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Isabelle Charleux

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

Isabelle Charleux (CNRS – GSRL)

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

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

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

Dates of the Chinese lunar calendar are given as follow: 2/IV is the second day of the fourth lunar month.
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Appendix A: Stone Inscriptions and Certificates of Donation

The corpus of stone inscriptions is arranged in chronological order for each monastery. The following system is used to label the different types of stone inscriptions:
- A: Large stone inscription;
- B: Small or medium-sized steles often carved on a poor-quality white stone;
- C: Stone inscription embedded in a wall

Appendix A1: Synthetic Tables

Table A: Status and genre of the pilgrims according to the stone inscriptions of Tayuansi, Luohousi and Shifangtang

<table>
<thead>
<tr>
<th>Category</th>
<th>Main donor</th>
<th>Other donors</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ranks in the Manchu hierarchy (vəng…)</td>
<td>20</td>
<td>6</td>
<td>26</td>
<td>2.3%</td>
</tr>
<tr>
<td>Civil and military functions</td>
<td>42</td>
<td>24</td>
<td>66</td>
<td>5.8%</td>
</tr>
<tr>
<td>Noyan, efū, tayiji</td>
<td>8</td>
<td>24</td>
<td>32</td>
<td>2.8%</td>
</tr>
<tr>
<td>Males in a family (son, brother, etc.)</td>
<td>-</td>
<td>120</td>
<td>120</td>
<td>10.6%</td>
</tr>
<tr>
<td>Cibayanca</td>
<td>1</td>
<td>42</td>
<td>43</td>
<td>3.8%</td>
</tr>
<tr>
<td>Other women donors (sister, mother, etc.)</td>
<td>7</td>
<td>242</td>
<td>249</td>
<td>21.9%</td>
</tr>
<tr>
<td>Commoners (arad)</td>
<td>4</td>
<td>1</td>
<td>5</td>
<td>0.4%</td>
</tr>
<tr>
<td>Sabi</td>
<td>4</td>
<td>14</td>
<td>18</td>
<td>1.6%</td>
</tr>
<tr>
<td>Name only</td>
<td>79ᵇ</td>
<td>497ᵇ</td>
<td>576</td>
<td>50.8%</td>
</tr>
<tr>
<td>Total laypersons</td>
<td>165</td>
<td>970</td>
<td>1,134</td>
<td>100</td>
</tr>
<tr>
<td>Monks’ appellations and titles</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- qubilyan</td>
<td>8</td>
<td>6</td>
<td>14</td>
<td>5.4%</td>
</tr>
<tr>
<td>- toyin</td>
<td>16</td>
<td>16</td>
<td>32</td>
<td>12.4%</td>
</tr>
<tr>
<td>- qusaraγ</td>
<td>6</td>
<td>22</td>
<td>28</td>
<td>10.8%</td>
</tr>
<tr>
<td>- other</td>
<td>7</td>
<td>17</td>
<td>24</td>
<td>9.3%</td>
</tr>
<tr>
<td>Monks’ ranks</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- gelūng</td>
<td>31</td>
<td>53</td>
<td>84</td>
<td>32.4%</td>
</tr>
<tr>
<td>- gecūl</td>
<td>8</td>
<td>17</td>
<td>25</td>
<td>9.7%</td>
</tr>
<tr>
<td>Buddhist degrees</td>
<td>4</td>
<td>8</td>
<td>12</td>
<td>4.6%</td>
</tr>
<tr>
<td>Functions in a monastery</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- da lama</td>
<td>5</td>
<td>-</td>
<td>5</td>
<td>1.9%</td>
</tr>
<tr>
<td>- demci</td>
<td>15</td>
<td>2</td>
<td>17</td>
<td>6.6%</td>
</tr>
<tr>
<td>- other</td>
<td>7</td>
<td>11</td>
<td>18</td>
<td>6.9%</td>
</tr>
<tr>
<td>Total monks</td>
<td>107</td>
<td>152</td>
<td>259</td>
<td>100</td>
</tr>
</tbody>
</table>

ᵃ The names of the other donors are from a sample of 47 steles of Tayuansi, 24 steles of Luohousi, and 164 steles of Shifangtang.
ᵇ This is an approximation because when they are not separated by a punctuation mark, it is sometimes difficult to know if a name is composed of one or two words.
Table B: Sixteen donations above 1,000 taels or silver dollars, in chronological order

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

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

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

<table>
<thead>
<tr>
<th>Number and date of steles studied</th>
<th>Tayuansi</th>
<th>Luohousi</th>
<th>Shifangtang</th>
<th>Other monasteries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total of taels offered</td>
<td>31,061 taels</td>
<td>4,366 taels</td>
<td>15,674 taels</td>
<td>24,361 taels</td>
</tr>
<tr>
<td>Total silver dollars offered (after 1911)</td>
<td>2,302 silver dollars</td>
<td>160 silver dollars</td>
<td>360 silver dollars</td>
<td>3,515 silver dollars</td>
</tr>
<tr>
<td>Tögürig (after 1925)</td>
<td>200 tögürig</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*This table does not include the donation of 30,000 taels (LH1, 1658) that was distributed to restore Luohousi plus four other monasteries, as well as bridges and roads. Although the Caqar diyanci (d. 1671)’s project of restoring monasteries at Wutaishan was approved by an imperial decree, the stele and his biography do not say that the money was granted by the emperor, and thus we can assume that he gathered Mongols’ contributions.*
Table D: Percentage of donations from Qalqa Mongolia, Sili-yin γoul League and Dariγangγa in three monasteries according to stone inscriptions

<table>
<thead>
<tr>
<th>Origin of donors</th>
<th>Tayuansi</th>
<th>Luohousi</th>
<th>Shifangtang</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qalqa</td>
<td>46.2%</td>
<td>29.8%</td>
<td>7.1%</td>
</tr>
<tr>
<td>Sili-yin γoul League and Dariγangγa</td>
<td>51.9%</td>
<td>35.6%</td>
<td>76.5% (Sünid: 63.5%)</td>
</tr>
<tr>
<td>Other regions</td>
<td>1.9%</td>
<td>34.6%</td>
<td>16.4%</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
</tr>
</tbody>
</table>

*Without counting the 30,000 tael donation of LH1, 1658.*

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

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

*Ordos (Ordos) banners, Dörben keüked, Höhhot, Kesigten, Ongniγud, Mongγuljin, Γorlus, and Beijing, to name the most important.
Appendix A2: List of the Mongolian Stone Inscriptions by Monastery

