks in the monasteries, and so

on, with interesting insights regarding the Manchukuo period. The second part is their travel account, including a description of Taiyuan and the road to the mountain (they traveled by car, then by horse, with an escort). It is very useful for its many photographs and detailed survey of monasteries, including Chinese stone inscriptions (some of which they transcribed). The authors also refer to earlier Chinese and Japanese gazetteers. They showed a particular interest in the *'cham* ritual. The third part of their monograph is an annotated version of the chapter on Wutaishan in Ennin's diary (pp. 289-321).

Western literature on Wutaishan is summarized in Unkrig's preface to his translation of Pokotilov 1935 [1893]: 38-39.

## Appendix D: Mongolian Gazetteers and Guidebooks on Wutaishan

*CLŠASB: Cing liyang šan ayulan-u sine ji bicig*, Mongolian translation of Lao-zang-dan-ba's *Qingliangshan xinzhì* 清涼山新志 [New Gazetteer of Qingliangshan], 1701, prefaced by Kangxi, 10 chapters; other title: *U-tai serigün tungyalay ayula-yin jokiyangyui*. Manuscript editions entitled *Cing liyang šan ayulan-u sine ji* (or *hi*) *bicig*: see Heissig 1954: 19-20, no. 10.

– Manuscript versions preserved in China (*Catalogue of Ancient Mongolian Books and Documents of China* 1999: no. 4825, 9 vol., Guangxu 18/1892; no. 4829, 1 vol., Republican period; no. 4827 and 4828, 10 vol., Republican period); Völkerkunde-Museum of Munich (Heissig and Sagaster 1961: 268-269, no. 500); Institute of Oriental Studies, Academy of Sciences, Saint Petersburg (Sazykin 1988: 297, no. 1644 and 1645); a 5-fasc.-Mongolian manuscript version in Saint Petersburg (IVAN, Mong. F-287) that served as a proofreading copy for the xylograph edition (Kara 2005: 219-220, ill. p. 220).

– Xylograph version in the Institute of Oriental Studies, Academy of Sciences, Saint Petersburg (Sazykin 1988: 297, no. 1643, 1701); a complete three-language (Mongolian, Chinese and Tibetan) set dated 1707 in the library of the Palace Museum in Taipei; Republican period printed edition (*Catalogue of Ancient Mongolian Books and Documents of China* 1999: no. 4823, 10 vol.); a lithography with illustrations entitled *U-tai serigün tungyalay ayula-yin jokiyangyui* (10 vol., introduction by Emperor Kangxi written in 1701, *Catalogue of Ancient Mongolian Books and Documents of China* 1999: no. 4826).

– Modern edition *Utai serigün tungyalay ayula-yin jokiyangyui*, by Lubsangdamba (Lao-zang-dan-ba), ed. Na. Batujiryal and R. Soyultu, Höhhot: Ündüsüten-ü keblel-ü qoriya, 2000.

*Kitad-un tabun üjügür-tü ayula-yin jokiyal-i todurayulan üiledgešen sümber-ün cimeg kemekü nere-tü sudur orusiba* [Ornament of the Sumeru Composed to Explain the Composition of China's Five-Peak Mountain], by *toyin* Janšunva (Byang šon) and *gelüing* Yondanrincenjamsu from Luohousi, translated (from Tibetan?) by Sürüm on the request of Lobzang dgeslung, manuscript, 1652. Other titles: *Ayulas-un qayan tabun üjügür-tü ayula-yin garcaγ geyigülüγci jibqulang-tu cimeg neretü orusiba* [Guide to Five-Peak Mountain, King of Mountains, the One That Enlightens, Magnificent Ornament]; *Kitad tabun üjeger-tü ayula-yin jokiyal geyigülüγci jibqulang-tu cimeg neretü orusiba*.

Preserved in the National Central Library of Ulaanbaatar (Altanzayaa 2000: 144-145); Institute of Oriental Studies, Academy of Sciences, Saint Petersburg (Sazykin 1988: 297-298, no. 1647, 25 fol., no. 1649, no. 1647, 19 fol.).

*Orud-un manglai serigün ayula-yin orun-u nomlal süsüg-ün lingqu-a-yi delgeregülüγci γayiqamsiy-tu naran-u tuy-a kemekü orusiba* [Teaching on the Clear and Cool Mountain, the Very Best of the Places: Marvelous Sun Rays That Cause Lotus of Devotion to Blossom], written by ICang-skya Rol-pa'i rdo-rje and completed by his disciples (original title: *Zhing mchog ri bo dwangs bsil gyi gnas bshad dad pa'i padmo rgyas byed ngo mtshar myi ma'i*

*snang ba*), translated into Mongolian by *biligtü güüsri dgeleng* Damcuvas' (Tib. dGe legs dam chos), Peking xylograph, 1831, 156 fol.

Preserved in the Archives of Inner Mongolia, Höhhot (*Catalogue of Ancient Mongolian Books and Documents of China*: no. 4837); Saint Petersburg State University Library (Uspensky, comp. 1999: 282, no. 256); Institute of Oriental Studies, Academy of Sciences, Saint Petersburg (Sazykin 1988: 297, no. 1646). For the Tibetan text, see Chou 2014.

*TÜAG: Tabun üjügür-tü ayula-yin yarcaγ* [Guidebook to the Five-Peak Mountain], by Qing monk Badmin tatr-a zay-a, first third of the eighteenth century, manuscript written with kalam, 16 fol. Translated from Tibetan.

Preserved in the collection of Prince Yunli (1697-1738), Archives of Inner Mongolia, Höhhot (*Catalogue of Ancient Mongolian Books and Documents of China* 1999: no. 4835). The front page bears a seal of Prince Yunli. Cf. Kápolnas 2008.

