

FENG LIDE and KEVIN STUART

Qinghai Education College, Xining, Qinghai, PR China

Folklore Concerning Tsong-kha-pa

Abstract

This article is a selective translation of tales centering around Tsong-kha-pa (1357–1419), the great Tibetan Buddhist reformer, and Taer Temple, the monastery near Xining, Qinghai, located on the spot where Tsong-kha-pa is believed to have been born and where his remains are kept and venerated. The tales, from the regions surrounding Taer Temple, relate the circumstances of Tsong-kha-pa's birth, his youth and development, and some of the miracles he performed. They also recount the origin of the highest offices of Tibetan Buddhism—those of the Dalai Lama and Panchen Lama—and of some of the main rituals held annually at Taer Temple. The tales present a picture of how the common people view the great Tibetan saint.

A brief introduction describes the ethnic and geographical setting of the tales.

Key words: Tsong-kha-pa — Gebem Gonba (Taer Temple, Tower Temple)
— Śākyamuni — Dalai Lama — Panchen Lama

MAHĀYĀNA Buddhism was introduced into Tibet in 622 A.D., with a second introduction occurring in the tenth century. Following the second introduction it grew in power for 300 years, scoring its greatest triumph when the Mongol emperor Kublai Khan (1215–1294) accepted Tibetan Buddhism and named a Buddhist abbot as religious head and tributary leader of the country. The abbot, in return, crowned Kublai Khan ruler of the Mongol empire (REESE 1980; 289).

Tsong-kha-pa (Zongkaba 宗喀巴) was born in 1357 in what is now Huangzhong 湟中 County in Qinghai 青海 Province of China. As a child he entered Xiazong 夏宗 Temple in the present Ping'an 平安 County, and later studied at Xiaqiong 夏涼 Temple in what is now Hualong 化隆 County. At sixteen he travelled to Tibet and later, in 1390, began a Buddhist reform movement aimed at opposing animism and gross Tantric practices, restoring the rules of celibacy and simplicity, and raising the spiritual level of monks. Tsong-kha-pa discarded the red robes of the Tibetan monks and returned to the yellow robes of Gautama Buddha. Hence the name of the reform movement he began: the Yellow Hat sect (REESE 1980, 289; WU 1980, 79). He died in 1419.

This article presents translations of selected folklore accounts on Tsong-kha-pa. The tales were recorded in 1989 by HAN and MA (1990) in the region of the great monastery founded on the site of Tsong-kha-pa's birth, known in Tibetan as Gebem Gonba (Lamasery of 100,000 images; in Mongolian, Kumbum; in Chinese, Taersi 塔爾寺 [Lamasery of eight pagodas]). The accounts are those of the Tibetans, Han 漢, Monguors (Tu 土), Mongolians, and Hui 回 who live in this area.¹ Since few professional storytellers remain today, the tales are told by temple lamas to their disciples and by old people to children as entertainment. This collection is, to our knowledge, the only significant anthology of recently collected folklore on the founder of the Yellow Hat sect. We chose it in part to demonstrate elements of folk

religion in Tsong-kha-pa's native region.

The first group of tales in Han and Ma's collection deals with Tsong-kha-pa's life, and these comprise the bulk of the accounts presented in this article. They begin with the story of his miraculous birth, accompanied by all manner of auspicious portents. Tsong-kha-pa confirms his Buddhahood at the tender age of three with such wonders as leaving his footprints on stone. Having mastered Buddhist philosophy by the age of sixteen, he sets out to the holy city of Lhasa, performing along the way such miracles as turning a pot inside out, transforming earth into food, and turning a river into ice in the midst of summer. He also displays infinite compassion for all sentient beings, risking his own life to give his flesh to a dying lion and his blood to a dying swan.

Once in Lhasa he devotes himself to further refinement of his own interpretation of Buddhism, and demonstrates his Buddhahood to the leaders of the Lamaistic world by performing a series of miracles. Later, his sense of filial piety is manifested by his sending of a self-portrait, drawn with his own blood, to his mother. Finally, just before death, he insures the continuation of his Buddhist teachings through the designation of two of his students as the future Dalai and Panchen Lamas.

The second group of tales, of which only the first is included in this article, deal with Gebem Gonba. A few words on this temple might be appropriate at this point, considering its importance in Han and Ma's collection. Gebem Gonba is located near Xining, capital of Qinghai Province; with more than 400 resident lamas, it ranks as one of the largest temples of the Yellow Hat sect. It had its beginnings about one-and-a-half centuries after Tsong-kha-pa's death, when Lama Rintschen Dson dui dschamtso built cells for himself and his ten monks. In 1577 a temple was established near a tower that had been erected at an unknown date around a tree which, according to Indian Buddhist tradition, marked the spot of Tsong-kha-pa's birth. It was here in 1578 that the third Dalai Lama, Bsod-nams-rgya-mtsho (1543-88), had his historic meeting with Altan Khan (d. 1583), at which the Mongols embraced the Yellow Hat sect. It is now an important pilgrimage area and tourist attraction, due in part to its proximity to Xining (SCHRAM 1957, 25).

Several of Han and Ma's tales deal with the Panchen Lama, who in more recent times has had a much closer relationship to Gebem Gonba than to temples in the present Tibet Autonomous Region. The recently deceased Panchen Lama and the present Dalai Lama were both born in Qinghai, the former in the present Xunhua Salarzu 循化撒拉族 Autonomous County and the latter a short distance from Gebem Gonba.

Another group of tales deals with important deities at Gebem Gonba and the pagodas that stand before the temple complex, while others relate the origins of the temple ceremonies. The collection concludes with an account of a visit to Gebem Gonba by the president of the Republic of China and his wife in the pre-1949 era.

These tales should be seen as bits and pieces of a much larger universe of folk accounts dealing with Tsong-kha-pa and Gebem Gonba, and should not be interpreted as the only extant accounts. They provide valuable insights into the folk religious beliefs of Tibetans, Monguor, and many Han Chinese living in the Qinghai countryside, the vast majority of whom, in the late twentieth century, know little about formal Buddhist theory.

Translator's note

Following the translated passages, the corresponding page numbers in the original text are noted in parentheses. Brackets within the passage itself indicate additions by the translator. In their collection Han and Ma provide only the Chinese transliterations of the Tibetan, which we have used except in the case of well-known people and places, where we have tried to provide the accepted Tibetan versions (we gratefully acknowledge the assistance of Bulou and Shamba in this). The names of Buddhas and bodhisattvas have been given in Sanskrit when possible.

