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The Register of the Reliquary of Lord Raṅ-Rig Ras-Pa

For Albrecht Wezler
friend of India, Nepal and Tibet
on the occasion of his sixty-fifth birthday

A work quite popular among Tibetan travellers and pilgrims in Nepal was a particular “register” (dkar chag) describing the Svayaṃbhūnāth Stūpa and the further sacred sites in the Kathmandu Valley. It has been used as an important document for the study of the history of “Noble All [Kinds of] Trees” (‘phags pa śīn kun) as Tibetans call this most sacred edifice in the valley, because it contains descriptions of two renovations, respectively occurring at the beginning of the 16th century and at the end of the 17th century. The hypothesis has been proposed that “A Register of the Stūpa ‘Noble All [Kinds of] Trees’ in Nepal and Other Sacred Sites There” (bal yul mchod rten ‘phags pa śīn kun daṅ de ’i gnas gzan rnams kyi dkar chag) was fixed in writing on the occasion of the renovation in the year 1680. This renovation was undertaken at the initiative of Raṅ-rig ras-pa or Raṅ-rig ras-chen (d. 1683), a yogin of the ‘Brug-pa school of Tibetan Buddhism who also held teaching transmissions of the rNyin-ma-pa school. In fact, the furnishing of the Svayaṃbhūnāth Stūpa with a new central mast and further embellishments – which coincided with the beginning of the rulership of King Parthivendra Malla (regnal years 1680-1687) – was preceded by a renovation of the Bodhnāth Stūpa; this magnificent religious building in

1 The name “Noble All [Kinds of] Trees” reminds Tibetan pilgrims of the former presence of Nāgārjuna at the stūpa. According to the etiological story as contained in the pilgrimage guidebook under investigation, Nāgārjuna had cut off his hair and while scattering it around made the wish that all kinds of trees should grow at this noble stūpa; see Wylie, op.cit. (n. 4), p. 19, n. 35. For a critical attitude towards this etymology according to a Tibetan register of the sacred sites in the Kathmandu Valley from the 18th century, see A.W. Macdonald – Dvags-po Rin-poche, Un guide peu-lu des lieux-saints du Nepal (Ie partie). In: Tantric and Taoist Studies in Honour of R.A. Stein. Vol 1. [Melanges Chinois et Bouddhiques 20]. Bruxelles: Institute Belge des Hautes Études Chinoises 1981, p. 245-246.
the Kathmandu Valley is of special importance for the followers of Padmasambhava and his teaching traditions. The latter renovation is mentioned in the collection of “Spiritual Songs” (mgur) of Raṅ-rig ras-pa; by contrast no notice is taken of the renewal of the central part of the Svayamāṃnāṭh Śtūpa and other additions to the structure.²

The author of the register gives his name as Ṇag-dbaṅ rdo-rje from Nas-luṅ, “who had been nourished by the instructions of the Lord Raṅ-rig ras-pa” (rje raṅ rig ras pa’i man Ṇag gis ’tsho ba). Besides the fact that Ṇag-dbaṅ rdo-rje had been a close disciple of Raṅ-rig ras-pa, we do not have much further biographical data on him. At least we know that after the death of his teacher he stayed at lHa-gdoṅ to the east of the mountain rTsib-ri in gTsaṅ province – a famous sacred site of ’Brug-pa yogins – where he performed “memorial laudations” (sku bstod) on behalf of his guru for a great assemblage of religious practitioners; at that time Ṇag-dbaṅ rdo-rje was still remembered as having acted as the “steward” (gñer pa) of Raṅ-rig ras-pa. These pieces of information we owe to another collection of spiritual songs and instructions, in this case the one of bsTan-'dzin ras-pa (1644/46-1723), another yogin of the ’Brug-pa school. Born in the Muktināṭh valley in Southern Mustang and founder of the famous Śel dGon-pa in the Dol-po region, bsTan-'dzin ras-pa was a member of the spiritual lineage of Raṅ-rig ras-pa by way of his teacher Raṅ-grol rdo-rje.³

² See F.-K. Ehrhard, Further Renovations of Svayamāṃnāṭh Śtūpa (from the 13th to the 17th Centuries). Ancient Nepal: Journal of the Department of Archaeology 123-125 (April-September 1991) 11-13. For Raṅ-rig ras-pa’s position in the lineage of the tradition of the “Northern Treasures” (byaṅ gter), the teachings of which he received from rGyal-sras Phyag-rdor nor-bu (d. 1658), the younger brother of the Third Yol-mo-ba sPrul-sku bSān-grags dpal bzaṅ-pa (1617-1680), another important ’Brug-pa bKa’-brgyud-pa master of the 17th century. This Mi-pham Phun-tshogs s’es-rab was active in the region of Northern Mustang, and the list of his teachers includes Raṅ-rig ras-pa. He composed two devotional works in honour of him; see Grub dbaṅ raṅ rig ras pa’i sku bstod kyi ’grel bshad (xylograph), 11 fols., NGMPP reel-no. L 100/24, and Grub dbaṅ raṅ rig žabs kyi rnam thar la gsol ba ’debs pa (xylograph), 7 fols., NGMPP reel-no. L 100/22
The modern xylograph of the register of Ṇag-dbaṅ rdo-rje which circulated among Tibetan travellers and pilgrims was executed by a monk from the sGo-man college of 'Bras-spuṅs monastery with the financial help of a person bearing the name Sog-sprul Gu-ru. This designation stands for the so-called “Mongolian Lama” (sog bla) Gurudeva [= Guru bDe-ba], a dGe-lugs-pa teacher who in the 1950s founded the monastery of dGa'-ldan Chos-'phel giṅ near Bodhnāth Stūpa; he is known best among scholars as a publisher of Tibetan books in New Delhi.\(^4\)