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

**Tayuansi**

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

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

The ‘stele wall’ on the northern side of the Great White Stūpa, Tayuansi. © Isabelle Charleux, 2010
Fig. 5.2. Drawing showing the situation of the Mongolian steles and other reliefs in the Tayuansi (© I.C., 2010, based on the drawing of Tokiwa Dajô & Sekino Tadashi 1928: 10)

a. Chinese inscription dated 1592, embedded in the wall; above is a relief of Vajrapāni
b. Large niche ('cave') enshrining an imperial stele carved with the footprints of Sākyamuni, 1582. Above are small reliefs of the three bodhisattvas, Manjūśrī in the center, surrounded by Avalokiteśvara and Samantabhadra
c. Chinese inscriptions "Beitai Yedoufeng" and "Shelita," both dated 1592, embedded in the wall; above is a relief of Manjūśrī brandishing his sword
d. Large niche ('cave') enshrining a Burmese statue of Buddha; above is an inscription "Daci Yanshou Baota"
e. Chinese inscription "Ti Da Tayuansi" dated 1590, embedded in the wall; above is a relief of four-armed Avalokiteśvara
f. Large niche ('cave') enshrining a Chinese inscription "Chongpou Wutaishan fo shelita beiji" dated 1664; above is a relief of a six-armed three-faced black deity
g. Relief depicting Milarēpa
h. Stone relief of Maitreya
i. Chinese stele "Gongde bei" dated 1934
j. Statue of Weituo
k. Relief of the Sandalwood Buddha
<table>
<thead>
<tr>
<th>Ref.</th>
<th>Origin of donors (where given)</th>
<th>Name of main donor (where given)</th>
<th>Date</th>
<th>Amount of donation</th>
<th>Type of inscription</th>
<th>Ref.</th>
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<tr>
<td>TY1</td>
<td>Qalqa Secen qan</td>
<td>jasay törü-yin giyin vang İldeng</td>
<td>1853</td>
<td>300 taels</td>
<td>B in poor condition, Mo., Ch.</td>
<td>12633, I.C.</td>
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<tr>
<td>TY2</td>
<td>Dörben keüked</td>
<td>Boyda gegen of Sira móren keyid</td>
<td>1865</td>
<td>100 taels</td>
<td>B</td>
<td>12634 I.C.</td>
</tr>
<tr>
<td>TY3</td>
<td>Sünid Right</td>
<td>vang Namjilvangceγ</td>
<td>1869-87</td>
<td>10,000 +2,000 taels</td>
<td>A, Mo., Ch.</td>
<td>12635, I.C.</td>
</tr>
<tr>
<td>TY4</td>
<td>Qalqa Tüsiyetü qan</td>
<td>gezül Incindorji</td>
<td>1872</td>
<td>215 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY5</td>
<td>Abaγa</td>
<td>arad Bürenbazar</td>
<td>1876</td>
<td>50 taels</td>
<td>C</td>
<td>I.C.</td>
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<tr>
<td>TY6</td>
<td>Boyda-yin şabi</td>
<td>kiya Duγar</td>
<td>1883</td>
<td>2 ingots, 7 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY7</td>
<td>Qalqa Jaya bandida qutuytu-yin şabi</td>
<td>darqan corji Γalsangdondub</td>
<td>1887</td>
<td>500 taels, 4 camels, 1 yurt</td>
<td>A, Mo., Tib., Ch.</td>
<td>12636, I.C.</td>
</tr>
<tr>
<td>TY8</td>
<td>Caqar Darqad</td>
<td>rabjamba Corji</td>
<td>1888</td>
<td>20 taels + painting</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY9</td>
<td>Qalqa Sayin noyan qan</td>
<td>qubilyan Longdanjamsu</td>
<td>1894</td>
<td>1,800 taels</td>
<td>B, Mo., Tib., Ch.</td>
<td>12637, I.C.</td>
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<tr>
<td>TY10</td>
<td>Qalqa Secen qan</td>
<td>cibayangca Lobsangnaran</td>
<td>1895</td>
<td>50 taels</td>
<td>C</td>
<td>I.C.</td>
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<tr>
<td>TY11</td>
<td>Boyda-yin şabi</td>
<td>janggi Cagzaran</td>
<td>1896</td>
<td>illegible</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY12</td>
<td>Altai</td>
<td>janggi Güngir</td>
<td>1896</td>
<td>50 taels</td>
<td>C</td>
<td>I.C.</td>
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<tr>
<td>TY13</td>
<td>Sünid Left</td>
<td>Şinzen Şaydar</td>
<td>1896</td>
<td>58 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY14</td>
<td>Sünid Left</td>
<td>kiya Jelmi</td>
<td>1896</td>
<td>50 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY15</td>
<td>Qalqa Jasytuq qan</td>
<td>illegible</td>
<td>1897</td>
<td>150 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY16</td>
<td>Adyγucin sürūγ</td>
<td>Norbu Sampil</td>
<td>1897</td>
<td>100 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY17</td>
<td>Qalqa Tüsiyetü qan, Mergen vang</td>
<td>Kündü Danba</td>
<td>1898</td>
<td>100 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY18</td>
<td>Qalqa Tüsiyetü qan</td>
<td>Gelüng . . .</td>
<td>1898</td>
<td>10+10+10+5 taels</td>
<td>C</td>
<td>I.C.</td>
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<tr>
<td>TY19</td>
<td>Abaγa</td>
<td>Tübden</td>
<td>1899</td>
<td>200</td>
<td>B</td>
<td>I.C.</td>
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<tr>
<td>TY20</td>
<td>Qalqa Secen qan ayimaγ Secen vang</td>
<td>Yesidorji</td>
<td>1903</td>
<td>60 taels</td>
<td>C</td>
<td>I.C.</td>
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<tr>
<td>TY21</td>
<td>Boyda-yin şabi</td>
<td>Nimba</td>
<td>1903</td>
<td>150 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY22</td>
<td>Qalqa Tüsiyetü qan</td>
<td>Erdeni tayiji</td>
<td>1906</td>
<td>illegible</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY23</td>
<td>Qalqa Tüsiyetü qan, Mergen vang</td>
<td>jalan Decin</td>
<td>1906</td>
<td>-</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY24</td>
<td>Sabi of the Boyda Jebcündamba</td>
<td>Jayisang Namjil</td>
<td>1906</td>
<td>177+327 taels</td>
<td>C</td>
<td>I.C.</td>
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<tr>
<td>TY25</td>
<td>Dariyangya</td>
<td>Lubsanγongceγ</td>
<td>1906</td>