The translation follows the original except for occasional editing to clarify the meaning and eliminate needless repetition of the same information, e.g., that Tsong-kha-pa founded the Yellow Hat sect. We have made no attempt to comment on statements in the folktales that do not accord with the historical record.

TRANSLATION

THE BIRTH OF TSONG-KHA-PA <1-4>

The saint [Tsong-kha-pa] was born on Lianhua 蓮花 Hill in Huangshu 黃樹 Bend at the foot of the Qilian 祁連 Mountains, near the present Lushaer 魯沙爾 in Huangzhong. His parents were a Tibetan couple, Lubenge and his wife Xiangsaaqie, who lived with their three children in a black cow hair tent.

Lubenge, an honest and hardworking herdsman, took his animals every day to graze in the mountains. Xiangsaaqie was warmhearted, helpful towards her neighbors, and well thought of by all.

Though pregnant with her fourth child, Xiangsaaqie kept busy with the household work, walking every day at dusk to Haima 海馬 spring for water with a wooden pail on her back. When she felt tired on her return she would rest on a gray boulder. As time passed, the rock was worn smooth by the rubbing of her bucket. This boulder is now preserved in Qiqou 祈求 Hall in Gebem Gonba.

As Xiangsaaqie's belly became increasingly swollen she was forced to spend most of her time at home. Their yellow cow was also pregnant, and remained with her when Lubenge went into the mountains with the other livestock. The cow liked to go to Lianhua Hill every day and would not return in the evening unless Xiangsaaqie drove it back.

One day Xiangsaaqie went for the yellow cow, but it refused to return. Just then Xiangsaaqie felt a sharp pain in her belly. As it became more and more intense she clenched her teeth and rolled in the grass, sweat streaming from her forehead. The pain made her faint, and, in a daze, she was conscious of a comforting melody and fragrant odor. She then beheld a Buddha descending to earth on a five-colored cloud. When she regained consciousness she saw an infant boy, crying loudly. As though in a fairy tale, there were golden rays of light and white clouds in the sky, and the grass emitted a fragrance.

Xiangsaaqie cut the umbilical cord, wrapped the infant in her fur coat, and buried the afterbirth where the cow had been. There she later grew a pipal tree whose leaves bore the images of 100,000 Buddhas.² It is said that the two pipals presently at Gebem Gonba grew from two branches of the original tree; they are regarded as embodiments of the Dalai and Panchen Lamas, the two outstanding pupils of Tsonk-kha-pa. The trunk of the original tree is now in the burial tower [of Tsonk-kha-pa at the temple].

The baby was exceedingly clever and could talk before his first birthday. His parents were so delighted with their fourth child that they named him Luosangzhaba, meaning "kind and wise."

In Tibet at that time there lived a famous lama of the Bka'-brgyud Buddhist sect named Kar-ma-rol-pavi-rdo-rje. As he chanted scriptures one day in the chanting hall he heard a celestial melody. Amazed, he gazed up and saw that beams of light were shining from every image, illuminating the dim hall. Realizing that a great event was about to take place, he searched the scriptures and was delighted to find a prophesy by Mañjusrī [Wenshu 文殊] Boddhisattva: "In the Northeast, there will be a great Buddhist who shall practise two important Buddhist doctrines. His name will be Tsonk-kha-pa, and, in the end, he will become the seventh of the 1,000 transformations of Śākyamuni . . ."

Why! Tsong-kha-pa was the seventh image of the Buddha and was incarnated in Tsong-kha-pa at the foot of the Kunlun Mountains and on the banks of Qinghai Lake [Koko Nor]. Kar-ma realized that this was an important Buddhist secret that should not be divulged.

Kar-ma visited the area near [his temple] and found the people happy and their crops flourishing. The weather was clear and temperate, and everything was bathed in an auspicious atmosphere. Kar-ma, parting from his fellows with the excuse that he desired to preach the scriptures, went in search of the clever boy who was to become a renowned Buddhist. He set out eastward and covered a great distance, wearing out many pairs of shoes before he reached the area [where Luosangzhaba lived]. He suffered much in moving his tent here and there and in visiting many people. At last he reached Lianhua Hill and pitched his tent nearby. Later, on this site, Zhangfangtai [tent platform] Village was built.

CONSTRUCTING PAGODAS <4>

One day Kar-ma went to Lianhua Hill and saw several children playing, building pagodas with sheep dung. The older boys, who were around eight years old, either failed in their attempts or built pagodas that quickly collapsed. Only a three-year-old boy succeeded, and his pagodas were beautiful. Kar-ma watched the boys from a distance and did not disturb them.

Then came a gale that blew the boys' hats away and leaves off the nearby trees. But the eight pagodas built by the little boy stood straight. Kar-ma was delighted and thought, "I wonder if this clever boy is the one I'm looking for?" He decided to test him, reasoning that if the boy was the reincarnated Buddha he would have supernatural powers.

FOOTPRINTS ON STONE AND OTHER MIRACLES <4-6>

Kar-ma looked about and saw two gray stones nearby. He went over to a pyramid-shaped one about three *chi* [one *chi*=30 cm] long and stepped on it with one foot, leaving a footprint. The astonished boys followed suit, but none was able to leave a print. Then Luosangzhaba came and stood on the stone. Everyone saw four footprints. The other boys were surprised, and Kar-ma was delighted.

It is said that there was a spring in Huangshu Bend in which lived a black dragon. When the dragon heard of the boy he was sceptical and wanted to test him personally. He jumped out of the spring and turned into a man. Finding Luosangzhaba, he asked him to make footprints on the stone again. Luosangzhaba complied, adding another

two footprints to the stone. Convinced, the dragon realized that the boy was not an ordinary mortal. Later, when Dajinwa 大金瓦 Hall at Gebem Gonba was built, the stone with Luosangzhaba's footprints was placed in the temple hall, the footprints gilded, and the edges of the prints painted in red. This stone is still there, preserved in Jiu Jian 九間 Hall.

When Kar-ma saw the footprints left by Luosangzhaba, he knew that this was the person he was searching for. He decided to give him his first lesson in Buddhism.

Kar-ma approached Luosangzhaba and said, "Hey, boy! How old are you?"

Luosangzhaba politely replied, "Three years old. I was born in the Year of the Cock." He added, "Would you please come and sit in our tent for a while?"