In this edition the text is called a “register-cum-history” (lo rgyus dkar chag), and it was obviously produced for the needs of Tibetan refugees pouring into Nepal after the exodus of 1959. In addition to the main body of the work it contains, after the short authorial colophon of Ṇag-dbaṅ rdo-rje and the printing colophon of the monk from sGo-man, a section which could be called a spiritual exhortation for pilgrims. This section was written for people who actually performed the journey to Svayambhūnāth Stūpa and the other sacred sites in the Kathmandu Valley. In it these pilgrimage places are set in a typological relationship to other places conducive to spiritual practice which the translator lHo-brag Mar-pa (1012-1097) had prophesied to his disciple, the great yogin Mi-la-ras-pa (1028-1111). This is achieved by a literal quotation from the famous Mi la ras pa'i rnam mgur of gTsaṅ-smyon Heruka (1452-1507) concerning the location and time when Mi-la-ras-pa and his future disciples would frequent these sites; the list in this quotation includes (including further works). All three mentioned block prints were carved in the Mustang region and can be assigned to a particular style of printing of 'Brug-pa materials. To this tradition belongs also the xylograph of the biography of the Second lCo-grva sPrul-sku, completed by Mi-pham phun-tshogs ses-rab in the year 1688 in Tsā-ri Dag-pa šel-ri and later carved on wooden blocks in Mustang; see rJe bsun rdo rje chaṅ dchos mi pham Ṇag dbaṅ sīan grags dpal baṅ po'i rnam par thar pa'nö mtshar rgya mtsho'i zlos gar, 126 fols., in: The Biography of the Second sDiin-po-che Cog-gra Mi-pham-Ṇag-dbaṅ-sīan-grags-dpal-bzaṅ and Other Biographical Material Connected with the 'Brug-pa Dkar-brgyud-pa Tradition. Darjeeling: Chopal Lama 1984, p. 273-523.\(^4\)

4 It was this edition of the register which was edited in transliterated form by Turrell Wylie. For the printing colophon of the work see his A Tibetan Religious Geography of Nepal. [Serie Orientale Roma 42]. Rome: Istituto Italiano Per Il Medio Ed Estremo Oriente 1970, p. 48.9-25. Further information concerning the monastery of dGa’-ldan Chos-'phel giṅ, particularly its providing refuge for the monks and sacred items of sKyid-groṅ bSam-gtan giṅ, and its present role in the annual reconsecration of Bodhnāth Stūpa, is given by Y. Bentor, Consecration of Images and Stūpas in Indo-Tibetan Tantric Buddhism. [Brill’s Indological Library 11]. Leiden – New York – Köln: E.J. Brill 1996, p. 71-75.
La-stod rGyal-gyi śrī-ri, Gaṅs Ti-se, La-phyi gaṅs-ra, Maṅ-yul Ri-bo dpal-’bar, Bal-yul Yol-mo gaṅs-ra, Brin-gyi chu-dbar, gNas-chen Devi-koṭi and Tsā-ri, but does not mention any site in the Kathmandu Valley.

Nevertheless, once the later sites have attained the same spiritual status as the former ones, the ordinary pilgrim is admonished to pay respect to the Svayambhūnāth Stūpa and the other places in the Kathmandu Valley, since they are most conducive to spiritual salvation. The section ends thus with the following words:

If one is already liberated from saṃsāra by just hearing the names of these excellent places, what is there to say about visiting them in person and engaging [there] in meditation and practices like prostrations, offerings and circumambulations?5

This section seems to have been added to the register of Ṅag-dbaṅ rdo-rje at a certain point of time during the circulation of the text, and we only know that it was already part of it when the xylograph was recarved in the 1960s. As chance would have it, an older version of the work has survived which may contain a clue about the person responsible for bringing about this transformation from register to pilgrimage guidebook. The title of this version differs from the modern edition first in identifying itself as a “concise register” (dkar chag mdor bsdus), a term also used by the author Ṅag-dbaṅ rdo-rje in his short colophon. This older version is also a block print, and contains a printing colophon. Its author is a monk named Blo-bzaṅ Chos-’phel. The printing colophon, introduced by two four-line stanzas, follows immediately after the spiritual exhortation to the pilgrims, and I take Blo-bzaṅ chos-’phel to be the one who added this latter to the original register at the time he carved this version. His own words – after a quite elaborate

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5 The section called “A Spiritual Exhortation for Pilgrims” is to be found in Wylie, op.cit. (n. 4), p. 47.25-48.9; for the final statement of this section see ibid., p. 48.7-9 (… gnas mchog de rnams kyi mtshan thos pa tsam gyis ’khor ba las grol na / mṅon sum du mjal te phyag mchod bkor ba sogs bsgom sgrub la btson na lta ci smos). The preceeding passage concerning the “prophesied sacred sites” (luṅ bstan pa’i gnas) for Mi-la-ras-pa and his followers is contained in rJe btsun mi la ras pa’i rnam thar rgyas par phye ba mgur bum. Hsining: mTsho-sṅon mi-rigs dpe-skrun khaṅ 1989, p. 122.5-20. It is also quoted in the pilgrimage guidebook to the region of La-phyi gaṅs-ra; see T. Huber, A Guide to the La-phyi Maṇḍala: History, Landscape and Ritual in South-Western Tibet. In: Maṇḍala and Landscape. [Emerging Perceptions in Buddhist Studies 6]. New Delhi: D.K. Printworld 1997, p. 252.
description of his birthplace – make it clear that he was especially attracted to the sacred sites of the Kathmandu Valley:

Adjacent of Pulahari in the north, [located] in the middle of a great plain, five and a half miles wide, where saffron grows, and where one can find a cemetery, [a place for] embracing the secret way, [with the name] “Breaking Forth of Great Bliss”, and a self-manifested Kanika-Stūpa. The monk Blo-bzaṅ Chos-’phel, who was born in this place, having more and more generated believing faith in these excellent sites [of the Kathmandu Valley], and thinking of the great benefit for himself and others at the time of performing the pilgrimage, printed [this work] in order that the stream of inexhaustible Dharma gifts might increase. [The blocks] remain at the great Stūpa of Bya-run kha-ṣor. 

We do not have any further information concerning Blo-bzaṅ Chos-’phel or the date his version of the text was carved on wooden blocks, nor at first sight does the description of his birthplace reveal any geographical details useful for its location. But a still earlier version of Ṣag-dbaṅ rdo-rje’s register which seems to be the original copy has surfaced just recently. It describes not only the stūpa of Svayambhūnāth and other sacred sites in the Kathmandu Valley, but also the reliquary of Raṅ-rig ras-pa. This monument had been erected in the immediate vicinity of the Bodhnāth Stūpa soon after the death of the ’Brug-pa yogin. It was on the basis of this original that Blo-bzaṅ Chos-’phel had produced his version.