<td>100 taels</td>
<td>C</td>
<td>I.C.</td>
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<tr>
<td>TY26</td>
<td>Qalqa Secen qan Secen vang</td>
<td>Lobsang qatun</td>
<td>1906</td>
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<tr>
<td>TY27</td>
<td>Qalqa Sayin noyan</td>
<td>Surajab</td>
<td>1906</td>
<td>50 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY28</td>
<td>Mongγulγin (Eastern Tümed)</td>
<td>şabi of Căγan diyanci-yin keyid, Ombu Sengge</td>
<td>1907</td>
<td>100 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY29</td>
<td>Sünid Left</td>
<td>Coytu</td>
<td>1907</td>
<td>55 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY30</td>
<td>Ordus Otuyγ</td>
<td>gelüng Jabrul</td>
<td>1909</td>
<td>50 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY31</td>
<td>Qalqa Secen qan ayimaγ Secen vang</td>
<td>gelüng Sungdui</td>
<td>1910</td>
<td>10 taels+1 horse</td>
<td>C</td>
<td>I.C.</td>
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<tr>
<td>TY32</td>
<td>Plain White Banner</td>
<td>Vangubuduji</td>
<td>1910</td>
<td>50 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>TY33</td>
<td>Dörbed (Western)</td>
<td>qubilyan Idsiqorlu &amp;</td>
<td>1910</td>
<td>50 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>Year</td>
<td>Presentation</td>
<td>Description</td>
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<tr>
<td>TY34</td>
<td>Dörbed (Western Mongols)</td>
<td><em>qubil</em>γan İdsiqorlu 1910 50+25 taels+1 horse C I.C.</td>
<td></td>
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<tr>
<td>TY35</td>
<td>Qobuγ sayiri (Toryuuq)</td>
<td>Ms. Aliman 1911 50 taels C I.C.</td>
<td></td>
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<tr>
<td>TY36</td>
<td>illegible (Toryuuq)</td>
<td><em>gelüng</em> Küntäsangbu 1911 50+50+100 taels C I.C.</td>
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<tr>
<td>TY37</td>
<td>Toryuuq</td>
<td><em>gelüng</em> Jigmeddahr-a 1911 50 taels C I.C.</td>
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<tr>
<td>TY38</td>
<td>Old Toryuuq Rear Banner</td>
<td><em>gelüng</em> Jigmenpaljir 1911 50 taels C I.C.</td>
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<tr>
<td>TY39</td>
<td>Töb jasaγ</td>
<td><em>qaruul</em>-un Lubangsereng 1911 50 taels C I.C.</td>
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<tr>
<td>TY40</td>
<td>Qalqa Secen qan 1915 5,700 taels A, Mo., Tib. 12640, I.C.</td>
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<tr>
<td>TY41</td>
<td>Abaγanar Left</td>
<td>Būdūdēsen <em>qubil</em>γan 1922 15 taels+7 heads of cattle C I.C.</td>
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<tr>
<td>TY42</td>
<td>Sünid Left</td>
<td><em>demci</em> Lunduγ 1922 50+50+12 taels C I.C.</td>
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<tr>
<td>TY43</td>
<td>Qalqa Jasaytu qan 1923 79,2 taels C I.C.</td>
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<tr>
<td>TY44</td>
<td>Abaγa beyile</td>
<td>Möngsidrai 1923 50 taels C I.C.</td>
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<tr>
<td>TY45</td>
<td>Qalqa Jasaytu qan 1923 79,2 taels C I.C.</td>
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<tr>
<td>TY46</td>
<td>Abaγanar jasaγ beyile</td>
<td>Queen Mandaraba 1923 940 taels C I.C.</td>
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<tr>
<td>TY47</td>
<td>Sünid Left</td>
<td><em>gelüng</em> Süül 1923 50 taels C I.C.</td>
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<tr>
<td>TY48</td>
<td>Sünid Left</td>
<td><em>illegible</em> 1923 - C, <em>illegible</em> I.C.</td>
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<tr>
<td>TY49</td>
<td>Sünid Left</td>
<td>Gürüm-yin süme 1923 50 taels C I.C.</td>
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<tr>
<td>TY50</td>
<td>Sünid Left</td>
<td><em>illegible</em> 1923 C I.C.</td>
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<tr>
<td>TY51</td>
<td>Boyda-yin šabi &amp; Mergen vang 1924 52 taels C I.C.</td>
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<tr>
<td>TY52</td>
<td>Qalqa Mergen vang 1926 5,000 taels B 12638, I.C.</td>
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<tr>
<td>TY53</td>
<td>Yeke kūriye</td>
<td>Tombu 1928 500 taels C I.C.</td>
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<tr>
<td>TY54</td>
<td><em>illegible</em> 1930 B 12641</td>
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<td>TY55</td>
<td>Ujamūcin Left</td>
<td><em>erdeni gıyin vang</em> Minjuurgorji 1932 1,000+70+10+? +100+76 silver dollars C I.C.</td>
<td></td>
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<tr>
<td>TY56</td>
<td>Sünid Left</td>
<td><em>jasay qoṣui cin vang</em> Rincinvangdun 1934 1,000+46 silver dollars +mant offerings C I.C.</td>
<td></td>
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<td>TY57</td>
<td><em>illegible</em></td>
<td><em>illegible</em> Repub I.C. 12641</td>
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<tr>
<td>TY58</td>
<td>Ordus Jasay</td>
<td>Isidorji no date C, fragmentary I.C.</td>
<td></td>
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<tr>
<td>TY59</td>
<td><em>illegible</em></td>
<td><em>cabyança</em> Lubangma no date 52+2+5+1+2+6 0 taels C I.C.</td>
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<tr>
<td>TY60</td>
<td><em>illegible</em></td>
<td><em>illegible</em> no date C, stele cut I.C.</td>
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<tr>
<td>TY61</td>
<td>Abaγa</td>
<td><em>beyile</em> yeke Jalzungγan Illeg. 1,000 taels B 12639, I.C.</td>
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</tbody>
</table>