Kar-ma nodded, delighted, and asked the names of the boy's parents. Luosangzhaba told him. He then asked where their tent was. Luosangzhaba said that it had been in Huangshu Bend but that they had moved to Lianhua Hill the year before. Kar-ma followed him to the tent [located near the present north end of Gebem Gonba]. Seeing it empty, Kar-ma asked the boy where his parents were.

Luosangzhaba answered that his father had gone for "illness" and his mother had gone for "eyes." Kar-ma thought there must be some hidden meaning in these words. As he was about to probe further, Lubenge and Xiangsaaqie returned, the former wearing an anguished expression and the latter holding a candle. Kar-ma then understood. Looking for "illness" meant encountering trouble, and looking for "eyes" meant searching for a candle. Kar-ma asked the boy's age and exact time of birth, then concluded, "Your Luosangzhaba is an important figure. He will go to Tibet and be renowned as a second Buddha."

Delighted, the couple lit cypress needles and lamps and kowtowed to show thanks to Buddha.

Four years later, Kar-ma took Luosangzhaba to Xiaqiong Temple [in the present Hualong County],³ where he became a lama and was given the name Kun-dgav-snying-po. Since he was born in Tsong-kha, between Qinghai Lake and the present Huangzhong County, he was called Tsong-kha-pa, meaning "the famous master of Tsong-kha."

His hair, cut off when he became a lama and scattered on the cliff near the temple, later grew into many luxuriant cypress trees. Cypress twigs were once taken from these trees and burnt. To everyone's surprise, the smell was that of burning hair rather than of cypress. This convinced the temple lamas that Tsong-kha-pa was unusual.

Don-grub-rin-chen Living Buddha thought highly of Tsong-kha-pa and helped him in his studies. Tsong-kha-pa was clever and hard-working, and by the age of eleven had mastered Buddhist philosophy.

THE MING EMPEROR DREAMS OF TSONG-KHA-PA <7-8>

One day the first emperor of the Ming had a dream in which he beheld a striking colorful cloud emerging in the Kunlun Mountains, lighting up the west like daylight. The next morning, still thinking of this dream, he summoned Liu Baiwen 劉伯溫 and asked him about the dream.

Liu Baiwen was a well-known hero who had helped the emperor establish his empire. He was adept at foretelling events as much as 500 years into the future and was regarded in the same way as Zhuge Liang 諸葛亮 of the Three Kingdoms period and Weizheng 魏徵 of the Tang.

After hearing the emperor's account of his dream, Liu left and briefly examined the western horizon. He then returned and said, "Your majesty, a great person has risen in the west."

Frightened, the emperor replied, "How dangerous. I established the empire so there should not be another great man. Take 300,000 men and go kill him." After reexamining the west and then divining, Liu smiled and said, "The great man in the west is already eleven years old and is an incarnation of Śākyamuni. In my opinion, he poses no threat to your empire. Rather, this is a propitious portent."

Though relieved, the emperor was still curious about this great man and said, "Why should a great man appear in the western wilderness?"

Liu laughed and said, "You are mistaken. The west is wild, but it is full of treasures. Its lotus-shaped mountains are beautiful in every season: white as crystal in winter, green as jade in summer, yellow as gold in autumn, and as colorful as agate in spring. It resembles the place where Śākyamuni was born, so it is possible for a great man to rise there."

The emperor thought, then said, "Well, I will leave him alone since he is the reincarnation of Śākyamuni. Still, I want you to cut the dragon connection [i.e., insure that a dragon (emperor) does not arise] in the Kunlun Mountains."

Several days later, Liu set out to cut the connection. Today, there are still some mounds on mountains in this area built by Liu to suppress the dragon of the Kunlun Mountains.

LEAVING FOR TIBET <8-9>

At the age of sixteen, Tsong-kha-pa, by then well versed in all the elementary scriptures, informed his master that he wished to go to Tibet for further study. Realizing that he was determined, Don-grub-rin-chen encouraged him and gave him money for his trip. As Tsong-kha-pa was about to leave, Don-grub-rin-chen held his hands tightly, tears in his eyes, and said, "Remember to look back when you reach that large tree not far from here."

Nodding, Tsong-kha-pa promised. Then they parted and Tsong-kha-pa set out from the temple gate, murmuring scriptures. But he forgot to look back when he was under the large tree. Don-grub-rin-chen heaved a sigh and said sorrowfully, "Oh! He will never return."

As Don-grub-rin-chen returned to the temple, he was gripped by nostalgia as he viewed the hall where they had chanted together. He felt so lonely that he could not but weep, and tears streamed down his face. Distressed by these memories, he flung a handful of ash at a building and shouted, "What's the use of all of this, now that my pupil will not return?"

Barely had he finished than, with a great crack, the building's beams and rafters flew away, one by one. When he realized what was happening, he only had time to throw himself upon the final beam. Thus only the last beam remained, and today is preserved in the hall where Tsong-kha-pa studied.

TURNING A POT INSIDE OUT <9-10>

Tsong-kha-pa passed through many mountains in Sichuan 四川. He wore out many pairs of shoes, and was forced at last to tie a wooden board to the bottom of each foot. Later, it was impossible to find such boards and he walked barefoot. The frame on his shoulders holding scriptures injured him, and for a time he had to live on snow when he ran out of food.

One day he came to a tent to beg, but the lady of the tent only had a little milk left in a pot. Tsong-kha-pa said that it would be nice if she would let him lick the pot. She jokingly said, "You must first turn the pot inside out." Though she was joking, Tsong-kha-pa was famished and turned the pot inside out. Surprised, the woman thought, "He turned the pot inside out. Is he a Living Buddha?" She then went inside her tent and came out with butter and roasted barley. But by this time he was far away.

He walked on, and, feeling hungry and exhausted, picked up a handful of earth at the base of a cliff. To his amazement, the earth tasted like roasted flour and butter. Ever since, those who pass this

place eat some earth at the cliff's foot and it still tastes like butter and roasted flour.

The weather was unbearably dry and hot, and Tsong-kha-pa felt thirsty. Finding an old woman weeding a field, he went over and said, "Granny, please favor me with some water."

Shaking an empty pot, she said, "Sorry, there's no water left." But seeing the poor boy dying of thirst, she offered to fetch some from her home. A short while later she returned with a pot of water. Tsong-kha-pa drank his fill and left.

When the old woman turned to resume her weeding, she was surprised to find that not a single weed remained in the field that just before had been covered with them (for she was too old to take good care of her crops). She thought that this might have been done by the young lama, and guessed that he would be a great man when he became an adult.