This original edition, again a xylograph, bears the title “Register of [Sacred Sites] like ‘All [Kinds of] Trees’ in Nepal and the Reliquary of the Lord Raṅ-rig [ras-pa]” (bal yul shiṅ kun sogs daṅ rje raṅ rig ras gduṅ rten gyi dkar chag). A comparison between the original xylograph

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6 See Bal yul mchod rten ’phags pa šiṅ kun daṅ de’i gnas gzan rnams kyis (= kyi) dkar chag mdor bodus (xylograph), NGMPP reel-no. E 816/12, fol. 4b/1-3 (byaṅ phyogs phu la ha ri’i mdun sa | gar gum skye pa’i thaṅ chen po dpag tshad phyed daṅ drug gi dbus na | gsaṅ lam bsnol ba’i dur khrod bde chen brdal (= brdol) daṅ | raṅ byaṅ mchod rten ka ni ka yod pa | de’i so char skye pa dge sloṅ blo bzaṅ chos ’phel gyis gnas mchog de rnuams la yid ches kyi dad pa ches cher skyes (= bskyes) te | gnas bskor la ’gro skabs raṅ gzan maṅ por phan par bsams te | chos skyin ’dzad med kyi rgyan spel phyir par du bsgrabs te | mchod rten chen po bya raṅ kha šor du bžugs). For the location of the birthplace see n. 12. Compare also G.N. Roerich, The Blue Annals. Delhi: Motilal Banarsidass 1979, p. 400 (“… modern Tibetan pilgrims believe that Pulahari was situated in Kāśmīra in the neighbourhood of Śrīnagar.”).

7 This xylograph contains six folios and was made available with the kind help – once more – of Hubert Decleer, Kathmandu. It is the second of a compila-
and Blo-bzaṅ Chos-ʾphel’s makes it clear that the later version – conceivably produced in the 18th century – while endowing the text with the literary quality of a pilgrimage guidebook, left out a substantial portion of Ṅag-dbaṅ rdo-rje’s register (contained between the section on the renovation of Svayaṃbhūnāth Stūpa and the author’s colophon). This portion deals with the history of the reliquary of Raṅ-rig ras-pa and adds a whole new dimension to the text, which up to now has mainly been used for the study of the renovations of Svayaṃbhūnāth Stūpa.

It is interesting to see how Blo-bzaṅ Chos-ʾphel brought about this transformation from register to pilgrimage guidebook by two changes of the original text: first, by abandoning the portion concerning the reliquary of Raṅ-rig ras-pa, and, second, by adding the spiritual exhortations to the pilgrims. However, he did spare one part of the deleted passage, namely the quite elaborate description of his birthplace; thus it turns out that he was a monk from Kashmir, and so born in the same region where Raṅ-rig ras-pa passed away.

In the following I offer a transliterated edition of that part of the original xylograph of Ṅag-dbaṅ rdo-rje which has until now been lost. In the notes to the translation I merely try to pass on some information which may help to place this important work in its historical and cultural context. Under this new perspective, the register describing Svayaṃbhūnāth Stūpa and other sacred sites in the Kathmandu Valley can now be identified as a literary work composed in the year 1686, immediately after the consecration of the reliquary of the Lord Raṅ-rig ras-pa on the eastern side of Bodhnāth Stūpa.

**Translation**

Praise to the Guru!

With devotion I prostrate myself towards the feet of Raṅ-rig ras-pa,

[no one else but]

Padmasambhava, [the teacher who is] the embodiment of the compassion of all the Jinas,
possessing [the ability of] establishing manifold magical appearances of diligent behaviour,
the protector of gods and men, intimidating the strong and powerful dregs-pa [demons].

[1]

Now, if one asks in which way it is taught that this Lord [Rañ-rig ras-pa] has been prophesied as the heart-incarnation of [the One from] Oḍḍiyāna, [it is said] in the treasure-scriptures of the Vidyādhara Gar-dbaṅ rdo-rje (1640-1685):

At the border of Mar[-yul] and Nu in Western Tibet, at a place called “Rañ-rig”,
a person aware of his own [mind] by himself, bearing the name “Rañ-rig”, will appear!
He is the incarnation of my heart:
as spiritual support, he wears the dress of a Cotton-Clad One; being a yogin, whose diligent behaviour has reached completion, he will bring happiness to India, Tibet [and] Nepal, [these] three!
In particular, he will renovate the [Bya-ruñ] Kha-shor [stūpa], [and] by this [act] foreign armies will be kept back for some years!8

And [it is said] in the ninth chapter of the [rDo rje] phag mo gẑuṅ drug, [a text] which he had heard from mNa’-bdag Myaṅ-ral bsTan’-dzin chos-dbaṅ:

In the Upper Region, there will appear Rañ-rig ras-pa!
He is the incarnation of my heart;

8 There are several texts concerning prophecies in the treasure-cycles of Rig’dzin Gar-dbaṅ rdo-rje. See, for example, Luṅ bstan srid gsum gsal byed, 14 fols., in rDor sems thugs kyi me loṅ. Darjeeling: Chopal Lama 1984 p. 169-196, and Luṅ bstan dus gsum kun gsal, 26 fols. & Luṅ bstan gsaṅ ba’i man nag zab mo, 4 fols., in Thugs rje chen po rtsa gsum sün thig. Dalhouse: Damchoe Sangpo 1985, p. 259-309 & 311-318. I was not able to identify any prophecy concerning Rañ-rig ras-pa in these texts. For the mention of yul raṅ rig, located in Spiti, as the place where Rañ-rig ras-pa first gave forth spiritual songs, see the collection of his spiritual songs and instructions (as in n. 2), p. 11.2 ff. Soon afterwards he visited Jalandhara and other famous Tantric sites in the Western Himalayas; see ibid., p. 19.2ff.
he will bring happiness to the beings of the six spheres of existence!\(^9\)