Summary: The text starts with a Tibetan-style prayer and introduces Wutaishan by quoting various Chinese ancient works and “many *sūtras* and *tantras* such as the *Avataṃsaka sūtra* and the *Mañjuśrī dharma ratnagarbha dhāraṇī sūtra*. This is followed by the well-known story of the introduction of Buddhism in China with Emperor Ming’s dream, the discovery on Wutaishan of Śākyamuni’s relics brought by Aśoka, and the great fire put to Buddhist and ‘heretical’ (Daoist) books: the Buddhist *sūtras* did not burn and the emperor eventually converted to Buddhism. The text then provides short notes for twenty-two monasteries and ‘numinous traces’ that were frequented by saints and sages: Xiantongsi (Lingjusi), Pusading, Tayuansi, Shouningsi, Shuxiangsi, Zhulinsi, Güng yuvan se (=Wulangmiao?), Yuhuasi, Yuanzhaosi, Puensi, Qingliangsi, Nārayāṇa Cave, Guanyindong, the monastery of Diyan ceng qubilyan (Luohousi, restored by Caqar diyanci?), Qianfodong (Fomudong), Bagongdeshui, Lung tong Lake (Wenshu xibo Pond?), ‘numinous traces’ of the Northern Terrace—Wenshu fatai, Ke long ci (Heilongchi?), Lu qan tai (Luohantai 羅汗臺, on the Cifusi map, on the way to the Northern Terrace, with footprints of a bodhisattva on a yellow stone), Baishuichi and Jingangku. The guidebook then lists the beneficial effects for one’s present and future reincarnations that ensue from reciting the names of Mañjuśrī, hearing his name, seeing him or his statue, understanding the teachings, etc. Invoking the name of bodhisattva Mañjuśrī produces much greater merits than invoking the names of other Buddhas hundreds of millions times for one’s entire life—one is ensured of avoiding hell, becoming a Buddha, or being reborn in a Pure Land. It ends with a great theophany showing Mañjuśrī in his glory, surrounded by *bodhisattvas* and the great saints from India and Tibet on Wutaishan.

*Üjesküleng secig-ün erike kemegdekü orušiba*: full title: *Serigiün tungyalay ayulan-tu manjusiri lakṣa(n)-tu süm-e-yin [/süsüg-ün] yayiqamsiy: jibqulangtu gegen düri-yin cedig ergil-ün kemjiy-e-lüge selte süsügten arad-un durašil-i egüskegci üjesküleng secig-ün erike kemegdekü orusiba* [The Marvels of the Mañjuśrī Body Monastery (Shuxiangsi) of the Cool, Clear Mountain. Together with the Story of the Miraculous Bright Image and the Measure of Its Circumambulation, Which Engenders the Desire of the Faithful, and Which is Called the Beautiful Flower Chaplet], by Ye-shes don-grub (bsTan-pa’i rgyal-mtshan, 1792-1888) of the Tümed and Ayvandandar (Ngag-dbang bstan-’dar, 1759-1831/1840), 1813, Peking xylograph, five chapters, 29 folios (Farquhar 1978: 30, n. 88; Heissig 1954: 163-164, no. 208; Service 2007).

– Preserved at the University of Chicago (Collection Laufer, Krueger 1966: 162, L-250); the Toyo Bunko (Poppe, Hurvitz and Okada 1964: 148-149, no.151); Archives of Inner Mongolia, Hōhhot (*Catalogue of Ancient Mongolian Books and Documents of China* 1999: no. 4836); Institute of Mongolian, Tibetan and Buddhist Studies of the Siberian Branch of the Russian Academy of Sciences, Ulan-Ude (Tsyrempilov [comp.] 2004: 284, no. 820, etc.

– Tibetan version: *Ri bo dwangs bsil gyi 'jam dpal mtshan ldan gling gi mtshar sdug sku brnyan gyi lo rgyus bskor tshad dang bcas pa dad ldan skye bo'i spro bskyod me tog 'phreng mdzes* [A Beautiful Garland to Rouse the Faithful: A History and Circumambulation Survey of the Fine Statue in the Sandalwood Mañjuśrī Temple of Mount Clear and Cool].

*UTAOSC: Uta-yin tabun ayulan-u orusil süsüg-ten-ü cikin[-ü] cimeg orusiba* [A Guide to the Five Mountains of Wutai. Ornament for the Ears of the Devotees], written by Lubzangdanjin at A-wang-lao-zang's behest, Peking xylograph, 1667 or more probably 1721, 74+[1] fol. Other titles: *Tabun üjügürtü ayula-yin cadig; Degedü orun-u tabun üjügür-tü ayula-yin zadig kemegdekü orusiba; Degedü orun-u tabun üjügür-tü ayula-yin sayisiyal bayasqulangtu kümüde-yin cecerlig-iin erike kemegdekü orusiba*. See Heissig 1954: 12, no. 7; 53, no. 58; Heissig 1959: 52 sq.

– Peking xylographs preserved in the Library of the Hungarian Academy of Sciences, Budapest (Kara 2000: Mong. 4, Mong. 223, Mong. 254); Museum für Völkerkunde, Berlin (three editions: Heissig and Sagaster 1961: 267-269, no. 497-499); British Museum, London (Mon. 1, Mon. 30); Library of the School of Oriental and African Studies, London (no. 81190); Library of Congress, Washington, D.C. (Farquhar 1955: 206, no. 73); East Asiatic Library, Berkeley; Saint Petersburg State University Library (Uspensky, comp. 1999: 281); Institute of Oriental Studies, Academy of Sciences, Saint Petersburg (Sazykin 1988: I, 298, no. 1650); Toyo Bunko, Tokyo (Poppe, Hurvitz, and Okada 1964: 149-150, no. 152 and no. 153); China (three editions: *Catalogue of Ancient Mongolian Books and Documents of China* 1999: no. 4830 [74 fol. with illustrations], no. 4831 [77 fol., with illustrations], no. 4832 [77 fol.]); Institute of Mongolian, Tibetan and Buddhist Studies of the Siberian Branch of the Russian Academy of Sciences, Ulan-Ude (Tsyrempilov [comp.] 2004: 287, no. 824).