SAVING A SWAN WITH HIS BLOOD <11>

One windy day he reached a vast expanse of desert. The wind was blowing so hard that it was difficult for him to keep his eyes open. He had had nothing to drink in three days. Then a flock of swans flew overhead and a small one fell earthward. He walked over, picked it up, examined it, and realized that the small swan was also dying of thirst. Staring at him, the bird cried desperately as though pleading for water.

Tsong-kha-pa wished to save the bird, but the only thing he had to give it was some of his own blood. He bit his finger and, drop by drop, gave his blood to the swan. After a time the swan regained its strength and flew away. But Tsong-kha-pa fainted because he had been thirsty for a long time and had lost much blood.

At this time, Avalokiteśvara [Guanyin 觀音] Bodhisattva was reposing on a lotus-shaped sedan on Putao 普陀 Mountain. Suddenly aware, she opened her eyes and looked to the west. Seeing Tsong-kha-pa in difficulty, she dashed to him on a five-colored cloud, spread rain with a willow twig, and saved him. The desert regained life. The next morning, as the morning sun dyed the snow-topped mountains, grass budded in the desert.

TESTED BY A BEAUTIFUL GIRL <11-13>

Tsong-kha-pa came to a mountain with many cliffs. It was a beautiful place, with all sorts of trees covering the slopes, creeks meandering through the woods, and verdant grass along the stream banks. While enjoying the view, a beautiful young girl appeared on a path leading to

the mountaintop. She walked straight towards Tsong-kha-pa. As he stared at her, she continued to walk towards him. He stepped back and asked, "Where are you from? Why are you in such a hurry?"

As he listened [to her answer], he examined her and saw that she was charmingly attractive, with large eyes, red lips, and long hair streaming to her shoulders. He shifted his gaze and tried to walk around her. She blocked his path whenever he tried to pass. At a loss, he covered his face with his hands.

"My reverence!" she said shyly, glancing at him, her face red. "You are young and I am in my girlhood. We are a born couple. Why do you torture yourself with that kasaya?"

Surprised, Tsong-kha-pa solemnly said, "I have relinquished all worldly desire, for I desire only to improve Buddhism. I won't do as you suggest."

Again he tried to pass her but she would not let him. Time passed—it was now evening and the moon rose above East Mountain. The girl approached and Tsong-kha-pa retreated. Suddenly he fell and she rushed at him. He got up and began running. She chased him back down the path. Just when she was about to catch him a deep abyss appeared between them. It was impossible for the girl to cross and Tsong-kha-pa was at last rid of her. But he was afraid that she might still follow him and set out immediately under the moonlight.

Late that night, the mountains were bleak. A wolf's howl added to the mountain's terror. Afraid to continue, he climbed up a cliff to a cave and soon fell asleep.

SAVING A LION WITH FLESH FROM HIS LEG <13-14>

Tsong-kha-pa woke to find it late morning. He looked around and noted the beauty of the valley that had seemed so terrible the night before. The valley was covered with grass, green trees, and various colored flowers. Birds sang in the trees and creeks glistened down cliffs. Amazed, he suddenly noticed a lion chasing a Mongolian gazelle. The agile gazelle climbed the steep cliff from the grassy slope. The lion, not wanting to give up, followed it up the cliff.

The path was too narrow for the lion and halfway up it slipped and fell. One of the lion's forelegs was broken and it bled from its nose and mouth. Feeling compassion, Tsong-kha-pa descended the slope and wrapped the lion's broken foreleg with his kasaya.

Thinking that the wounded lion might not survive without care, he decided to stay with it until it recovered. He suffered much in three days of watching the lion. After some time, the lion roared in

hunger as though pleading for something to eat. Tsong-kha-pa had not even a crumb of food in his bag and could not take life for food. How could he find something for the lion to eat? At last he decided to feed his own flesh to the lion. He offered his thigh to the lion, but the lion refused it. Tsong-kha-pa left, found a sharp rock, and cut flesh from his thigh. He returned to the lion and fed it this flesh. Thus the lion was saved, but Tsong-kha-pa lost much blood and suffered pain. He scooped up a handful of earth at the base of the cliff and applied it to his wound. Magically, the earth not only stanchd his bleeding but also alleviated his pain. He stayed at the base of the cliff for three days before continuing westward.

MAKING AN ICE BRIDGE <14-15>

One day he was confronted with a wide, violently surging river. It was impossible for him to cross, so he walked upstream. When he reached a place where the river was broad and shallow, he saw a man on a sheepskin raft. Delighted, he asked to be rowed across. The man, seeing Tsong-kha-pa's shabby clothes, said coldly, "Do you have any money?"

"I'm a lama and have no money."

"What is that in your case?"

"Scriptures."

"Humph!" said the man disdainfully, and rowed the raft across the river.

Tsong-kha-pa sighed, turned, and went into a cave in a nearby cliff. There he sat cross-legged and began chanting. Within twenty-four hours the weather turned frigid, as though in the depths of winter.

Tsong-kha-pa continued chanting. The next day the sky was shrouded in black clouds and it began snowing. On the third day, thick ice covered the river. Tsong-kha-pa collected his scriptures and easily crossed the river. The sky cleared, it turned warm, and the ice soon thawed.

When those living along the river learned of this, they realized that the young lama had supernatural powers and they kowtowed to him, asking for blessings. Tsong-kha-pa said kindly, "I know that the business of operating a boat is difficult. I only hope that when you meet other lamas traveling to Tibet, you will help them." Then he resumed his journey. From that time on the river boatmen never charged lamas fees for crossing the river.

FACING DANGER TO SAVE SHEPHERDS <15-17>

Tsong-kha-pa continued his journey for some days before at last reach-

ing a fertile grassland. He was saddened by the sight of many dead sheep and cattle. Later, he was told that all had been killed by a plague. This distressed him so much that he resolved to save the shepherds. He was told by an old shepherd that there had been a pearl in the area that protected against plagues, but the pearl had been stolen by a sea ghost. The sea ghost said he would not return the pearl until the shepherds had offered him a Living Buddha. The shepherds had had no choice than to buy some Living Buddhas and throw them into the lake. The Living Buddhas all died, but still the ghost refused to return the pearl.

Tsong-kha-pa then decided that he would risk his own life to save the shepherds. After a ceremony for worshipping the ghost, he was thrown into the lake. Just as the ghost was about to devour him, Tsong-kha-pa assumed the appearance of a Buddha, which nearly frightened the ghost to death. The ghost then kowtowed and took out the pearl. Tsong-kha-pa received the pearl, returned to his original appearance, and warned the ghost, "Take me out of the lake immediately or I shall punish you."