In accordance with those scriptures [it is said] on page sixty of the second volume of [the xylograph of] the [auto]biography of the Great All-knowing Powerful Jina, [the Fifth Dalai Bla-ma] Ṅag-gi dバーナン phyug Blo-bzañ rgya-мtsho (1617-1682):

I met with the one who is known as the Great Siddha Raṅ-rig from the Upper Region, a person with great experience and understanding of [the doctrines of] the Great Seal and the Great Perfection, [these] two. While [we sat] in a row for tea, a continuing discussion developed [between us]. Some wonder whether he might be the one of whom it is said in the prophecies of mНа’-bdag [Myaŋ-ral 革-ma’i ‘od-zer]: “From the Upper Region there will appear Raṅ-rig ras-pa!” In any case, it is obvious that he is a person who has identified [the true nature of] the [outer] appearances and his own mind.\(^10\)

\(^9\) A short biographical sketch of the life of Raṅ-rig ras-pa is to be found in Khetsun Sangpo, *Biographical Dictionary of Tibet and Tibetan Buddhism* 8. [*The bKa’-brgyud-pa Tradition 2*]. Dharamsala: Library of Tibetan Works and Archives 1981, p. 413.15-419.14. This sketch is taken from the biography of the 6th ’Brug-chen Mi-pham d 바ーナン-po (1641-1717), who is counted among the students of Raṅ-rig ras-pa. We find there the episode in which it is narrated that the ’Brug-pa yogin received a prophecy of Vajravarāhī at the time of his pilgrimage to Tsā-ri in southeastern Tibet, and thereupon encountered mНа’-bdag Myaŋ-ral bsTan-’dzin chos-dバーナン, a descendant of the treasure-discoverer mНа’-bdag Myaŋ-ral 革-ma’i ‘od-zer (1124-1196), from whom he received the “teaching cycle of the Black Wrathful One” (*khros ma nag mo’i chos skor*); see ibid., p. 417.14-19. This happened in the surroundings of sМra-bo cog in lHo-brag, the family seat of the successors of Myaŋ-ral 革-ma’i ‘od-zer. For different ritual texts centering on Vajravarāhī according to this tradition of the rНiṅ-ma’-pa school, see P. Schwieger, *Tibetische Handschriften und Blockdrucke*. Teil 12. [Verzeichnis der Orientalischen Handschriften in Deutschland 11/12]. Stuttgart: Franz Steiner 1999, p. 3-20.

\(^10\) The reference to the block print edition of the autobiography of the Fifth Dalai Bla-mа is correct. See Za hor gyi ban de ’naŋ dバーナン blo bzañ rgya-мtsho’i ’di snañ ’khrul pa’i rol riśed rtogs brjod kyi tshul du bkod pa du kǔ la’i gos bzañ las glegs ban gūs pa. Gangtok: Sikkim Research Institute of Tibetology 1992, p. 122.3-4 (= fol. 60b/3-4); compare the type set edition, Lhasa: Bod-ljoṅs mi-dmaṅs dpe-skrun khaṅ 1991, p. 115.13-17. The meeting between Raṅ-rig ras-pa and Nyag-d巴ーナン Blo-b扎ーナン rgya-мtsho took place in the year 1668. It should be noted that the xylograph of this autobiography circulated among ’Brug-pa yogins in the period when the death of the Great Fifth had been concealed by sDe-srid Saⁿ-rgyas rgya-мtsho (1653-1705).
This Rañ-rig ras-pa, at the time when he was renovating Bya-ruñ kha-śor [stūpa], went to the eastern side of [Bya-ruñ] kha-śor [stūpa] and performed [there] just a scattering [of offerings] and then made the prophecy: “In the future, if a reliquary of mine is erected [on this spot], great happiness will arise for beings – and in particular, foreign armies will be kept back – and [thus] joy for Nepal and Tibet!” Then were made ready from [an alloy of] gold and copper the parasol [and] the gañjira top of the great [Bya-ruñ] Kha-śor [stūpa], together with the pillars [holding it] and the supporting pillars.11

Again, by way of Western Tibet, after he had spent a winter in Pula-hari in the north, [at the time] when he was proceeding to Oḍḍiyāna in the western direction, he made [another] prophecy: “I myself, a minor meditator, will proceed to O-rgyan glin, [the land of] the beings from Du-va-ri-ka! Then I will make the north of India the place of my death! Erect a relic shrine of mine, at the eastern side of Bya-ruñ kha-śor [stūpa]! In general, [by this act] joy will arise in all [the regions of] Nepal and Tibet, and in particular foreign armies will be kept back for some years!”

Then, although this great Reverend One had reached the completion of the qualities of renouncing and realization without any remainder, in order to produce the seed of the Rūpakāya he abstained from human food. Then, with diligent behaviour, having taken the outer appearance of a yogin – [by smearing] ashes of the dead on his body and so forth – he got with his magic feet to all the sacred sites of Oḍḍiyāna, the island of the Ḍākiṇīs, the land of the Glorious Du-va-ri-ka. And afterwards, in the Mahāvihāra of Nalendra in Kashmir, [located] in the
middle of a great plain six and a half miles wide, where saffron grows, adjacent to Pulahari in the north, and where one can find a cemetery, [a place for] embracing the secret way, [with the name] “Breaking Forth of Great Bliss”, and a self-manifested Kaṇika-stūpa, there in the middle of [an area of] 3,700,000 cities, he condensed the visible form of the Rūpakāya into the [sphere of] the Dharmadhātu.12

For [the purpose of] a receptacle, in the presence of which the believers are able to collect merit, the tongue, the relics [and] the marvelous residues, which had manifested as godly figures, were taken, according to his prophecy, to the great [Bya-ruṅ] kha-śor [stūpa].

[4]

A great discussion between the spritual preceptor and the donor [arose] about requesting the king of Kathmandu for the “earth ritual”. 'Bra-mon sgron-pa spoke: “As there are many ministers and great envy [in] this land of Nepal, I will act as a helper for the request in the presence of the king! Tomorrow the king will go to Co-pa in order to meet the deity in the nine-storied [temple]; you and I, [we] two, should thus proceed [there] taking this horse along [with us]! The voice of the ministers should be silenced [by this present] without anyone noticing it!”