Stele TY3, 1869-1887: Chinese text in Bei Xin 1996: 39-40 (with many mistakes). The stele has a Mongolian title, “Barayun sünid vang namjlvangcuyu tana buyan üiledegsen kösīye’,” and a Tibetan prayer, Əm mani padme hum! The Mongol text is on the left, the Chinese on the right. The text was composed in 1869 and engraved in 1887.

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

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

Stele TY7, 1887: Mongolian is written on the left, Tibetan in the middle and Chinese, much shorter, on the right.

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

Chinese text: Homage to Amitābha! Qu-ji da lama, disciple of Zha-yin ban-di-da hu-tu-ke-tu, who bears the name in religion Ge-luo-seng-dong-du-ba, climbed the mountain and stayed at this monastery. At night he saw miraculous lights with five colors emitted from the great hall and running around the stūpa several times before disappearing in the night. Impressed by this, he offered 500 taels of white silver, four camels, and one felt yurt, and restored the paintings and statues of the Great Hall; in addition, he gilded and adorned Buddha statues and restored thirty small bronze prayer wheels on top of the stūpa . . . (Bei Xin 1996: 40, with a few mistakes).
**Stele TY9, 1894:**

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

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

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

Summary of the Mongolian text: Nobles and high lamas of the Qalqa Secen qan ayimayγayimaγ, including dai blama Ganjin [?] gegen, gelüng Dampil, Secen vang, a noble princess, corji gelüng Darkingcimsu Lansidcamci, sibanca [sibayanca] Lubsangman and corji Lubsangdorji, offered 2,200 taels of white silver to make:
- a porch-roof around the main stūpa to protect [worshippers in] circumambulation;
- many images of the thirty-four main Buddhas;
- and 108 prayer wheels under the surrounding porch roof;
- to gild anew the 5-foot-high icon of the holy lama [Mañjuśrī?] in the main part of the superior temple south of the stūpa;
- make a 6-foot Green Tārā and on the left side, a 5-foot-high icon of Tangγariγ [?] nomun qaγan in the same temple;
- lamps that burn continually during the night on the four sides of the stūpa;
- besides, they gave 3,000 taels for recitations of (?) Sageid molum (bZang-spyod smon-lam) without interruption on the first day, in the main temple . . .