The ghost carried him out on two golden lotuses. The shepherds were weeping and lamenting as Tsong-kha-pa emerged from the lake on the two lotuses, holding the pearl in his hand. Once on the shore he returned the pearl to the shepherds, who could not help staring at him in amazement. They gave thanks by kowtowing. Afterwards the livestock in this area multiplied and no plagues came.

RECEIVING TWO PUPILS <17-18>

After much suffering, Tsong-kha-pa at last reached snow-covered Tibet. Lamas in some of the important lamaseries scorned him, refusing to acknowledge him as a Living Buddha, though Kar-ma spoke highly of his intelligence. He was called a lama rather than a Living Buddha, and others refused to admit him to their monasteries. He lived in a remote cave and devoted himself every day to the study of the scriptures.

One day while seated on a clay sedan chanting scriptures, he was visited by two learned lamas. One was seven-year-old Rgyal-tshab-rje and the other was Mkhas-grub-rje. They purposely came in disguise that day to test whether Tsong-kha-pa was a true Buddha.

Before entering the cave, Mkhas-grub-rje said to Rgyal-tshab-rje, "How shall we test him?"

Rgyal-tshab-rje replied, "We should not remove our hats nor kowtow to him. Then we shall test his scriptural knowledge."

Mkhas-grub-rje agreed, and they entered the cave together.

Although the opening was one *chi* taller than they were, their hats were knocked off when they passed inside; when they bent to pick them up, they unconsciously kowtowed. After retrieving their hats they stood to one side, observing Tsong-kha-pa chanting.

Tsong-kha-pa concentrated on chanting, ignoring his two visitors. Then he stood, stepped over the scriptures, put on his kasaya, and went outside to relieve himself. Rgyal-tshab-rje whispered, "This time we have him in our hand."

Mkhas-grub-rje said, "Yes, as a Living Buddha, he should know that no one may step over scriptures and wear a kasaya when he relieves himself. How could he be a Living Buddha and not know such fundamental taboos?"

But when they squatted to examine the scriptures, they were surprised to find that all the writing had been taken away by Tsong-kha-pa. They exited the cave and were even more surprised to find that his kasaya was hooked on the horns of a black ox—an incarnation of the Dizangwang Boddhisattva. They knew that this boddhisattva appeared only in the presence of great men. Only then were they convinced that Tsong-kha-pa was truly a Buddha. They kowtowed in worship, apologized, and escorted him to their lamasery.

SENDING A BLOOD PICTURE TO HIS MOTHER <18-19>

Six years had passed since Tsong-kha-pa left home, and his mother often thought of him. She made a yellow cap, cut a lock of her white hair, and asked others to write a letter to him. Then she sent the letter, the cap, and lock of hair to Tibet.

Upon receiving these Tsong-kha-pa was greatly moved. He put on the cap and held the hair to his forehead, as tears fell to his kasaya and scriptures like unattached pearls. The next day, he bloodied his nose and drew a picture of himself with the blood. Then he sent Rje-dbon-graga-pa-rgyal-mtshan to his mother with the picture, a Buddha image, and a letter.

Xiangsaaqie was expecting a letter from her son after sending the articles. One day, while she was sitting with her eldest daughter, Rje-dbon-grapa-pa-rgyal-mtshan arrived with the letter, picture, and Buddha image from Tibet. Xiangsaaqie opened the picture roll and wept with both grief and joy when she beheld the likeness of her son. The picture of Tsong-kha-pa exclaimed "Mother!" then said no more. It is believed that Tsong-kha-pa would have talked to his mother for three days from the picture had it not been seen by others [on the way from Tibet]: when Rje-dbon-graga-pa-rgyal-mtshan set out he was told that he must not unroll the picture before meeting Xiangsaaqie, but, unable

to contain his curiosity, had opened it halfway to Tsong-kha. Afterwards Tsong-kha-pa could say no more to his mother [than the initial hello]. Regardless of how hard she wished, the picture of Tsong-kha-pa remained silent. The image of Tsong-kha-pa opened the letter, and one passage read: "Every child in the world thinks of his mother, and I am no exception. But at present I am too busy to visit you. If you think much of me, please build a tower with a Buddha image and pipal tree at the place where I was born. When you see the tower, you will then be as happy as though you were looking at me." In this way Tsong-kha-pa's mother was enlightened.

THE PIPAL TREE <19-21 >

There is a tale about the pipal tree growing at the site of Tsong-kha-pa's birth, where his afterbirth was buried. One day a newcomer to the area went for firewood. At that time the mountain was covered with thick forest, so it did not take him long to finish. He tied the bundle of firewood and started back. On his way, he saw the little pipal tree and cut it for a staff. When he reached the foot of the mountain, the sun had risen over the eastern hills and the fog had dispersed. He felt the firewood bundle on his back grow heavier and heavier. Resting against the bundle, he noticed a ray of strikingly colorful light, more beautiful than a rainbow. As he watched, he thought, "What could this mean, so bright and beautiful? Why didn't I see it until just now? What on earth could it signify?"

He left his firewood at the base of the mountain and climbed up again. He found that when the sun shone on the stump of the small tree he had cut for a staff, it radiated colorful beams of light.

"Dear me! It is a magical tree that I have cut! What a pity!" he thought in amazed sorrow. He returned to the foot of the mountain, brought his firewood back to the spot, and tried, one piece after another, to find the stick that fit the stump. None did. Finally he tried the staff. As it touched the stump the two joined together, the tree took life again, and despite his best efforts he could not pull them apart. He examined the tree carefully and found a Buddha image on each leaf. "This is truly a magical tree," he exclaimed. He knelt and kowtowed to the tree in remorse.

What he did not know was that the tree was growing from where Tsong-kha-pa's afterbirth had been buried.

Later, the year after receiving Tsong-kha-pa's letter, Xiangsaaqie succeeded with the assistance of Tibetans, Han, Mongolians, and Monguors in building a tower with the pipal tree and 100,000 Buddha images wrapped in yellow silk on the site. This is now known as Dal-

ing 大靈 Tower. Since the tower preceded the other temple buildings, the entire temple is known as Tower Temple; in Tibetan, it is called Gebem Gonba, which means “the temple of 100,000 Buddha images.” It is widely regarded as the place of Śākyamuni’s rebirth.