In accordance with these words, the host Chos-dbaṅ and I, [we] two, brought that good horse along with us and arrived at the nine-storied [temple]. Having offered the horse to the king, who was staying near the god Mahādeva, we then made the [following] request: “Whatever there exists of moulds of bones and relics of the teacher Raṅ-rig [ras-

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12 The residence of the Indian Siddha Nāḍapāda or Nāropa (956-1040) is known as Pulahari to Tibetan pilgrims, who have paid visits to this site up to the present; for its location in the vicinity of Nālandā in Bihar, see T. Huber, The Guide to India. A Tibetan Account by Amdo Gendun Chöphel. Dharamsala: Library of Tibetan Works and Archives 2000, p. 53. A second Pulahari was located in Kashmir – in the north – and this place served as the starting and returning points for Raṅ-rig ras-pa’s journey to Oddiyāna in the final years of his life. It was also near this place that he passed away and that Blo-bzaṅ chos-’phel, the redactor and carver of the register-cum-pilgrimage guidebook, had been born. For one mention of the northern Pulahari in the travelogue of sTag-tshaṅ ras-pa (1574-1651), another 'Brug-pa yogin, who reached Kashmir and its sacred sites in the period between the years 1613 and 1616, see G. Tucci, Travels of Tibetan Pilgrims in the Swat Valley. Calcutta: The Greater India Society 1940, p. 69. The relocation of Pulahari to the north was accompanied by a similar relocation to Kashmir of the prestigious Buddhist monastery of Nālandā (= Nalendra).
pa], who has passed away [recently], we plan to erect [for them] a reliquary at [Bya-run] kha-ṣor [stūpa], and therefore it is necessary that you grant your favour for the "earth ritual"! We having extensively offered this request [to him], the king replied: "As the teacher [Raṅ-rig ras-pa] showed great benevolence to me, perform whatever ‘earth ritual’ is necessary!" Not long after his reply, there were inserted four turquoise ornaments under his feet, [which is a sign of] a great oath according to Nepalese customs.\footnote{13}

Afterwards, when King Pārthivendra Malla had returned to his palace, the ministers and great elders came together and spread malicious rumours to the king [with the words]: “There is no historical record that Tibetan stūpas have been erected in Nepal before. As Tibet is great in agitating means, [there is] every reason not to be happy with permission for the construction of the stūpa.” The king replied: “In general, the teacher [Raṅ-rig ras-pa] has been greatly benevolent to me, and the object to which his heart is directed is [Bya-run] kha-ṣor [stūpa]. Moreover, turquoise ornaments having been inserted under my feet in the presence of Mahādeva, it was said [already] that they can perform whatever “earth ritual” is necessary. As therefore [permission] has already been given, [the matter] is settled.” Although the ministers entertained greed, they found no opportunity [to satisfy it] and were freed from their malicious rumours [by this].\footnote{14}

\footnote{13}{The toponym Co-pa stands for Chobar or Chobāra, a hill to the south-west of the Kathmandu Valley. On the top of this hill is a temple housing a statue of Padmapāṇi Lokeśvara, which goes also by the name Ādinātha. The Sixth Žva-dmar-pa Chos-kyi dban-phyug (1584-1630) saw this statue during his visit to the Valley and identified it as one of the famous self-arisen effigies of the “Brothers Ārya [Avalokiteśvara]” (’phags pa sku mched). See Bal yul du bgrod pa’i lam yig nor bu spel ma’i ’phreṅ ba, NGMPP reel-no. L 387/3, fol. 24a/2-3; for a description of this interesting travelogue compare: F.-K. Ehrhard, “The Lands are like a Wiped Golden Basin”. The Sixth Žva-dmar-pa’s Journey to Nepal and his Travelogue (1629/30). In: Les habitants du toit du monde. Études recueillies en hommage à Alexander W. Macdonald. [Recherches sur la Haute Asie 12]. Nanterre: Société d’ethnologie 1997, p. 126-128. The fact that during the rulership of King Pārthivendra Malla – one of the sons of Pratāpa Malla (regnal years 1641-1674) – the statue was regarded as Mahādeva, i.e. Śiva, points to the change in the political and religious climate in Nepal caused by the Shah dynasty. The year 1685 actually marks the embarkation of the Gorkhalis on the long course dedicated to winning the Malla realms; see M.S. Slusser, Nepal Mandala. A Cultural Study of the Kathmandu Valley. Princeton: Princeton University Press 1982, vol. 1, p. 65.}

\footnote{14}{This episode of the king’s consent to the construction of the reliquary, its being questioned by his advisers and ministers, and the final reconfirmation, calls}
Then, on the seventeenth day of the eleventh Hor month of the wood-ox [year] [=1685], when the propitious constellation for the construction [in general] and for [the manufacturing of] the bricks was performed, there was a surprise, for there were brick marks and human footprints clearly visible on each of the bricks. Although rain falls in Nepal without [a distinction between] summer and winter, in this year it was falling everywhere else in Nepal, but it did not rain at [Bya-ruṅ] kha-śor [stūpa]: thus [the manufacturing of] the bricks could be completed without any disturbance.

Afterwards, when the earth had been dug out at the eastern side of [Bya-ruṅ] kha-śor [stūpa], at the time of laying the foundation, Padma rdo-rje, the “lord of the site”, the master [and] his disciples, uttered manifold harmful words, such as: “I am the ‘lord of the site’! [Just] having asked the king [for permission] is not sufficient!” On top of that, even the people from my own quarters showed unsuitable behaviour, and after a Nepalese had carried away what was in the way of tools, they [too] escaped by running away.

When I was sitting the whole night [outside] in the field, thinking: “Someone without water here in Nepal, it seems, has to buy it! Now it is [definitely] decided that the reliquary [of Raṅ-rig ras-pa] cannot be completed. The teacher, the personal deity and the ḍākīṇī will have to give their blessings that the aim of my thoughts can be accomplished! Lacking that, I would rejoice even in dying!”