– Manuscript copies in the Institute of Mongolian, Tibetan and Buddhist Studies of the Siberian Branch of the Russian Academy of Sciences, Ulan-Ude (Tsyrempilov [comp.] 2004: 289-290, no. 831, 36 fol.); Institute of Oriental Studies, Academy of Sciences, Saint Petersburg (Sazykin 1988: 298, no. 1651, 25 fol.; no. 1652, 29 fol.; no. 1653, 21 fol.).

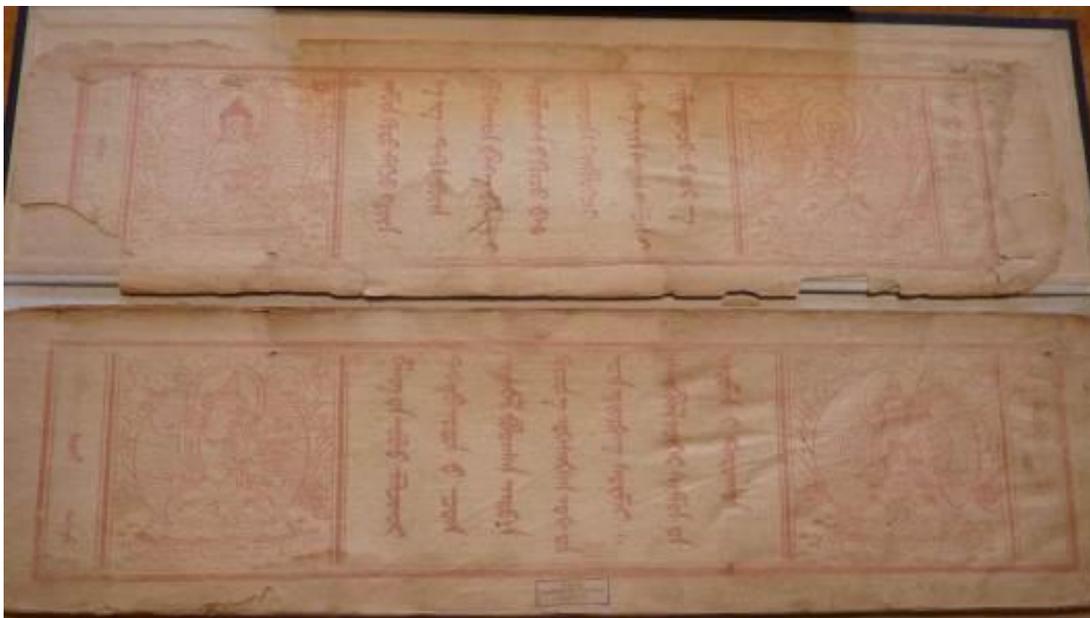
Summary: The *Uta-yin tabun ayulan-u orusil süsüg-ten-ü cikin cimeg orusiba* starts with prayers to Mañjuśrī and introduces the sources and aims of the book (fol. 1v-4r). It explains how Wutaishan became the abode of Mañjuśrī and his retinue of ten thousand *bodhisattvas*. Mañjuśrī preached the Dharma there, and received the praises and sacrifices of deities (fol. 4v-5r, from the *Avataṃsaka sūtra* and the *Mañjuśrī dharma ratnagarbha dhāraṇī sūtra*). Mañjuśrī miraculously appeared from a lotus (fol. 5v-8v) and preached about divination; however, his teachings were not understood, so he concealed the books on Wutaishan until the time would come to reveal them (fol. 9r-11r, from the *Pad ma bka' thang*). It continues with the stories of the dream of Emperor Ming of the Han dynasty, of the discovery on Wutaishan of the *stūpa* built by King Aśoka to enshrine one of the 84,000 relics of the Buddha and the subsequent foundation of Lingjusi (fol. 14v-16r). The 'heretical' Daoists were persecuted and their books were burnt; many threw themselves into fire or water, but 620 others became Buddhist monks (fol. 16r-17r). Wutaishan

became famous as a land where wise men and saints gathered and praised Mañjuśrī (fol. 18r-19v). Tsongkhapa told his disciple mKhas-grub rje that he now and forever dwells on Wutaishan (fol. 20r-v). The total area of the holy mountain—500 *li*—is explained by the story of Mañjuśrī disguised as a mendicant monk and claiming a small territory (fol. 22v-24r, see Chapter 4). The guidebook then enumerates the transformations, skills and deeds of the bodhisattva, and the creation of innumerable objects of worship that are bestowed with miraculous power (*adis*) by Mañjuśrī: medicinal trees and grasses, stones of the five colors, flowers of the five colors (fol. 25v-27v) that can cure five kinds of calamities and diseases, 108 fresh springs that eliminate sufferings, and so on. What follows is a long enumeration of merits stemming from particular deeds, such as seeing the Five Terraces, hearing the name Mañjuśrī, or praising and reciting his name (fol. 29r-31r).

The second chapter focuses on places to worship, starting with a presentation of the Central Terrace (actually, the Central Terrace and Lingjiu Peak) and its monasteries that enshrine ancient and famous statues of Mañjuśrī and other deities (fol. 32r-43r). The following monasteries are listed, along with their names in Tibetan in the margin: Lingjiusi/Pusading, Jamdbal gling, Luohousi, the Golden Monastery of a Hundred Thousand Akṣobhya Buddha, Jingangku, Guanyindong, Yuanzhaosi, Zhulinsi, Shouningsi and Yuhuachi.