DRIVING AWAY A CUCKOO <21–22>

Year after year, Tsong-kha-pa studied scriptures in the lamasery. It was spring. One day as he took out the scriptures and was about to chant, he noticed a cuckoo singing outside. This reminded him of a kind mother calling to her wandering son.

Distressed, Tsong-kha-pa no longer felt like diligent study. He stepped out of the hall and found many blooming flowers. Not far away was a green willow grove, and he decided that the cooing came from there. He longed to enter the grove and enjoy the singing of the cuckoo. He also wished to return home to see his parents. Then he remembered that he still had much doctrine to study, and that there was still an urgent need in Tibet to propagate Buddhism. He was then at a crucial stage, and any laxity might lead to failure. Contemplating this, he suppressed his nostalgia and said, “Cuckoo, I must ask you to leave so that I can concentrate on my study.”

The cuckoo seemed to understand and left. Afterwards, in places where Tsong-kha-pa had been, there were no cuckoos.

DREAMING OF PRINCESS WENCHENG <22–23>

On the fifteenth of the first month in 1409, Tsong-kha-pa held a ritual in front of Jo-khang Temple in Lhasa to commemorate Śākyamuni. During the ritual, the Śākyamuni image brought by Princess Wencheng 文成 [daughter of the Tang emperor] from Xian 西安 when she came to Tibet was decorated with a golden canopy and a robe. In front of the statue were flowers made of butter. When the ritual was concluded, Tsong-kha-pa was so exhausted that he fell asleep as soon as he lay down.

In a dream, he went to a mountain covered with thick forests. There was a lake covered with ice, and temples and trees all capped with snow. It was a pristine but rather forlorn place. While Tsong-kha-pa was gazing at this scene, Princess Wencheng flew gracefully down and stood before him. She was dressed in Tang dynasty clothing, and, though she was beautiful, her expression was sorrowful.

Tsong-kha-pa said, “Your Highness came to Tibet at the emperor’s command and married Srong-btsan-sgam-po, the Tibetan King, thus joining the Chinese empire and Tibet. You are highly respected by all the people. Today, I decorated the Buddha image with a gilded

canopy, offered it butter flowers, and chanted scriptures in worship. So why are you so sad?"

Princess Wencheng said, "When Srong-btsan-sgam-po was dying, he said, 'Later a man will be born who will be clever and kind. He will become an excellent monk and a Buddhist leader.' His prophecy has been fulfilled. You have succeeded in creating your own doctrine. I am delighted to see what you have done to develop Buddhism. But when I saw the butter flowers, I was reminded of my life in Chang-an 長安 [Xian] and am tortured by past memories. I won't think of Chang-an if I can see such butter flowers every year."

Tsong-kha-pa thought for a moment, then said, "Rest. I promise that we will hold a ritual every year in Jo-khang Temple with many butter flowers."

"That is very kind of you," said Princess Wencheng, and she left. Tsong-kha-pa then awakened from his dream. He summoned skilled craftsmen, divided them into two groups, and had them make butter flowers. The two groups competed with each other, and their butter flowers were very beautiful. On the same day the next year, Jo-khang Temple again held a ritual and the two groups of butter flowers were exhibited. One group depicted Śākyamuni's life, while the other depicted Wencheng's journey to Tibet. Both butter-flower exhibits were splendid. They were shown exactly at the hour when Tsong-kha-pa had earlier dreamed of Princess Wencheng, and taken away the following morning. Afterwards, Jo-khang Temple exhibited flowers every year.

Beginning in 1719, a similar ritual exhibiting butter flowers was held at Gebem Gonba.

INSTRUCTED BY MAÑJUŚRĪ BODDHISATTVA <23-24>

After a long period of diligent study Tsong-kha-pa became exceedingly knowledgeable, but still felt that many complexities remained in the teachings of Kar-ma and the other learned lamas who had instructed him. This worried him greatly.

One day while studying the Buddhist canon, he heard a gentle melody resembling a combination of the songs of all birds. He felt comforted and gave up chanting. Mañjuśrī appeared and asked, "Why do you study?"

Tsong-kha-pa was delighted by Mañjuśrī's appearance and chanted some verses in respect. He then said, "Evil in the world grows ever more evil and there is less and less civility. If this continues, there will be no end to suffering. I have studied so hard for the sole purpose of delivering mankind from suffering, and to persuade them to abandon

evil ways and return to the way of compassion.”

“Wonderful!” Mañjuśrī said, nodding. “But you should develop your own doctrine by studying other teachings to compensate for your own shortcomings. Then your doctrine will endure forever and you will have been successful.”

Tsong-kha-pa was enlightened. When he looked up again, Mañjuśrī had vanished. Now he understood the scriptures better. He consulted other learned lamas about the doctrines of the Bka’-brgyud sect. Taking advantage of these, he constructed his own teaching and wrote nineteen books on Buddhism based on his own doctrine. Later, he became the leader of Dga’-ldan Temple.

INSURING THE FUTURE <24–27>

Upon reaching the age of sixty, Tsong-kha-pa became progressively weaker and knew he was nearing death. He gathered his pupils in the main hall and said, “I am now old and weak. I will create two positions—Dalai [Mongolian: master of the sea] and Panchen [Mongolian: scholar, saint]. When I die, they will care for the temple. Those two positions will be filled by Rgyal-tshab-rje and Mkhas-grub-rje.”

Tsong-kha-pa also placed these disciples in two temples: Rgyal-tshab-rje in the Potala and Mkhas-grub-rje in the Tashilhunpo. With these two pupils in charge of his doctrine, he was at peace.

One day while Tsong-kha-pa was resting in Dga’-ldan Temple, Mkhas-grub-rje and Rgyal-tshab-rje entered and said, “Recently, many ghosts have been committing crimes around about, disturbing the monks. Please send a guardian god to defend the temple.”

Tsong-kha-pa was worried, for he had already heard about this. The problem was that there was no one to fight them. What his two students said only increased his worry.

Just then, Rjya-ma, who had been out collecting alms, rushed in looking anxious. Tsong-kha-pa asked, “Recently, why do you leave late and return early, often empty-handed?”

Rjya-ma complained, “There is something you don’t know. Every day when I go out for alms, ghosts bar the way with huge stones. When I remove the stones, it’s too late to go out so I must return with nothing.”

Tsong-kha-pa asked, “What are your horns for?”