In a dream at the break of the day, having arrived at the top of a round-shaped mountain to the west of the lake Manosarowar, I saw in the space in front [of that site,] inside a house [which was] a tent of

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rainbows, the great Reverend One Raṅ-rig ras-pa himself: his body of greater majesty than even before, having the external appearance of a Heruka, emitting light and being of great dignity. Thinking: “It seems that my teacher has not died [yet]!” in a state of both joy and sorrow, [these] two, [I felt] tears coming forth in great number and was not able to address him from my side. [Thus] the Lord [Raṅ-rig ras-pa] spoke:

You, showing pride, by saying “I have done [so much already]” abandon your thoughts completely and listen in a clear way: the soil of the self-arisen Ālaya[vijñāna] I have identified with a benevolence which is incomparable; the full-grown sprout of spiritual experience has developed, [and] the fruit has ripened [now] – the three Kāyas, [nothing else but] one’s own mind!

I, the yogin without fixed abode, who has abandoned ordinary deeds to accomplish the benefit of beings in an impartial way: although [I] have shown the vanishing of the body [constituted by] causes, outside, the self-arisen awareness, inside, exists as something unchangeable; don’t you act in a timid fashion – let your mind be at ease [in the state of] Reality-as-it-is!

You, [who are] someone saying “I”, if you are able to listen [to me]: don’t strive for [the world of] conditioned factors – worry about the mind which is unconditioned! Thinking: “What is changing has no truth!”, dismiss the ordinary deeds of this life [and] rely on remote mountain hermitages in an unattached way!

Keep up the original [mind of] recollection [and] knowing as a spiritual practice!
If you have severed the doubts arising from grasping [mind and object] as two, why should you not be victorious over the demon of obstacles?

At the very moment this was said I awoke from sleep and the night had departed. Although I set it down immediately in writing, some words I obviously forgot – a dream it is indeed something distorted!
Then, after the mind of Padma rdo-rje, the “lord of the site”, had also been freed [from doubts], in accordance with the shape of [Bya-ruṅ] kha-ṣor [stūpa], there was constructed underground the “mountain”, the ten virtues [platform], the stairs [and] the “lion throne” up to the first level. When that was reached, [the stūpa] was built above the ground: in the four directions of the central part [of the edifice] were statues manufactured from black stone, [one] of Śākyamuni [Buddha] and three of [Padmasambhava as] Dharmakāya, Saṃbhogakāya and Nirmāṇakāya [i.e. Amitābha, Avalokiteśvara and Padmasambhava], [and] a circle of Yakṣa [deities] in relief from [an alloy of] gold and copper. Above that was the treasury of the central part [of the stūpa], nineteen cubits [high], equivalent to the size of the central beam (yaṣṭi) [made of] sal wood; from its base up to its summit [were] containers of dhāraṇīs with all the proper signs.

In the interior of the bulging [body] of the central part [of the stūpa] was a chamber made from copper for the heart, tongue [and] eyes, [all] three, of the Lord [Raṅ-rig ras-pa]. [Further] contained [in the interior] was a cup full of relics, 5,300 tsha[-tsha] images [of his fragmented] bones, countless kinds of blessed sacred objects, including fifteen statues and than[-kas], the main ones being statues and than[-kas] of the five classes of [the deity] Khros[-ma] nag[-mo], which were resistent to fire.

[The stūpa] was [then] completed in brick, without [any difference between] inside and outside. As for the size, [it was] twenty cubits in each of the [four] directions; from the base to the top [it was] thirty-one cubits [high]. The umbrella [and] the gañjira, together with the top fastened to it, were manufactured from [an alloy of] gold and copper.

In accordance with the prophecy of the teacher [Raṅ-rig ras-pa] the shape resembled [Bya-ruṅ] kha-ṣor [stūpa] in the same way as a son bears [a resemblance to] his mother. On the thirteenth day of the fourth Hor month of the fire-tiger [year] [=1686], an assemblage of a crowd of 6,700 persons from Nepal, Tibet and the gorges, and seventy male and female practitioners – headed by Padma rdo-rje, the upādhyāya for the consecration [ceremony], and by Chos-grags rgya-mtsho – arranged for a feast in a proper way; and there was a scattering of flowers
accompanied by wondrous signs. The consecration [ceremony] was performed one more time by Zil-gnon dBaṅ-rgyal rdo-rje (1647-1716), the holder of the family-lineage of lHa-luṅ dPal-gyi rdo-rje.¹⁵

[9]

In such a way, after body, speech and mind of myself and others have been purified and cleaned in the presence of this receptacle, together with the multitude of impurities and sins of the two kinds of obscurations — assembled from beginningless lives up to the present by countless beings, who by [the acts of] seeing and listening have established a connection with material things — may the two kinds of accumulations be completed; and having [finally] reached in this life the state of a Buddha, by benefiting others without [treating them as] particular objects, may the benefit of the teachings and of the beings, [which is] similar to the sky [in its extent], be accomplished without any effort!

Edition

Bal yul shiṅ kun sogs daṅ rje raṅ rig gduṅ rten gyi dkar chag
fols. 4a/3-6a/4

namo guru /
rgyal kun thugs rje’i spyi gzugs padma ’byun /
brtul žugs rdzu ’phrul sna tshogs bkod pa can /
mthu stobs dregs pa zil gnon lha mi’i mgon /
raṅ rig ras pa’i žabs la gus pas ’dud /

¹⁵ Up to now I have no further information on the persons of Padma rdo-rje and Chos-grags rgya-mtsho. For biographical data concerning Zil-gnon dBaṅ-rgyal rdo-rje – who had received this name from the Fifth Dalai Bla-ma Näg-dbaṅ Blo-bzaṅ rgya-mtsho – see F.-K. Ehrhard, A Forgotten Incarnation Lineage: The Yol-mo-ba sPrul-skus (16th to 18th centuries). In: The Pandita And The Siddha. Tibetan Studies in Honour of E. Gene Smith. Boston: Wisdom Publications (forthcoming). The father of Zil-gnon dBaṅ-rgyal rdo-rje, a disciple of the Third Yol-mo-ba sPrul-sku bsTan-’dzin nor-bu, was regarded as an incarnation of lHa-luṅ dPal-gyi rdo-rje: this incarnation status led family members to appropriate the name. This family acted as caretakers of the Bodhnāth Stūpa, and it is recorded that Zil-gnon dBaṅ-rgyal rdo-rje carried out renovation work at Bya-ruṅ kha-śor in the years 1706/1707.
[1]
de yañ rje de ŋid ni o rgyan thugs kyi sprul par luñ bstan pa yin te / ji ltar bstan ce na / rig¹⁶ ’dzin gar dба́ñ rdo rje ’i gter luñ las /
  mña’ ris mar nu ’i so mtshams su :
yul ni rañ rig ces bya ru :
skyes bu rañ gis rañ rig pa ’i :
rañ rig ces bya ’i miñ can ’byuñ :
de ŋid na ŋid thugs sprul ste :
rten ni ras pa ’i cha byad can :
brtul žugs mthar phyin rnal ’byor pa :
rgya bod bal gsum bde la ’god :