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**Luohousi**

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

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

<table>
<thead>
<tr>
<th>Ref.</th>
<th>Origin of donors</th>
<th>Name of main donor (where given)</th>
<th>Date</th>
<th>Amount of donation</th>
<th>Type of inscription</th>
<th>Ref.</th>
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<tbody>
<tr>
<td>LH1</td>
<td>Kökeqota</td>
<td>First Caqar diyanci</td>
<td>1658</td>
<td>30,000 taels</td>
<td>A, Lantsa, Tib. and Mo.</td>
<td>12642, I.C.</td>
</tr>
<tr>
<td>LH2</td>
<td>illegible</td>
<td>illegible</td>
<td>1659</td>
<td>illegible</td>
<td>A, Lantsa, Tib. and Mo. (13 lines)</td>
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<tr>
<td>LH3</td>
<td>Sünid Right</td>
<td>terigün blam-a quvararay</td>
<td>1775</td>
<td>illegible</td>
<td>B, Mo. and Ch. (3 lines)</td>
<td>12644, I.C.</td>
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<tr>
<td>LH4</td>
<td>Qalqa</td>
<td>Mergen vang</td>
<td>1829</td>
<td>-</td>
<td>Mo. and Ch.</td>
<td>12645</td>
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<tr>
<td>LH5</td>
<td>Qalqa Türüyeti qan</td>
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<td>1830</td>
<td>-</td>
<td>Mo. and Ch.</td>
<td>12646</td>
</tr>
<tr>
<td>LH6</td>
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<td>illegible</td>
<td>1831</td>
<td>-</td>
<td>Mo. and Ch.</td>
<td>12647</td>
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<tr>
<td>LH7</td>
<td>New Baryu</td>
<td>Ocibatu</td>
<td>1852</td>
<td>-</td>
<td>-</td>
<td>12786</td>
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<tr>
<td>LH8</td>
<td>New Baryu</td>
<td>bosoγγ Bayanqutuy</td>
<td>1852</td>
<td>-</td>
<td>-</td>
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<tr>
<td>LH9</td>
<td>Sünid Right</td>
<td>Gendünkoyidar</td>
<td>1859</td>
<td>-</td>
<td>-</td>
<td>12788</td>
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<tr>
<td>LH10</td>
<td>Caqar Bordered Blue</td>
<td>kiya Γanjuurjab</td>
<td>1869</td>
<td>200,000 coins and 50 taels</td>
<td>C, abstract in Chinese</td>
<td>I.C.</td>
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<tr>
<td>LH11</td>
<td>Caqar Plain Red</td>
<td>Jarad Nincinjab quvaraγ</td>
<td>1894</td>
<td>50 taels</td>
<td>C</td>
<td>12789, I.C.</td>
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<tr>
<td>LH12</td>
<td>Secen qan</td>
<td>jasay Yangsang</td>
<td>1905</td>
<td>150 taels</td>
<td>C, abstract in Chinese</td>
<td>I.C.</td>
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<tr>
<td>LH13</td>
<td>Dariyangγa</td>
<td>noyan Tügγ</td>
<td>1906</td>
<td>30 taels</td>
<td>C</td>
<td>12790, I.C.</td>
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<tr>
<td>LH14</td>
<td>Sünid Right</td>
<td>Sonumbaljur</td>
<td>1908</td>
<td>50 taels</td>
<td>C</td>
<td>12791, I.C.</td>
</tr>
<tr>
<td>LH15</td>
<td>Sünid Right</td>
<td>jangγγ Badarqу</td>
<td>1908</td>
<td>C</td>
<td>12792, I.C.</td>
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<tr>
<td>LH16</td>
<td>Abayγa</td>
<td>Mariba Ozar</td>
<td>1909</td>
<td>50+50,30+2 taels</td>
<td>C</td>
<td>12793, I.C.</td>
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<tr>
<td>LH17</td>
<td>Qalqa Jasayγu Secen qan Secen vang</td>
<td>Banzarayci</td>
<td>1909</td>
<td>75+500 +10 +5 taels</td>
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<td>12794, I.C.</td>
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<tr>
<td>LH18</td>
<td>Caqar Plain Yellow</td>
<td>Irincen</td>
<td>1918</td>
<td>50 taels</td>
<td>C</td>
<td>12795, I.C.</td>
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<tr>
<td>LH19</td>
<td>Dariyangγa</td>
<td>Samunda</td>
<td>1919</td>
<td>-</td>
<td>-</td>
<td>12796</td>
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<tr>
<td>LH20</td>
<td>Dariyangγa</td>
<td>Juyγdur</td>
<td>1919</td>
<td>-</td>
<td>-</td>
<td>12797</td>
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<tr>
<td>LH21</td>
<td>Caqar Bordered Red</td>
<td>Uvanda Raśicalcin</td>
<td>1919</td>
<td>50 taels</td>
<td>C</td>
<td>12798, I.C.</td>
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<tr>
<td>LH22</td>
<td>Dariyangγa</td>
<td>demci Lobsangjamsu</td>
<td>1920</td>
<td>150+50+50+50 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
<tr>
<td>LH23</td>
<td>Secen qan ayimaγ geling</td>
<td>Lobsangbaldan</td>
<td>1922</td>
<td>-</td>
<td>-</td>
<td>12799</td>
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<tr>
<td>LH24</td>
<td>Sünid Right</td>
<td>Jamyangdanjin</td>
<td>1922</td>
<td>50 taels</td>
<td>C</td>
<td>12800, I.C.</td>
</tr>
<tr>
<td>LH25</td>
<td>Sünid Right</td>
<td>šabrung Dambarungnai</td>
<td>1922</td>
<td>50 taels</td>
<td>C</td>
<td>12801, I.C.</td>
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<tr>
<td>LH26</td>
<td>Kesigten</td>
<td>tusalayci ded jerge τayji Tegüsociral</td>
<td>1922</td>
<td>50+36+15+2+5+1 2+120 taels</td>
<td>C</td>
<td>12802, I.C.</td>
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<tr>
<td>LH27</td>
<td>Caqar Plain Blue</td>
<td>Batumöγγγke</td>
<td>1925</td>
<td>50 taels</td>
<td>C</td>
<td>12803, I.C.</td>
</tr>
<tr>
<td>LH28</td>
<td>Sünid Right</td>
<td>RELEASED TO THE PUBLIC</td>
<td>1929</td>
<td>74 taels</td>
<td>C</td>
<td>12804, I.C.</td>
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<tr>
<td>LH29</td>
<td>Sünid Left</td>
<td>RELEASED TO THE PUBLIC</td>
<td>1929</td>
<td>100 taels</td>
<td>C</td>
<td>12805, I.C.</td>
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<tr>
<td>LH30</td>
<td>Dörbed of the qošui cin vang</td>
<td>Norbu nagγa</td>
<td>1930</td>
<td>-</td>
<td>-</td>
<td>12806</td>
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<tr>
<td>LH31</td>
<td>Dörben keikded</td>
<td>Lobsangrungi</td>
<td>1930</td>
<td>50 taels</td>
<td>C</td>
<td>12807, I.C.</td>
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<tr>
<td>LH32</td>
<td>Dariyangγa</td>
<td>demci Lobsangjamsu</td>
<td>1931</td>
<td>-</td>
<td>-</td>
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<tr>
<td>LH33</td>
<td>Sünid Right</td>
<td>Altangerel</td>
<td>1931</td>
<td>-</td>
<td>-</td>
<td>12809</td>
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<tr>
<td>LH34</td>
<td>Sünid Right</td>
<td>Jangcubdorji</td>
<td>1931</td>
<td>25+15+10 taels</td>
<td>C</td>
<td>12810, I.C.</td>
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<tr>
<td>LH35</td>
<td>Dörbed vang</td>
<td>jakirucy jiče jerge Güngmasari</td>
<td>1931</td>
<td>50 taels</td>
<td>C</td>
<td>12811, I.C.</td>
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<tr>
<td>LH36</td>
<td>Dörbed vang</td>
<td>Medegma</td>
<td>1932</td>
<td>50+50,30+2 taels</td>
<td>C</td>
<td>12812, I.C.</td>
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<tr>
<td>LH37</td>
<td>Sünid Right</td>
<td>šabrung lama Agyangba</td>
<td>1933</td>
<td>-</td>
<td>-</td>
<td>12813</td>
</tr>
<tr>
<td>LH38</td>
<td>Caqar Bordered Jorgümprincip</td>
<td>luvγγγu-a (translator) Rincincoyimbal</td>
<td>1933</td>
<td>50 taels</td>
<td>C</td>
<td>12814</td>
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<tr>
<td>LH39</td>
<td>Caqar Bordered Jorgümprincip</td>
<td>-</td>
<td>-</td>
<td>-</td>
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<td>12815</td>
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</tbody>
</table>
LH40 | Caqar Bordered Red | Punsuryrabhai | 1933 | - | - | 12816
LH41 | Sünid Right | Lobangozar | 1934 | 10 heads of cattle | C | 12817, I.C.
LH42 | Sünid Right | Lungrub | 1934 | 50 taebs | C | I.C.
LH43 | Sünid Right | Amuirjyal | 1935 | - | - | 12818
LH44 | Caqar Plain Blue | Rasidelige | 1935 | 70 + 40 silver dollars | C | 12819, I.C.
LH45 | Caqar Plain Blue | sumun-u janggi Sonumlungdub | 1935 | 50 silver dollars | C | 12820, I.C.
LH46 | - | - | - | more than 2,000 taebs | horizontal fragment | I.C.
LH47 | - | - | - | - | fragment | I.C.