Enlightened, Rjya-ma dashed out of the temple. His real appearance included an ox’s head and a horse’s face and was frightening. He rushed to the stones and in a few minutes had smashed them all, clearing the way. Frightened by his valor, the ghosts dared not trouble him again. It is said there are still some traces of these stones on Potala

Mountain today.

Delighted by his courage, Tsong-kha-pa wanted him to be a guardian god. But Rjya-ma wished to study the scriptures and become a Buddha, and so did not want to kill ghosts. This worried Tsong-kha-pa.

At last he had an idea and made a hollow statue of Rjya-ma. After summoning Rjya-ma, he said, "I hear that you have great power and are able to vanquish ghosts. But I wonder if you can enter the navel of this statue?"

"That's easy. Since I can get into the caves where ghosts live, I can easily enter," Rjya-ma said. He then shrunk himself and entered the statue through the navel. Tsong-kha-pa blocked the navel from the outside before Rjya-ma realized it was a trick.

Tsong-kha-pa said, "I designate you the temple's guardian god. You should abide by the Buddhist precepts, be brave, and do your best to defend the temple and all people. Being guardian god will also mean great merit for you."

Rjya-ma replied from inside the statue, "I now understand the truth. But I'm afraid I cannot deal with all ghosts alone."

Tsong-kha-pa encouraged him. "I will teach you the scripture of defense, and will ask the four Celestial Kings to assist you." Then he taught Rjya-ma the scripture of defense, summoned the four Celestial Kings, and told them to help Rjya-ma.

The four kings are heavenly generals, each with a magical weapon. The South King, Virūḍhaka, has two swords which can kill anything they touch. The East King, Dhṛtarāṣṭra, has a pi-pa which can neutralize disasters and suppress evils. The North King, Vaiśravaṇa, can provide people with treasures produced from the mouth of a mouse he owns. He also has a canopy that resists hailstorms. The West King, Virūpākṣa, has a miniature tower and a dragon, and can vanquish wild dragons and suppress ghosts. Thus the four kings became guardian gods, protecting not only the world but also Buddhist temples.

Having assured the future of temples and Buddhism, Tsong-kha-pa died in the White Hall in Dga'-ldan Temple at the age of sixty-three on the thirty-fifth of the tenth month of 1419.

SECRETLY VISITING GEBEM GONBA <28-29>

Various records, scriptures, and lama tales say that due to his lifelong studies Tsong-kha-pa never returned home after leaving at the age of sixteen. Tales among the common people, however, relate that he once secretly visited the present Gebem Gonba and stayed there one night.

The tale goes as follows. Tsong-kha-pa became a high-ranking lama at the age of thirty and from the age of thirty-four he began writing. By fifty-three he was the highest-ranking temple leader during rituals at Jo-khang Temple, and his doctrine was well established. At that time he thought of returning home to see his parents, because he knew from his increasing weakness that he was approaching the next world.

One day he went to Jo-khang Temple from Dga'-ldan Temple, sat before a Śākyamuni image, and chanted. At midnight auspicious omens appeared: dead lamps began burning and brightened the hall, cypress ash again gave off an odor, gold and silver bells rang. . . . Astounded, Tsong-kha-pa heard Śākyamuni shout, "Come up, for I have something to tell you."

Tsong-kha-pa was delighted. He said, "I would be grateful if you advised me."

Śākyamuni replied, "Forty years have passed since you came to Tibet. In this time you have achieved much merit in promoting the influence of Buddhism over this region. When you die you will be escorted to Tuṣita Heaven where you will be the second pupil of Maitreya and receive the title Vjam-dpal-dbyang. There is not much time left for you in this life, so you should revisit your homeland and your parents before you die." With this the Buddha withdrew to his sedan, but the hall was still filled with a fragrant odor. Tsong-kha-pa kowtowed to the Buddha in gratitude and returned to Dga'-ldan Temple, stimulated by these words.

Thus Tsong-kha-pa went to Tsong-kha through a magical underground route one day, disguised as a shabbily dressed lama. He visited the place where his parents' tent had been, then visited Daling Temple on the spot where he had been born. Everywhere he went he chanted scriptures for his parents to show his gratitude [to them for rearing him].

That night he slept under a wooden bridge near the temple where he had played as a child. The next morning the mountain was covered with snow about one *chi* thick, but in the vicinity of the bridge there was only a thin layer of snow. Some people saw signs showing where he had sat and smelled a strange fragrance. But there were no tracks of a man. They were surprised, not realizing that Tsong-kha-pa had been there. It is said that he returned to Tibet at twilight. For decades afterwards, the area was free of calamities and favored by good weather. Gradually, people enlarged the temple and Buddhism flourished in the region.

TIAOQIAN <90-92>

The Fawang 法王 Dance is held on the fourteenth day of the first and fourth months and on the seventh day of the sixth month. The Horse-headed Warrior Dance is held on the fifteenth day of the fourth month, the eighth day of the sixth month, and on the twenty-third day of the ninth month. These dances are collectively known as the Tiaoqian 跳欠. In Tibetan, the first month performances are called Quemaomanqinmo; those of the fourth, Duiqiansunzun; those of the sixth, Qukeduiqing; and those of the ninth, Labaduiqin. All originate in the following Tsong-kha-pa tale.

While founding the Yellow Hat sect, Tsong-kha-pa observed much misery in the world. Within Buddhism some people fought in factions, some ignored the Buddhist taboos, and some joined laymen in committing evil. From the outside nonbelievers tried to destroy Buddhism, calamities and disasters occurred constantly, and many died. Floods and droughts were frequent, and people were on the verge of starvation as evil reigned.

How is it possible to relieve the mortal world from such misery? This was the question that worried Tsong-kha-pa. One night he felt tired after long study and was about to rest, when a gust of wind suddenly extinguished his lamp. Feeling tired, he did not relight the lamp but went to sleep.

In his sleep he beheld a white horse that galloped toward him, stopped, neighed, and thrashed its tail. Tsong-kha-pa mounted and rode to a lake near a steep forested mountain. As he observed the scenery a ball of black fog rose from a deep gully. In a moment, the scenery was obscured by the black fog and a cold wind blew. Phantoms and wild creatures danced in the fog and screamed, terrifying Tsong-kha-pa. Then he heard a kind voice calling, "I'm sorry you are frightened."