[2]
žes gsuñs pa ’i rje rañ rig rig ras pa de ŋid kyis bya ruñ kha šor gyi ŋams gsos mdzad dus / kha šor šar ’dabs su phebs nas ’thor tsam žig mdzad nas ma ’oñs pa ŋa’i gduñ rten žig bžeñs na sms can la bde rgya che dañ lhag par mthar ’dmag bzlog pa dañ / bal bod la bde skyid ’byuñ žes luñ bstan / de nas kha šor chen po ’i gdugs gandzira tog dañ / ka ba ka

¹⁶ rigs.
¹⁷ bga’.
[3]

de nas rje btsun chen po de ñid spaṅs rtogs kyi yon tan ma lus pa mthar son kyaṅ / gzugs sku’i sa bon bskrun phyir mi zas rnams spaṅs / sku la thal chen sogs dzo ki’i chas bzuṅ / bṛtul bžugs kyi spyod pas o rgyan mkha’ ’gro gliṅ dpal du va ri ka’i yul gnas thams cad rdzu ’phrul žabs kyis bṛtol18 nas slar byaṅ phyogs19 phu la ha ri’i mdun sa / gur gum skye pa’i than chen po dpag tshad phyed daṅ drug gi dbus na / gsaṅ lam bsnol ba’i dur khrod bde chen bṛdol20 daṅ / rāṅ byuṅ mehod rten ka ni ka yod pa / groṅ khyer ’bum phrag so bdun yod pa’i dbus su / kasmi na lendra’i gtsug lag khaṅ chen por gzugs sku’i bkod pa chos dbyiṅs su bsdus śiṅ / dad ldan bsod nams bsog rten du ljags riṅ bsrel21 / ņo mtshar sku tshigs lha skur byon pa rnams luṅ bstan bźin kha śor chen po’i druṅ du spyan draṅs te /

[4]

yam bu rgyal po la sa dpyad žu ba’i mehod yon bka’ bgrugs che / ’bra mon sgron pa na re / bal yul ’di blon po maṅ žin phrag dog che bas / rgyal por nas žu rogs bya’o // saṅ ŋin rgyal po co par dgu thog tu lha mjāl du phebs ’on bas / khyed rāṅ gnis rta ’di khrid las sog / blon po rnams kyi ma tshor bar nag chod pa bya’o // zer ba bźin rāṅ gnas po chos dbaṅ gnis kyis22 rta bzaṅ po de khrid dgu thog tu phyin pas / rgyal [5a] po lha ma hā de va’i druṅ na bžugs pa la rta phul nas žus pa / bla ma rāṅ rig žiṅ la phebs pa’i gduṅ rus spar gaṅ yod pa / kha śor du gduṅ rten bźeṅ rtsis lags pas sa dpyad bka’ drin skyoṅ dgos tshul23 gya24

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18 bṛtol.
19 phyags.
20 bṛdal.
21 srel.
22 kyi.
23 chul.
24 gya.
ţu ba rgyas par phul bas / rgyal po na re / bla ma khoṅ ņed la bka’ drin
eche bas sa dpyad gaṅ du dgos kyaṅ gyis\footnote{25} śig gsuṅs byuṅ bas / gsuṅs
ma thag žabs ‘og tu pra men bzi beug pa bal hugs kyi mna’ chen po yin /
de nas rgyal po pa ti phhendra ma la pho braṅ du byon pa la / blon
po daṅ rgan ehen rnams ’dus nas rgyal por / bal yul du snar nas bod
k yi mchod rten bzëns pa’i lo rgyus med / bod g.yo thabs che bas mchod
rten bžeṅ du beug pa mi dga’ ba’i rgyu mtshan gyi phra ma žus tshe /
rgyal po’i žal nas / spyir bla ma koṅ na raṅ la bka’ ’drin che ba daṅ /
thugs kyi gtad sa kha šor yin / lhag par ma hā de va’i druṅ du / rkaṅ
’og tu pra men beug ste\footnote{26} sa dpyad gaṅ dgos gyis śig cee sbyin tshar bas
kha bsdus gsuṅs / blon po rnams za ’dod byed ruṅ / glags ma rñed ciṅ
phra ma las grol /

\footnote{5}
de nas śiṅ glaṅ hor zla beu geig pa’i tshes beu bdun gyi ŋin / bzo rigs
daṅ / rtsa phag gi skar ’dzin byas pas / rdza phag re re la phag rjes mi’i
rkaṅ rjes cam lam mer bsal bas ņo mtshan bar byuṅ / bal yul du dbyar
dgun med par char ’bab kyaṅ / de’i lo la bal yul gźan du babs kyaṅ /
kha šor du ma babs pas rdza phag gi mgo thon /

\footnote{6}
de nas kha šor šar ’dabs su sa brus nas rmaṅ gtiṅ tshe / gnas bdag dpon
slob padma rdo rjes / gnas bdag ņed yin / rgyal po la žus pas go mi chod
sogs bka’ skyon sna tshogs gnaṅ ba’i steṅs su / raṅ phyogs rnams kyis
kyaṅ mi ’tshams pa’i spyod ’gros daṅ / chas yod pa rnams bal po žig
gis\footnote{27} khyer nas bros la šor / bal yul ’dir chu min pa ņo dgos ’dug / da ni
gduṅ rten mi ’grub thag chod / bla ma yi dam mkha’ ’gros bdag gi bsam
don ’grub par\footnote{28} byin gyis rlobs śig / de min ši ba raṅ dga’ sṅam mtshan
gaṅ du žiṅ sdaṭ pa las / tho raṅs\footnote{29} rni lam du / ma pham yin zer ba’i
mtsho žig gi nub ri ldum po žig gi rtser slob pa’i mdun gyi mkhar ’ja’
’od kyi gur khym gyi naṅ na / rje btsun ehen po raṅ rig ras pa de yid
snaṛ ba kyaṅ sku [\footnote{5b}] gzi byin che ba he ru ka’i cha byad ’od zer ’phro
žiṅ zil che ba žig mthoṅ bas / ņa’i bla ma ma groṅs pa ’dug sṅam dga’