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

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

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

b Stele LH2, 1659: Stele dated of the year of the Earth Pig at the south of the *stūpa*; head written in Lantsa (*um Vajrapāṇi hum!*), and in Tibetan and Mongolian (*Om mani padme hum!* and Arapacana).

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

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

<table>
<thead>
<tr>
<th>SF</th>
<th>Origin of donors (where given)</th>
<th>Name of main donor (where given)</th>
<th>Date</th>
<th>Amount of donation</th>
<th>Type of inscription</th>
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<tr>
<td>SF1</td>
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<td>-</td>
<td>1835</td>
<td>-</td>
<td>B</td>
<td>I.C.</td>
</tr>
<tr>
<td>SF2</td>
<td>Sünid Left</td>
<td>toyin Vcir</td>
<td>1862</td>
<td>? taels</td>
<td>C</td>
<td>12821, I.C.</td>
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<tr>
<td>SF3</td>
<td>Plain Blue Caqar</td>
<td>gelüng Jamballudan</td>
<td>1870</td>
<td>50 taels</td>
<td>C</td>
<td>12822, I.C.</td>
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<tr>
<td>SF4</td>
<td>Dariyangya</td>
<td>gelüng Düngrübl</td>
<td>1873</td>
<td>25+20 taels</td>
<td>C</td>
<td>12823, I.C.</td>
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<tr>
<td>SF5</td>
<td>Caqar Bordered Yellow</td>
<td>Lhsürüngjil</td>
<td>1873</td>
<td>50 taels</td>
<td>C</td>
<td>12824, I.C.</td>
</tr>
<tr>
<td>SF6</td>
<td>Sünid Left</td>
<td>tovin Geilig</td>
<td>1873</td>
<td>90 taels</td>
<td>C</td>
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<td>SF7</td>
<td>Caqar Plain White</td>
<td>sumun-u janggi Ayuracana</td>
<td>1874</td>
<td>20+23 taels</td>
<td>C</td>
<td>12826, I.C.</td>
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<tr>
<td>SF8</td>
<td>Sünid Left</td>
<td>tayiji Sonam</td>
<td>1880</td>
<td>100 taels</td>
<td>C</td>
<td>12827, I.C.</td>
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<tr>
<td>SF9</td>
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<td>gelüng Jungdui</td>
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<td>100 taels</td>
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<tr>
<td>SF10</td>
<td>Sünid Left</td>
<td>Sangjai</td>
<td>1880</td>
<td>300+25+25 taels</td>
<td>C</td>
<td>12829, I.C.</td>
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<tr>
<td>SF11</td>
<td>Sünid Left</td>
<td>gelüng Avangrakaba</td>
<td>1881</td>
<td>100+5 taels</td>
<td>C</td>
<td>12830, I.C.</td>
</tr>
<tr>
<td>SF12</td>
<td>Dariyangya</td>
<td>gezüil Coyidung</td>
<td>1881</td>
<td>25 taels?</td>
<td>C</td>
<td>12831, I.C.</td>
</tr>
<tr>
<td>SF13</td>
<td>Sünid Right</td>
<td>gelüng Damcin Oljebayar</td>
<td>1881</td>
<td>50 taels</td>
<td>C</td>
<td>12832, I.C.</td>
</tr>
<tr>
<td>SF14</td>
<td>Sünid Right</td>
<td>janggi Sayincorjtu</td>
<td>1881</td>
<td>30 taels</td>
<td>C</td>
<td>12833, I.C.</td>
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<tr>
<td>SF15</td>
<td>Sünid Right</td>
<td>šabi Lobsang</td>
<td>1881</td>
<td>50 taels</td>
<td>C</td>
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<tr>
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<td>1881</td>
<td>50 taels</td>
<td>C</td>
<td>I.C.</td>
</tr>
</tbody>
</table>
| SF17 | Sünid Left | tusalayci Buyanmendü | 1881 | 100 taels | C | 12835, I.C.
| SF18 | Sünid Left | Sangjai | 1882 | 100 taels | C | 12836, I.C.
| SF19 | Caqar Plain White | Eringcindorji | 1882 | 200 taels | C | 12837, I.C.
| SF20 | Qalqa Secen qan | Odserəmbuu | 1883 | 50 taels | C | 12838, I.C.
| SF21 | Qalqa Secen qan | jasay Überg | 1883 | 100 taels | C | 12839, I.C.
| SF22 | Sünid Left | meyiren-ii janggi Cerin | 1884 | 50 taels | C | 12840, I.C.
| SF23 | Sünid Left | demci lama Qanin | 1884 | 50+13,5 +10+1,5+30 taels | C | 12841, I.C.
| SF24 | Dariyangya Right | gelüng Oydub | 1885 | 50 taels | C | 12842, I.C.
| SF25 | Dariyangya Right | gelüng Bazan | 1885 | 50 taels | C | 12843, I.C.
| SF26 | Sünid Left | tayiji Tömbuereng | 1885 | 100 taels | C | 12844, I.C.
| SF27 | Sünid Left | jakiricyi Batujiyral | 1885 | 50 taels | C | 12845, I.C.
| SF28 | Sünid Left | Bayanduduq | 1886 | 100 taels | C | 12846, I.C.
| SF29 | Sünid Left | toyin demci Jangzan | 1887 | 50 taels | C | 12847, I.C.
| SF30 | Sünid Left | Jamsürüng | 1887 | 50 taels | C | 12848, I.C.
| SF31 | Sünid Left | demci Yünden | 1888 | 100 taels | C | 12849, I.C.
| SF32 | Sünid Left | güşt Jambbadqar | 1888 | 100 taels | C | 12850, I.C.
| SF33 | Sünid Left | tusalayci Zangdua | 1888 | 50 taels | C | 12851, I.C.
| SF34 | Secen qan | meyiren Donui | 1888 | 37+10+etc. taels | C | 12852, I.C.
| SF35 | Caqar Plain White | demci Lobysangdalin of Mandultu düme | 1888 | 70+15+50+3+2+1 30 taels | C | 12853, I.C.
| SF36 | Dariyangya | demci Sangbu | 1888 | 50 taels | C | 12854, I.C.
| SF37 | Dariyangya Right | gelüng diyanci Da Dasi | 1888 | 50 taels | C | 12855, I.C.
| SF38 | Sünid Left | Jamsarin | 1888 | 50 taels | C | 12856, I.C.
| SF39 | Dariyangya Right | demci Doksüri | 1888 | 100+25 taels | C | 12857, I.C.
| SF40 | Dariyangya | Lobysangdabaqai | 1888 | 50 taels | C | 12858, I.C.
| SF41 | Sünid Left | Bayan Rincin | 1888 | 50 taels | C | 12859, I.C.
| SF42 | Sünid Left | şabrung Uuntuqi | 1888 | 40+1 taels+1 sheep | C | 12860, I.C.
| SF43 | Sünid Left | Omzün Baldan | 1889 | 50 taels | C | 12861, I.C.
| SF44 | Sünid Left | toyin Damba | 1889 | 52 taels | C | 12862, I.C.
| SF45 | Secen qan | gelüng Ayvangeren | 1889 | 100+100+5 taels | C | 12863, I.C.
| SF46 | Abaya | toyin Coyibasang | 1890 | 42 taels | C | 12864, I.C.