The book goes on to discuss the merits that one accumulates by worshiping the four other peaks (terraces), the dwelling of the four other forms of the bodhisattva and the Jina of whom they have the ‘qualities,’ and by worshiping their temples and numinous sites (43v-64r)—such as the holy springs, wells, ponds, *stūpas*, and trees, as well as the footprints of Mañjuśrī, Avalokiteśvara and innumerable *bodhisattvas* who tread upon the soil, stones and caves of the mountain. The book details the specific merits and beneficial effects obtained by worshiping these sites (obtaining Buddhahood, being delivered from the sufferings of the hot and cold hells and from all kinds of bad destinies, having one’s sins cleansed, remembering one’s previous incarnations, being reborn in Sukhāvātī, etc.). This description closely follows that of numinous sites of Wutaishan’s Five Peaks in the *White Beryl*, many of them being difficult to identify with actual places. It adds descriptions of some well-known sites such as the Mother’s Womb-Cave.

The colophon gives information on the composition, sponsorship, author and printing (71r-74r).



Two pages of the *Uta-yin tabun ayulan-u orusil süsiig-ten-ii cikin cimeg orusiba*, Library of the Hungarian Academy of Sciences, Budapest, Mong. 254. © Marie-Dominique Even

*U-tai serigün tungyalay ayula-yin jokiyangγui*: see *Cing liyang šan ayulan-u sine ji-bicig*

*Utaišan ayula-yin adistid-tu sitiüged-ecce tabun jayun bandida-yin cedig orusiba* [Biographies of the Five Hundred Pandits from the Blessed Places of Worship on Wutaishan Mountain], by Mgövenbuvaskiabs (Üjümücin Гombujab), transl. from the Tibetan by monk Šasin Dhara (Ubadini jasay blam-a güüsi šasin dhara from the Lung bu si [Longfusi 隆福寺?]), Qianlong period, Peking xylograph, 13 fol.

Preserved in China (*Catalogue of Ancient Mongolian Books and Documents of China* 1999, no. 4833, Qianlong period); manuscript edition from the Republican period (no. 4834).



- to Yereni Monastery (?);
  - to Damba vcir (Damba Vajra) of the sacred stone gate of Jang šan buu—Jingangku, where a cave was called ‘Stone gate’?;
  - to Bišansi süme— Bishansi;
  - to Bayatur doluyan burqan-u batu adistu süme— Qifosi;
- out of a total of three hundred famous monasteries of Wutaishan (p. 236).

The prayer continues with the “numinous traces”:

- 108 pure holy springs that one has to taste;
  - the five-colored stones having the qualities of the five heroic Herukas who fulfill wishes;
  - the five-colored flowers having the qualities of the five *dākinīs* of wisdom to be eaten in order to obtain magical powers.
- “On the bank of Sodisumni water, on the peak of the Zangbudasu tree forever emerge sentient beings through eternal transformations...” (p. 237).

It ends with a two-page prayer to Mañjuśrī and the Five Mountains in order to be purified and find Buddhahood.

The prayer uses the same vocabulary found in steles: the devotee implores (*jalbari-*), bows (*mörgü-*) to and has faith in (*süsüggle-*) Mañjuśrī, prays to him (*soyurqa-*: deign, condescend, grant) to deliver (*tonilya-*, *getülge-*, *abura-*) him/her from the cycle of reincarnations, to purify him/her from sins and faults (*nigül*, *gem aldal*, *kilince*), from obstructions and hindrances (*barcid*, *todqar*, *jedkür* [*jedker*]) on the way to *nirvāna*, from harm (*qoura*) and mistakes (*unal*), and lead him/her to the path to salvation. He/she wishes to find peace and happiness (*amur jiryalang*), to receive good fortune (*qutuy kesig*) and blessings (*adistid*).

## A Praise Prayer from Shili-yin Gool: “Utai sang-un mani”

*Utai sang-un ayulan dayan orun-a sir-a ceceg bui*  
*Uran Manzusiri-yin orusiγsan ariyun tungyalay orun bui*  
*Aru sang-un ayulan dayan*  
*Angkilumal sir-a ceceg bui*  
*Arslan jayan-u küliγ tei*  
*Aci tegüs burqan bui*

There are yellow flowers on our Wutaishan Mountain  
 It is a pure and clear place where Intelligent Mañjuśrī dwells  
 On our mountain of the Northern Treasury  
 There are fragrant yellow flowers  
 With excellent mounts such as lions and elephants  
 He is the perfect and benevolent Buddha.

In Belgünüte and N. Bükeqada 2010: 7 (quoting *Üjümücin arad-un aman nayirag-un sang*, Jegün Üjümücin qosiyun-u arad neremjitü soyul teüke-yin dotuyadu keblel, 1988: 161).

## Appendix F: “Uta-yin γanjuur sūme-ece buyan üildeküi dour olγaγu temdeg bicig”

Book in accordion, large format, with five pages of text on a golden base, followed by forty-nine pages with three lines crosswise (in a diagonal?) to write on. The paper is partially torn out and the end of the text is in Chinese. Preserved at the National Central Library of Ulaanbaatar, no. 18331/97 (see Altanzayaa 2000: 147).