\footnote{25} gyas.
\footnote{26} sta.
\footnote{27} gi.
\footnote{28} ’grab par.
\footnote{29} tho raṅ.
F.-K. Ehrhard

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ba daṅ skyo ba gñis ka’i naṅ nas mehi ma maṅ du šor žiṅ phar žu ma nus / rje’i žal nas /

khyod ña byas zer ba’i khoṅ yus can /
sems lhug par žog la lhan ner ŋon /
ṅed kun gži raṅ byuṅ30 gi žiṅ sa la /
bka’ drin mnam med kyis31 raṅ ŋo sprad /
ñams myoṅ tshad ldan gyi32 myu gu rgyas /
raṅ sems sku gsum gyi ’bras bu smin /
’gro don phyogs med du ’grub pa yi /
bya btaṅ ŋes med kyi rnal ’byor ña /
phyi rgyu lus kyi rnam ’gyur bstan mod kyaṅ /
naṅ raṅ byuṅ gi rig pa ’pho ’gyur med /
mi khyod raṅ blo33 chuṅ ma byed par /
blo sems chos ŋid du bde bar gyis /
mi ña zer khyod raṅ ŋan srīd na /
’dus byas gñer srīd34 ma byed par /
byar med kyi sems la ña ra gys /
rnam ’gyur la ŋes pa mi ’dug go /
bsam bźin du tshe ’di’i bya ba thoṅ /
ṅes med kyi ri khrod dben pa brten35 /
ñams36 len du dran šes rnal ma skyoṅs /
gñis ’dzin gyi the tshoms rbad chod na /
bar chad kyi bdud las ēs mi rgyal /
ces gsuṅs pa’i mod la gñid sad pas nam laṅs ’dug / de ma thag yi ger bkod kyaṅ tshig ’ga’ brjed ’dug / rmi lam ’khrul pa yin mod /

[7]
de37 nas gnas bdag gi dgoṅs pa yaṅ groṅ nas / kha šor gi bzo dbyibs ji lta ba bźin / sa ’dzin dge beu ba dan them skas seṅ khri baṅ rim38 daṅ po39
F.-K. Ehrhard

The Register of the Reliquary of Lord Raṅ-Rig Ras-Pa

man chad sa ’og tu mtshon par byas / de phyin sa steṅs su brtsigs pa / bum pa’i phyogs bžir šākya thub pa daṅ / chos loṅs sprul gsum gyi sku rdo nag las grub pa / gnod sbyin ’khor lo gser zaṅs ’bur dod / de steṅ bum gter spos dkar šiṅ gi srog šiṅ cha tshad daṅ mtshuṅs pa khrū40 beu dgu / žabs mthil nas dbu’i gtsug tor gyi bar gzuṅs bžugs mtshan ņid kun ldan / bum ldir naṅ du rje’i41 thugs ljang gsum bžugs khaṅ zi42 khyim las grub pa / riṅ srel tiṅ gaṅ / gduṅ tsha lṅa stoṅ gsum brgya / khrros nag sde lṅa’i sku thaṅ me thub mas gtsos pa’i sku thaṅ bco lṅa sog sbyin rlabs rten gyi rigs dpag tu med pa43 bžugs / phyi naṅ med pa rdza phag la grub pa / rgyar phyogs re la khrū ņi śu / rtsa rtse’i bar la khrū sum eu so geig / gdugs gaṅdzira44 ’phreṅ tog daṅ bcas pa gser zaṅs pa bsgrubs /

[8]

bla ma’i luṅ bstan bžin45 bzo dbyibs [6a] kha šor ji lta ba ma gaṅ du bu blaṅs pa lta bu / me stag hor zla bźi pa’i tshes beu gsum kyi ŋin rab tu gnas pa’i mkhan po padma rdo rje / chos grags rgya mtsho gtsos / sgrub pa pho mo beu phrag bdun daṅ / bal bod roṅ gsum gyi khrom drug stoṅ bdun brgya tshogs / dga’ ston legs par bṣams šiṅ / ņo mtshar ltas daṅ bcas te me tog ’thor / slar yaṅ lha luṅ dpal gyi rdo rje’i gduṅ srol ’dzin pa zil gnon dbaṅ rgyal rdo rjes rab tu gnas par mdzad /

[9]

de ltar rten46 ’di ņid la bdag gžan lus ņag yid gsum daṅ / zaṅ ziṅ gi ’brel thogs mthon thos kyi ’gro ba ma lus pa’i tshes thog ma med nas da bar du bsags pa’i sdig sgrib gṇis47 ltuṅ dri ma’i tshogs kun byaṅ ziṅ dag nas / tshogs gṇis rdzogs te sans rgyas kyi go ’phaṅ tshes ’di ņid la thob nas / dmigs pa med pa’i gžan don gyis bstan pa daṅ sems can gyi don nam mkha’ daṅ mṇam par ’bad med du ’grub par gyur eṅ gu /

40 ’khru.
41 rjes.
42 gzi.
43 mad pa.
44 gaṅdzara.
45 bźan.
46 rtan.
47 ņas.
Note on the illustration on p. 146:

The illustration has been reproduced from a copy preserved at the Austrian National Library, Vienna.
A Reliquary of Purity is an artifact unto itself. Few were ever made, and almost all of them were thought to have been lost over time. I admit I have known about the one in Southwind for a little while now. Honestly, with the rising turmoil in Silithus, I thought to keep our secrets just that - a secret. To poke and prod would only cause suspicions of our enemies to rise. Alas, the time for complacency is at an end, especially with the situation in Eldre’Thalas. Completion. Indeed, you are as resourceful as many claim. The Cenarion Circle is blessed to have you working in our stead. With the

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