| SF47 | Sünid Left | givin vang Maysuraj | 1892 | 210 taels | C | 12865, I.C.
| SF48 | Caqar Plain White | ded jalan-u janggi Cerindorji | 1894 | 70+30 taels | C | 12866, I.C.
| SF49 | Sünid Right | janggi Ciba | 1894 | 50 taels | C | 12867, I.C.
| SF50 | Sünid Left | Sonnu | 1894 | 50 taels | C | 12868, I.C.
| SF51 | Sünid Left | Tügebi | 1894 | 50 taels | C | 12869, I.C.
| SF52 | Sünid Left | gelüng Coyirub | 1894 | 100 +100 taels+icons | C | 12870, I.C.
| SF53 | Dariyangya Right | da lama Bazaya | 1895 | 50 taels | C | 12871, I.C.
| SF54 | Sünid Left | gelüng Eledüb | 1896 | 50+120 taels | C | 12872, I.C.
| SF55 | Sünid Left | gesül Lobysang | 1896 | 50 taels | C | 12916, I.C.
| SF56 | Sünid Left | gesül Lobysang | 1896 | 50 taels | C | 12873, I.C.
| SF57 | Sünid Left | sanzadba Baldan | 1896 | 100+1,000 taels? | C | 12874, I.C.
| SF58 | Sünid Left | toyin Molama | 1896 | 100 taels | C | 12875, I.C.
| SF59 | Sünid Left | toyin Zangyang | 1896 | 50 taels | C | 12876, I.C.
| SF60 | Sünid Left | kiya Bazargi | 1896 | 50 taels | C | 12877, I.C.
| SF61 | Secen qan | Urtunasun | 1896 | 50 taels | C | 12878, I.C.
| SF62 | Sünid Right | Lhsüürg | 1897 | 50 taels | C | 12879, I.C.
| SF63 | Amdo | Lianhua Monastery | 1897 | 100 taels | C | 12880, I.C.
| SF64 | Sünid Right | gelüng Jamiyani | 1897 | 50 taels | C | 12881, I.C.
<p>| SF65  | Secen qan  | Jayisang Bolud | 1897 | 120+50 taels | C | 12882, I.C. |
| SF66  | Secen qan  | janggi Öljeierorusiq | 1897 | 50 taels | C | 12883, I.C. |
| SF67  | Secen qan  | gelüng Dambinima | 1897 | 70 taels | C | 12884, I.C. |
| SF68  | Sünid Left  | Gürüdamba | 1898 | 50 taels | C | 12885, I.C. |
| SF69  | Sünid Left  | jasay törü-yin giyün vang Maysurajab | 1898 | 200 taels | C | 12886, I.C. |
| SF70  | Sünid Left  | toyin Dorymid | 1898 | 200 taels | C | 12887, I.C. |
| SF71  | Sünid Left  | da lam-a Samdan | 1898 | 50 taels | C | 12888, I.C. |
| SF72  | Sünid Left  | kiy-a Dasi | 1898 | 50 taels | C | 12889, I.C. |
| SF73  | Sünid Left  | toyin Lobsang | 1898 | 50 taels | C | 12890, I.C. |
| SF74  | Secen qan  | Ceen beyile noyan | 1898 | 252 taels+1 horse | C | 12891, I.C. |
| SF75  | Sünid Left  | gelüng Jimba | 1899 | 50 taels | C | 12892, I.C. |
| SF76  | Kumbum  | kanbu qubiljan Dasi | 1899 | 100 taels | C | 12893, I.C. |
| SF77  | Sünid Left  | Batucaqar-a | 1899 | 50 taels | C | 12894, I.C. |
| SF78  | Sünid Left  | Loudai | 1899 | 100 taels | C | 12895, I.C. |
| SF79  | Sünid Left  | demci Dabaya | 1899 | 100 taels | C | 12896, I.C. |
| SF80  | Sünid Right  | janggi Dorimi | 1903 | 50 taels | C | 12897, I.C. |
| SF81  | Secen qan  | gelüng Baldan | 1904 | 52 taels | C | 12898, I.C. |
| SF82  | Sünid Left  | quvaray Baldanjamzu | 1904 | 50 taels | C | 12899, I.C. |
| SF83  | Sünid Left  | sin-e lam-a keikun köbegün Abarimid | 1904 | 50 taels | C | 12900, I.C. |
| SF84  | Sünid Left  | Tegüse Jamsarin | 1904 | 100 taels | C | 12901, I.C. |
| SF85  | Solun Baryu  | da lam-a gelüng Jimba | 1904 | 200+300 taels | C | 12902, I.C. |
| SF86  | Sünid Right  | gelüng Qayidub | 1905 | 100 taels | C | 12903, I.C. |
| SF87  | Caqar Plain White  | Mrs. Mandal | 1905 | 100 taels | C | 12904, I.C. |
| SF88  | Caqar Plain White  | sabi güld Sodnamyesi (Mandaltu süme) | 1905 | 30+25 taels+1 horse+20 taels+50 taels | C | 12905, I.C. |
| SF89  | Secen qan  | demci Coyidar-a | 1905 | 52 taels | C | 12906, I.C. |
| SF90  | Secen qan  | kiy-a Öljeierorusiq | 1905 | 50 taels | C | 12907, I.C. |
| SF91  | Sünid Left  | demci Daýba | 1905 | 51 taels | C | 12908, I.C. |
| SF92  | Sünid Left  | demci Dabraqai | 1906 | 100 taels | C | 12909, I.C. |
| SF93  | Sünid Left  | toyin Pungcuγ | 1906 | 100+50 taels | C | 12910, I.C. |
| SF94  | Sünid Left  | vang noyan Maysurajab | 1907 | 100 taels | C | 12911, I.C. |
| SF95  | Sünid Left  | demci Yesi | 1907 | 50 taels | C | 12912, I.C. |
| SF96  | Sünid Left  | 2nd rank tayiji Büssün | 1907 | 100 taels | C | 12913, I.C. |
| SF97  | Sünid Left  | jasay törü-yin giyün vang Maysurajab b | 1908 | 150 taels | C | I.C. |
| SF98  | Sünid Left  | törü-yin giyün vang Maysurajab b | 1908 | 100 taels | C | I.C. |
| SF99  | Sünid Left  | törü-yin giyün vang Maysurajab b | 1908 | 150 taels | C | 12914, I.C. |
| SF100  | Sünid Left  | nirba Zanda | 1908 | 50 taels | C | 12915, I.C. |
| SF101  | Sünid Left  | toyin Lobsang | 1909 | 50 taels | C | 12917, I.C. |
| SF102  | Sünid Left  | kiy-a Lhamusereng | 1910 | 50 taels | C | 12918, I.C. |
| SF103  | Sünid Left  | kiy-a Hayai (or Jaqai) | 1910 | 50 taels | C | 12919, I.C. |
| SF104  | Sünid Left  | jakirqu vang ye Maysarajab b | 1910 | 500 taels | C | 12920, I.C. |
| SF105  | Sünid Left  | jakirqu vang ye Maysarajab b | 1910 | 100 taels | C | I.C. |
| SF106  | Sünid Right  | demci Danzang | 1916 | 70 taels | C | 12921, I.C. |
| SF107  | Caqar Plain White  | janggi Nordujab | 1916 | 50 taels | C | 12922, I.C. |
| SF108  | Sünid Left  | toyin Yondanjamsu | 1916 | 21+15+5+6 taels | C | 12923, I.C. |
| SF109 | Caqar Plain White | Mrs Qadunjamsu | 1916 | 50 taels | C | 12924, I.C. |
| SF110 | Sünid Left | geliing Coyisang | 1917 | 50+25+25 taels | C | 12925, I.C. |
| SF111 | Sünid Left | toyn Töngcuγ | 1917 | 50 taels | C | 12926, I.C. |
| SF112 | Sünid Left | sangjudba Cürüm | 1918 | 150 taels | C | 12927, I.C. |
| SF113 | Sünid Left | Serengdasi | 1918 | 120+5+10 taels | C | 12928, I.C. |
| SF114 | Sünid Left | toyn Bungsγu | 1918 | 50 taels | C | 12929, I.C. |
| SF115 | Sünid Left | qošui cin yang Maγṣurajab | 1918 | 100+50 taels | C | 12930, I.C. |
| SF116 | Sünid Left | Coyijudjamsu | 1918 | 50 taels | C | 12931, I.C. |
| SF117 | Sünid Right | jakirγγγci Oljeibayar | 1919 | 50 taels | C | 12932 |