The text below has been copied by Olivér Kápolnas in the Library:

Mongolian text: [1] serigün tunγalay u tai orun-a altan ganjuur sūm-e-yin γoul dugang-yi sinedken jasaqu üiledkel masi yeke tula . dumdadu irgen ulus-un γurbaduγar on degegsi ergün medegülügen bolbacu samayun nam tokiyalduγad jilbüri ayul γamsiy bolju ene kedün jil qur-a usun basa ülemji tulada ulam ulam-iyar qayuciran cilegseger edüge naran saran-u gerel nebteregged . salkin qur-a-yi cu qalqalan cidaqu ügei [2] burqan sitügen-ü üjesküleng düri bayurai bolju . üjegseger noraqui-dur kürügen anu üneger enereküi metü egüni degegsi medegülüy-e kemebesü ulus-un jасаγ-yi töb-iyer yabuγulqu ügei burqan šasin itegekü γajar ügei jayun obuγ-un iregen [=kitadcud] üneger jüil jüil jobalang bolju ene metü buyan-u ür-e-yi sanaqu cu bayituyai amin bey-e-ben mön qalqalan ülü cidaqui-dur kürjügüi .. egündür da lama minu olan kergemten-luy-a jöblen toyγayad ulamjilan degegsi ergün medegülügen-dür [3] jarliy yosuγar nigen mingyan qonuγ-un quyucaγ-a-bar jasatuyai kemegsen-i sanabasu boljiγsan-u [=boljaγsan-u] dotur-a jасajа tegüskebesü šangnaqu-yi ülü medemüi .. kerber osuldabasu yal-a bay-a ügei kedüi teyimü bolbacu boyda manjusiri-yin abural-dur sitüjü amin bey-e-yi cü ülü qayiralaqu anu γaycakü olan öglige-yin ejed-ün kücün-dür bui j-a . küseküi anu yeke örüsiyeltü + uheri da ilhei da vang ye<sup>1</sup>-ner terigülen olan süsüg buyan tegülder öglige-yin ejed edeger ünen ucira [4] tolilan ayiladcu ene metü yeke buyan-u üiles-tür tusalan ergükü ergüce-yi qoyitu ulayan siγum-dur ner-e obuγ-yi temdeglel abuγad . ene dugang-yi jасajа tegüsügen-ü qoyin-a . yeke dugang-un emün-e cilayun kösiy-e payiluur bosγaju tas darqalan aldar ner-e-yi jiγaysan seyilgeged mingyan jil tümen on kürtele ene metü qayiqamsiy buyan-i iledden üldegemüi .. ene anu üneger erte edügeki-dür γayiqamsiytu buyan kemeküi cu bayituyai burqan bolqu bodi möri mön egünce bolumui .. [5] ene nigen duγtui yuva bu<sup>2</sup> külin büyir-ün qayucin barayγu sin-e barayγu-aca egüsken qalqa secen qan ayimay-un acitu beyise-yin qosiyun-u γajar kürtel-e yabuγulmui ..  
ene sūm-e-yin ejen ceng gi kemekü buyanbadaraqu ber mörgül yosulamui .  
ene sūm-e jasaqui-dur jarudal mönggön-ü toy-a tabun tümen lang orumui .  
dumdadu irgen ulus-un naimduγar on qoyar sarayin arban tabun-a

<sup>1</sup> uheri da ilhei da vang ye: Manchu script.

<sup>2</sup> yuva bu: Manchu script.

## Appendix G: Mongolian Inscriptions of the 1846 Cifusi Map

The Mongolian text of the Cifusi map, which is legible on the Helsinki print (Halén 1987), closely translates the Tibetan text.<sup>3</sup> Because of some grammatical and lexical inconsistencies, it is not fully comprehensible without the Tibetan version. Some words are illegible.

### Mongolian text

Mongolian title: Serigün tungyalay ayula-yin orun-u jokiyal

Upper-left-hand corner: Dayicing ulus-un törü gereltü-yin qorin jiryuduyar on-u dörben sarayin arban tabun-u erkim sayin edür-e

### Bottom part:

Om suvasti. γurban cay-un ilayuyusan бүкүн-ber sayisiyagsen [sayisiyaγsan] orun γurban orun-u gegen jabsar-i geyigülün üiledügcı bey-e-tü . γurban bey-e-yin düri-yi üjegülügci . degedü blam-a manzusiri . γurban erdeni-yin mön cinar *ciyuluγsan-a*<sup>4</sup> mörgümüi *quvayangki* nom-dur ögölügsen anu .. ende-ece umar dorun-a orun nigen-dür . tungyalay serigün ayula kemegdekü orun bui büged . uruγsida olan bodisadu-a tegün-dür orusiγsan bui edüge qutuγtu manzusiri *nökür* bodisung . tümen toyatan-luy-a selte orusiju nom nomlayaju bölüge .. basa erdeni jirüken toytayal-aca . kin kang-mi-gi qayan-dur . *ilüü* tegüs nögücıgsen ber jarliγ bolugad [boluyad] .. barinirvan boluγsan-u qoyin-a *zambudib*-un umar dorun-a-yin jabsar-tur . tabun üjügür-tü ayula kemegsen bui orun tegündür jalayu manzusiri orusiju qamuγ amitan-u tusadur nom nomlaqui-dur . toyulasi ügei . tenger [tngri] luus nayiman ayimaγ-a nökcür selte-ber . ergün kündelet-i üiledkü terigüten-i . olan sudur dandar-aca sayisiyaγsan orun egünü jokiyal-i tobciyan jiruγsan egüni üjükcü sonusqu duradqu *kürül/kötül* ciküi-yin barilduly-a-yi oluγsad . törül tutum бүкүн-e getülgegci manzu [*illegible*]-dayan bariqu-yin siltayan-dur joriju . süsüg tegülder öglig-ün [öglige-yin] ejen-i yeke küriyen-ü . boyda rjebcun-damba-yin... sabi [šabi] . sengge-yin ayimaγ seyilbürci gelüng lhunrub [*illegible*]-yin asaraltu buyantu *süm-ün* [süm-e-yin] sang-du seyilejü ergübe .. manggalam ..