Tsong-kha-pa recognized Avalokiteśvara's voice as she descended from the sky on her five-colored cloud and stood before Tsong-kha-pa. She held a bottle of holy water in her left hand which she sprinkled about with a small bunch of willow and poplar twigs, driving away the black fog. Once again the world appeared tranquil and clean. Avalokiteśvara said, "What appeared just now represents life in Hell for those who commit evil in this life. You have achieved admirable merit in propagating Buddhism. But there are still many difficulties to overcome and many ghosts to vanquish. To make your work easier, you should hold Buddhist rituals to eradicate the ghosts and overcome unexpected difficulties."

Tsong-kha-pa said, "I am also worried. I would be grateful for

suggestions about how to do this.”

Avalokiteśvara said, “You have founded a new Buddhist sect and have a bright future. However, at present you are threatened by four perils: heresies, ghosts and phantoms, evil desires in ordinary Buddhists’ hearts, and floods. You won’t be rid of these unless you hold performances to reinforce the Buddhist precepts, spread the Buddhist doctrine, aid the forces of good in suppressing evil, and drive away all sorts of ghosts. In these performances, reproduce phantoms and ghosts to show their ugliness and cruelty, depict heavenly gods to demonstrate courage, portray oxen and deer so as to exhibit their power, reproduce the souls of the dead so as to suppress them, and portray the Fawang and warrior to show their strength in suppressing evil.” Then she left on her five-colored cloud. Excitement surged through Tsong-kha-pa. Later, Avalokiteśvara was delighted when Tsong-kha-pa remembered his dream.

Tsong-kha-pa subsequently carried out reforms in every area of Buddhism. He reinforced the Buddhist regulations and weeded out evil behavior among Buddhist adherents. He also proposed a new way of practising Buddhism. In so doing he strengthened Buddhism throughout the world.

When he was fifty-three, Tsong-kha-pa held a locally financed ritual before Jo-khang Temple in Lhasa during the first month that involved more than 8,000 lamas. Based on the Bon Fawang Dance, the ritual offered the Fawang and Horse-headed dances. Since then Jo-khang Temple has held the performances annually, and they gradually came to be reproduced by other Yellow Hat sect temples as well.

In 1718 the seventh Dalai Lama proposed that Gebem Gonba should build a dance college to teach music and dance. A dance ritual was also needed. He helped Gebem Gonba make thirty sets of masks, dancing costumes, and other props. In this way Gebem Gonba acquired a dance college.

The following Spring Festival, the seventh Dalai Lama came to Gebem Gonba and presided over the first Tiaoqian. The ritual was then held yearly, along with other Buddhist activities.

NOTES

1. All tales concerning Tsong-kha-pa were told by the following four men (Han and Ma do not indicate what tales were told by which of the four): Lama Xirao-jiacuo, Lama Xiangqusuonan, Wang Wanlong 王萬龍 (Tu, peasant), An Yongcai 安永才 (Han, peasant).

2. The tree has been much celebrated and discussed, as in the following account by TSAMPO Nomunkhan: “On the birthplace of Tsong-kha-pa there exists a white

sandalwood tree, on every leaf of which, at the time of the reformer's birth, there appeared a picture of the Buddha Senge naro, supernaturally inscribed. Hence, from the circumstance of a 'hundred thousand images of Buddha' having appeared on the leaves, the town and the monastery is called Kumbum. Even at the present age, images are occasionally said to be seen divinely inscribed on the leaves of the Chandan tree and Sugpa trees of the grove. The enemies of the Gelugpa [Yellow Hat sect] say that the said images are secretly drawn with pins and needles by the Gelugpa monks" (1887, 28; quoted in SCHRAM 1957, 25). Years later, SCHRAM noted: "Kumbum, the lamasery of the 100,000 images is, at present, the most celebrated lamasery of Huang-chung, because of its precious trees, which are lilacs. . . . The main tree sprang from the placenta of Tsong-kha-pa (1357) and is said to have 100,000 images of Buddhas growing on its leaves. Much has been written about the tree. On May 6 and October 3, 1912, and on October 10, 1914, Father J. Essens and I read on the leaves only the two letters 'Pa', the thirteenth letter of the alphabet, and 'Ya', the twenty-fourth letter, repeated indefinitely, written more or less correctly where the leaves were easy to reach. They were written with the red earth, which Chinese and Tibetan teachers use to correct the compositions of pupils. The sacred leaves are a wonderful panacea, healing all kinds of disease of men, women, and children. It has been recorded that in Ch'u-t'an and in Hungshan-ssu the same kind of miraculous trees are encountered" (1957, 25). "In Kumbum in 1577 there was built a temple enclosing the celebrated tree which was at that time 223 years old" (1957, 22).

3. SCHRAM reported as follows on this temple: "In 1918, I was guest at Shach'ung, a beautiful lamasery. . . . It was inhabited by two or three hundred lamas of Tibetan origin, and had four colleges. . . . Don dub had been the teacher of Tsong-kha-pa . . . who started his religious career at Sha-ch'ung, and . . . the teacher brought his pupil to Lhasa when he was sixteen years of age. Then the Abbot led me to a nice building claiming it was there Tsong-kha-pa had lived. . . . In 1906, the Chinese started digging for gold in the sacred mountain (upon which was built the lamasery). The lamas, opposed to the digging, fought and two men were killed. . . . The lamasery and the mountain were hallowed places, because it was there that the founder of the Yellow Church had clipped his hair and remained for more than ten years. He [the head of the monastery] protested that by digging at these spots, the 'artery' of the Yellow Church would be damaged, and the ruin of its religion be made inevitable" (1957, 14-15).

REFERENCES CITED

- HAN Shengkui 韓生魁 and MA Guangxing 馬光星
 1990 *Taerside chuanshuo* 塔爾寺的傳說 [Taer Temple tales]. Xining 西寧: Qinghai Renmin Chubanshe 青海人民出版社.
- REESE, W. L.
 1980 *Dictionary of philosophy and religion: Eastern and Western thought*. New Jersey: Humanities Press.
- SCHRAM, Louis M. J.
 1957 The Monguors of the Kansu-Tibetan border. Part II. Their religious life. *Transactions of the American Philosophical Society* 47(1).
- TSAMPO Nomunkhan
 1887 Geographical work of Tsampo Nomunkhan. *Journal of the Asiatic Society of Bengal* 1(1).

Wu Min 吴民

- 1980 Taerside chuangjian yu huangjiaode xinqi 塔爾寺的創健與黃教的興起 [Taer Temple's foundation and the flourishing of the Yellow Hat sect]. *Qinghai shehui kexueyuan* 青海社会科学院 4: 77-83.