### English translation

Title: Composition of the Land of Cool and Pure Mountain

Upper-left-hand corner: On the supremely good day of the fourth lunar month of the 26<sup>th</sup> year of the reign of Daoguang of the Great Qing Dynasty.

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<sup>3</sup> My transcription and translation differ in some passages from Halén's (1987: 11) and Brian Baumann's (in Debreczeny 2011).

<sup>4</sup> This word is almost illegible, but Halén's reading certainly comes from the comparison with the Tibetan.

*Om suvasti!* I prostrate myself [before] the place [Wutaishan] that has been praised by all the Victorious [Buddhas] of the Three Times [i.e., past, present and future], [before] the supreme lama Mañjuśrī who, with a body of one that produces [light] to illuminate the brilliant interstices of the Three Realms [the realms of desire, of form, and the formless realm], who shows [himself in] the appearance of the Threefold Body, [and before the one who] unites [in himself] the essence of the Triple Gem [the Buddha, the Dharma and the Sangha]. In the *Huayanjing*<sup>5</sup> it is said: “In a land northeast of here there is a certain place called the ‘Cool and Pure Mountains.’ In the future<sup>6</sup> many *bodhisattvas* [will] reside there. Now the Holy Mañjuśrī bodhisattva, together with a retinue of ten thousand companion *bodhisattvas*, dwells there and preaches the Dharma.” Also, from the [*Mañjuśrī dharma*] *ratnagarbha dhāraṇī sūtra*, [before] he passed away [Buddha] proclaimed to King Jingang miji (Vajrapāṇi): “After my *parinirvāna*, on the northeastern edge of Jambudvīpa [the Rose Apple Continent there is a place named Five-Peak Mountain. In this place dwells the youthful Mañjuśrī. When he preaches the Dharma for the sake of all sentient beings, innumerable deities (*mgri*, lit. ‘skies’) and *nāgas* [water snake deities] of the Eight Classes, together with their retinues, pay homage and give offerings to him.”<sup>7</sup> [I] have drawn a summary of the works about [this] place, which is praised in numerous *sūtras* and *tantras*.<sup>8</sup> [People] entered into contact with it . . . through sight, hearing and memory. [This map] is intended to be a cause for granting [illegible] . . . Mañju[śrī], the savior of all the creatures. [I,] Monk (*geliing*) Lhunrub, the engraver, from the Sengge Department [of] the *šabi* (estate)<sup>9</sup> of the Holy Jecündamba of Yeke Kūriye (Urga), the master of donations, with complete faith have carved [this map] in the treasury of Asaraltu buyantu süme [i.e., Cifusi] and offered it. Blessings!

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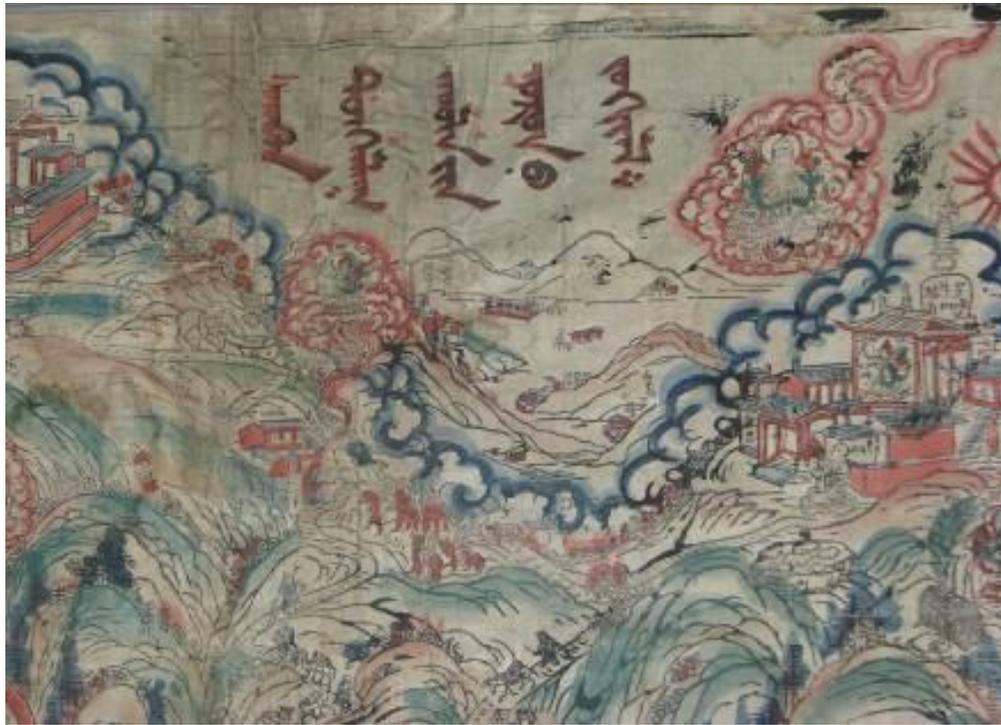
<sup>5</sup> *Avatamsaka sūtra*: T. 279, vol. 10: 241b, 20-23.

<sup>6</sup> Conversely (and more logically), the Chinese and Tibetan versions say “in the past.”

<sup>7</sup> The original Chinese text reads: “Then the Buddha told the *bodhisattva* Lord of the Vajra’s Secret Traces: ‘After my final passing, in this Rose Apple Continent in the northeast sector, there is a country named Mahā Cīna. In its center there is a mountain named Five Peaks. The youth Mañjuśrī shall roam about and dwell there, preaching the Dharma in its center for the sake of all sentient beings.’” (T. 1185A, vol. 20: 791c, transl. Birnbaum 1986: 124).

<sup>8</sup> The Chinese version is much longer: see Chou 2007: 125.

<sup>9</sup> *Šabi* means ‘disciple, novice, clerical or lay subject of a reincarnation’: it could be the Sengge Department of the Great estate (Yeke Šabi) of the Jecündamba.



Mongolian title and apparition of Tsongkhapa above the Eastern Terrace. Detail of the 1846 Cifusi map; print preserved in Güden süme, Jaya-yin küriye, Tsetserleg, Republic of Mongolia.  
 © Isabelle Charleux, 2009



Detail of the 1846 Cifusi map with Mongolian inscription at the bottom. Rubin Museum of Art.  
 (Photography provided by the Rubin Museum of Art, HimalayanArtResource.org, 65371)  
 © Karl Debreczeny

## Appendix H: Contemporary Mongol Pilgrimages: Essential Things to Do and See

Although the pilgrimage trips proposed by travel agencies of Ulaanbaatar are mostly tourist oriented since they include Höhhot and Beijing, the Mongols' journeys to Wutaishan in the twenty-first century have no other aim than worship. One travel agency advertises its trips as follows:

We wake up early in the morning and admire the beauty of nature. We take a bus to Ekhiin umai (Mother's Womb-Cave) and its 1,680 steps at about 10 kilometers from Wutai center. We start our worship to be reborn under the protection of Tārā. Then we will go to Zhenhaisi and worship the *stūpa* of the ICang-skya qutuγtu; we will receive blessings from the tree that blesses couples with children and grants long life. In the afternoon we will worship Pusading with its 108 steps, the main monastery of the Yellow Faith of the entire area. We will stay the night in this monastery. According to Buddhist doctrine, in his life a man encounters sufferings of 108 rebirths, and there is a door to be delivered from these 108 sufferings. The 108 steps of this monastery are this door offering deliverance from the 108 sufferings, and at every step one misfortune is erased.

The following day: we will climb Dailuoding and its 1,080 steps, and worship the Five Mañjuśrīs [who are] the Buddhas of Wisdom. We will get down by chairlift.<sup>10</sup>

In addition, Inner Mongol pilgrims are especially looking for blessings from the Black Mañjuśrī (the Dragon King) of Wanfoge and worship the Sandalwood Buddha images of Tayuansi and Dailuoding.

The groups of Mongols from Mongolia and Inner Mongols that I followed stayed from a day and a half to several months. They usually started with the circumambulation of the Great White Stūpa and Mañjuśrī's Hair Stūpa of Tayuansi and asked for a ritual at Luohousi or Zhenhaisi. They visited the other monasteries of Lingjiu Peak and climbed Dailuoding to pay homage to the Five Mañjuśrīs (some perform 1,080 prostrations on the 1,080 steps leading to Dailuoding, which takes four to five hours). Those who travelled by themselves walked or chartered taxis or vans to the sites south of Taihuai: Shuxiangsi, Prajña Spring (Borequan), Guanyindong, Zhenhaisi and, of course, the Mother's Womb-Cave of Fomudong. They asked lamas to bless personal objects and to consecrate (*rabnayila*-, < Tib. *rab-gnas*) statues to be later placed on their home altar. Some also consulted Tibetan doctors in Shifangtang, Guanyindong and Zhenhaisi. Most of them did not have enough time to visit the Five Terraces.

Specific Mongol worship and rituals include circumambulating the Zhenhaisi Stūpa, reciting ten thousand times the text of *Chanting the Names of Mañjuśrī* in front of the Śāriputra Stūpa of Yuanzhaosi in order to attain increased wisdom, as well as commissioning a craftsman to

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<sup>10</sup> "Ikh ayan örgöö," accessed on October 5, 2011.

<http://www.ikhayan.com/detail.html?detail=aghp2gtYXlhbnILCxIEVG91chjORgw>

make a statue at the foot of Guanyindong Hill, consecrating statues at Shifangtang, and receiving a consultation at the Tibetan clinic of Shifangtang or Guanyindong.

The Mongols' circuits are comparable to Khejok Rinpoché's "Suggested Itinerary for Small Groups of Pilgrims," which lasts two to five days. But Khejok Rinpoché emphasizes the importance of worshiping the terraces ("the homage circuit to the peaks [, which] is the key part of the pilgrimage"), and "spending some meditative moments in these special places."<sup>11</sup>



Elderly Mongol pilgrim descending Dailuoding. © Isabelle Charleux, 2012

Mongol family from Ordos, on pilgrimage, Xiantongsi. © Isabelle Charleux, 2007



Prayer at Tayuansi in the direction of the *stūpa*. © Isabelle Charleux, 2007

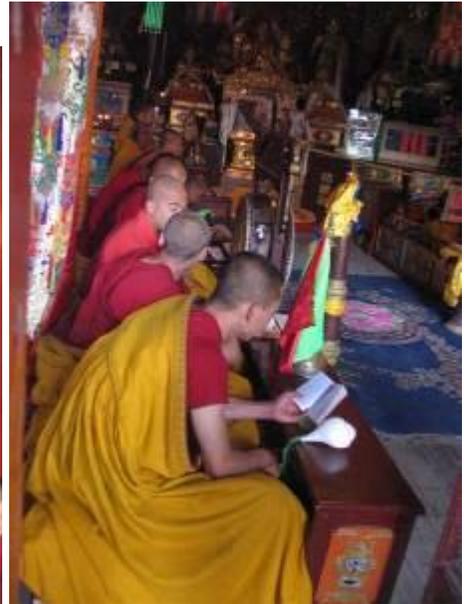
<sup>11</sup> Lim 1999. Khejok Rinpoché's guide advises Tibetan pilgrims to visit nineteen sites within three days plus the Five Terraces, which means spending about ten to thirty minutes in every monastery. A Tibetan guidebook summarized by Duan Jinjin (2008: 78) lists nine places for Tibetan pilgrims to see: 1) the Five Terraces; 2) Nārayāna Cave; 3) Jingangku; 4) Shancaidong and its charnel ground; 5) Qingliangsi; 6) Pusading; 7) the Great White Stūpa; 8) Buddha's footprint at the Great White Stūpa; 9) Mañjuśrī's Hair Stūpa.



Lama pilgrim from Amdo making full prostrations in the direction of the Great White Stūpa, Tayuansi; and pilgrims circumambulating the Great White Stūpa, Tayuansi. © Isabelle Charleux, 2007



Great prostrations on the way to Fomudong. © Isabelle Charleux, 2007



Morning ritual in the Buddha halls of Luohousi and Pusading. © Isabelle Charleux, 2007



Pilgrims attending a ritual and being blessed by lamas, Luohousi. © Isabelle Charleux, 2007



Mongol pilgrims requesting a specific ritual, Zenhaisi, and a group of forty Mongols from Ulaanbaatar who paid for an ‘insurance ritual’ (*dayatyal-un qural*), Zenhaisi. © Isabelle Charleux, 2007 and 2012



A Zenhaisi lama wrote the names of pilgrims’ living and dead relatives on red and yellow slips of paper for 100 *yuan* each, to be placed into the main temple. © Isabelle Charleux, 2012



Great Chinese Festival at Wuyumiao with an opera performance. The actor playing the Dragon King blesses pilgrims. © Isabelle Charleux, 2010



'Cham ritual at Pusading. © Isabelle Charleux, 2010



Pilgrims photographed in clouds above Wutaishan, and a street shop, Yangling Street.  
© Isabelle Charleux, 2010 and 2007



Cloth map of Wutaishan with seals of monasteries. (Right) Mongols write their vows and their name in Mongolian on prayer flags. © Isabelle Charleux, 2009



New temple and steles recording donations in Chinese, Yanjiaosi, Central Terrace. © Isabelle Charleux, 2007



Carving of a stele with names of donors, Zhenhaisi. © Isabelle Charleux, 2007



Poster of Tenger Travel tour operator advertising the Wutaishan pilgrimage, in a street near Ulaanbaatar Hotel. The elephant holding on his trunk an elderly Mongol in traditional gown obviously has no connection with Wutaishan. Ulaanbaatar, 2009. © Pierre Palussière

## Appendix I: List of the Jasag Lamas of Wutaishan

The names of the first four *jasaylama* are given in a stone inscription at Jingangku Monastery (“Huang Qing chifeng Qingxiu chanshi...,” 1714, reference in Appendix B, “Jingangku”); the names of their successors are inscribed on a Qing-dynasty *dhāraṇī* pillar in Qifosi (see Zhao Gaiping and Hou Huiming 2006: 30-31; Tuttle 2011: Appendix 2). Their full title was “Tidu Wutaishan fanhan zhasake da lama” 提督五臺山番漢扎薩克大喇嘛. From the seventh *jasaylama* on, they were Tibetans and Mongols appointed every six years by the Dalai Lama, but several of them cumulated several mandates. From the fifth to the twenty-first, their names are difficult to recover: Gray Tuttle noticed that “[w]ith the direct involvement of Qing authorities in the affairs of Central Tibet in the eighteenth century, the *jasagh* lamas at Mount Wutai practically cease to be mentioned in the records” (Tuttle 2005: 23).

1. 1659-1667: A-wang-lao-zang 阿王老藏 (<Ngag-dbang blo-bzang, 1601-1687), received the title *qingliang laoren* 清涼老人
2. 1668-1684: Lao-zang-dan-bei-jian-can 老藏丹貝堅參 (< bLo-bzang bstan-pa'i rgyal-mtshan, 1632-1684)
3. 1685(?)-1704: Lao-zang-dan-ba 老藏丹巴, first *qingxiu chanshi* 清修禪師 in 1698
4. 1705-1714: Ding-zeng-jian-cuo 頂增堅措 (< bsTan-'dzin rgya-mtsho)
5. 1715-?: Dan-sheng-jia-cuo 丹生嘉措 (< bsTan-'dzin rgya-mtsho?, d. before 1740)
6. ca. 1726-ca. 1736: Lao-zang-que-pei 老藏缺培 (bLo-bzang chos-'phel) (he is mentioned in the 1726 stele of restoration of the Faxiangsi/Tiewasi as Luo-zang-chen-pen 羅藏陳盆, cf. Zhou Zhenhua et al. 1998: 57-58)
7. Zhang-mu-yang-dan-zeng 章木样旦增
8. Que-pei-da-ji 缺培達計
9. Chen-lai-da-er-lai 陳賴達爾來
10. . 1760s: Gai-li-chen-pian-er 改利陳片爾
11. Ge-lu-que-pei 格魯缺培
12. Lama Ni-ma 喇嘛尼嘛
13. Zhang-mu-yang 章木样
14. Zha-ya 扎亞 (< Mo. Jaya)
15. Luo-san-dan-pian 洛桑旦片
16. A-wang-qing-ba 阿旺慶巴
17. Zhang-yang-mo-la 章样摩拉
18. Shao-ba-chun-zhu 少巴春柱
19. Long-ba-que-pei 隆巴缺培
20. A-wang-sang-bu 阿旺桑布
21. Jia-chan-sang-bu 加禪桑布
22. 1919-1936: Luo-sang-ba-sang 羅桑巴桑 (< bLo-bzang dpal-sangs, 1882-1955), a Toryuud Mongol (see Fischer 1923: 98)
23. 1936-1937: A-wang-yi-xi 阿旺益西 (< Ngag-dbang ye-shes).

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