| SF118 | Sünid Left | jasay qošui cin yang Dondubvangelγγu | 1919 | 50 taels | C | 12933, I.C. |
| SF119 | Abaγ Right | givγγγin yang Songyudondub | 1919 | - | C | 12934 |
| SF120 | Sünid Left | geliing Sungdui | 1919 | 100 taels | C | 12935, I.C. |
| SF121 | Caqar Plain Blue | corji Sirba | 1920 | 50 taels | C | 12936, I.C. |
| SF122 | Sünid Left | Lhcin Jungdai | 1920 | 170 taels | C | 12937, I.C. |
| SF123 | Sünid Left | qara Lhasürin | 1921 | 400 taels | C | 12938, I.C. |
| SF124 | Sünid Left | jasay cin yang Rincinvgelγγu | 1921 | 50+50+400 taels | C | 12939 |
| SF125 | Sünid Left | gecüül Tübden | 1921 | 100 taels | C | 12940, I.C. |
| SF126 | Sünid Left | da lam-a Qayidun | 1921 | 100 taels | C | 12941, I.C. |
| SF127 | Sünid Left | tusalayci tayijj Dasi | 1921 | 100 taels | C | 12942, I.C. |
| SF128 | Sünid Left | kiy-a Yügedun | 1921 | 100 taels | C | 12943, I.C. |
| SF129 | Köllun buir New Baryu | gebküi Coyispiγ | 1921 | 50 taels | C | 12944, I.C. |
| SF130 | Köllun buir New Baryu | geliing Töbedeninγu | 1922 | illegible | C | 12945, I.C. |
| SF131 | Abaγγ | qubilyan kanbu doramba | 1922 | 200 taels | C | 12946, I.C. |
| SF132 | Caqar Plain Blue | Saydursürieg | 1922 | 50 taels | C | 12947, I.C. |
| SF133 | Sünid Left | qubilyan kanbu toyn Vangjilpungsγu | 1922 | 100 taels | C | 12948, I.C. |
| SF134 | Sünid Left | Dasidonduγ | 1923 | 50 taels | C | 12949, I.C. |
| SF135 | Abaγγ | geliing Odsar | 1923 | 50 taels | C | 12950, I.C. |
| SF136 | Bordered Yellow | geliing Jungdui Oljeibatu | 1923 | 50 taels | C | 12951, I.C. |
| SF137 | Köllun buir New Baryu | quararay Λhamujab | 1923 | A good horse+15 male sheep | C | 12952, I.C. |
| SF138 | Caqar Bordered White | boṣüγu Duyarjγu | 1925 | 50 taels | C | 12953, I.C. |
| SF139 | Abaγγ | jakirγγγci Darijγu | 1925 | 50 taels | C | 12954, I.C. |
| SF140 | New Baryu Plain White | giiisγ Lubsangquncγγu | 1925 | 75 silver dollars +5 male sheep | C | 12955, I.C. |
| SF141 | Sünid Left | Gendünjamsu | 1925 | 100 taels | C | 12956, I.C. |
| SF142 | New Baryu Plain White | Coyinrur/Royinrur Odsar | 1925 | 50 taels | C | 12957, I.C. |
| SF143 | New Baryu Plain White | geliing Dayba | 1925 | 150 taels | C | 12958, I.C. |
| SF144 | Sünid Right | Buud Lamaryi/Lamartai | 1927 | 50 taels | C | 12959, I.C. |
| SF145 | Sünid Left | janggi Tuu | 1928 | 50 taels | C | 12960, I.C. |
| SF146 | Sünid Left | arad Daydan | 1928 | 50 taels | C | 12961, I.C. |
| SF147 | Caqar Plain Yellow | Cereng (or Cereγe) Yöncγλüγe | 1928 | 50 taels | C | 12962, I.C. |
| SF148 | Sünid Left | geliing Nangsγu | 1928 | 100 taels | C | 12963, I.C. |</p>
<table>
<thead>
<tr>
<th>SF149</th>
<th>Sang san cuvan</th>
<th>Lobzangdandur</th>
<th>1928</th>
<th>200 tögürig</th>
<th>C, Tib and Mo</th>
<th>12964, I.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>SF150</td>
<td>Sünid Left</td>
<td>Lousang</td>
<td>1929</td>
<td>-</td>
<td>-</td>
<td>12965</td>
</tr>
<tr>
<td>SF151</td>
<td>Sünid Left</td>
<td>quraray Tarcin</td>
<td>1929</td>
<td>-</td>
<td>-</td>
<td>12966</td>
</tr>
<tr>
<td>SF152</td>
<td>Sünid Left</td>
<td>jalan jangi Civang</td>
<td>1929</td>
<td>-</td>
<td>-</td>
<td>12967</td>
</tr>
<tr>
<td>SF153</td>
<td>Old Baryu Plain Blue</td>
<td>Qabing Bodali</td>
<td>1930</td>
<td>-</td>
<td>-</td>
<td>12968</td>
</tr>
<tr>
<td>SF154</td>
<td>Abaya Right</td>
<td>Aruysan meyiren</td>
<td>1930</td>
<td>100 taels+2 horses</td>
<td>C</td>
<td>12969, I.C.</td>
</tr>
<tr>
<td>SF155</td>
<td>Sünid Left</td>
<td>Ardasidi</td>
<td>1930</td>
<td>-</td>
<td>-</td>
<td>12971, I.C.</td>
</tr>
<tr>
<td>SF156</td>
<td>Abaya Right</td>
<td>jöriyyu giyyin yang Šonguddugdub</td>
<td>1930</td>
<td>105 taels</td>
<td>C</td>
<td>12972, I.C.</td>
</tr>
<tr>
<td>SF157</td>
<td>Sünid Left</td>
<td>Kündü borabuu duyår</td>
<td>1930</td>
<td>-</td>
<td>-</td>
<td>12973</td>
</tr>
<tr>
<td>SF158</td>
<td>Caqar Bordered Yellow</td>
<td>Mungkebilig</td>
<td>1930</td>
<td>-</td>
<td>-</td>
<td>12974</td>
</tr>
<tr>
<td>SF159</td>
<td>Old Baryu</td>
<td>Namjildansang</td>
<td>1930</td>
<td>50 taels</td>
<td>C</td>
<td>12970?, I.C.</td>
</tr>
<tr>
<td>SF160</td>
<td>Sünid Right</td>
<td>Dalada</td>
<td>1930</td>
<td>-</td>
<td>-</td>
<td>12975</td>
</tr>
<tr>
<td>SF161</td>
<td>Sünid Left</td>
<td>lam-a Dašrabatan</td>
<td>1931</td>
<td>-</td>
<td>-</td>
<td>12976</td>
</tr>
<tr>
<td>SF162</td>
<td>Sünid Left</td>
<td>kiy-a Osor-a</td>
<td>1931</td>
<td>-</td>
<td>-</td>
<td>12977</td>
</tr>
<tr>
<td>SF163</td>
<td>Sünid Left</td>
<td>jöynung kambu Celegsüül</td>
<td>1931</td>
<td>-</td>
<td>-</td>
<td>12978</td>
</tr>
<tr>
<td>SF164</td>
<td>Sünid Right</td>
<td>Dašajamsu</td>
<td>1931</td>
<td>50 taels</td>
<td>C</td>
<td>12979, I.C.</td>
</tr>
<tr>
<td>SF165</td>
<td>Sünid Right</td>
<td>janggi tayi Dörtuji</td>
<td>1931</td>
<td>50 taels</td>
<td>C</td>
<td>12980, I.C.</td>
</tr>
<tr>
<td>SF166</td>
<td>Sünid Right</td>
<td>Jambal</td>
<td>1931</td>
<td>50+50 taels</td>
<td>C</td>
<td>12981, I.C.</td>
</tr>
<tr>
<td>SF167</td>
<td>Sünid Right</td>
<td>gecül Jimbajamsu</td>
<td>1931</td>
<td>50 taels</td>
<td>C</td>
<td>12982, I.C.</td>
</tr>
<tr>
<td>SF168</td>
<td>Sünid Right</td>
<td>Culuu dorji</td>
<td>1931</td>
<td>50 taels</td>
<td>C</td>
<td>12983, I.C.</td>
</tr>
<tr>
<td>SF169</td>
<td>Sünid Left</td>
<td>janggi Qutuba</td>
<td>1931</td>
<td>50 taels</td>
<td>C</td>
<td>12984, I.C.</td>
</tr>
<tr>
<td>SF170</td>
<td>Sünid Left</td>
<td>geçül Šangjai</td>
<td>1931</td>
<td>50 taels</td>
<td>C</td>
<td>12985, I.C.</td>
</tr>
<tr>
<td>SF171</td>
<td>Sünid Left</td>
<td>gelêng Yoydul</td>
<td>1931</td>
<td>50 taels</td>
<td>C</td>
<td>12986, I.C.</td>
</tr>
<tr>
<td>SF172</td>
<td>Sünid Left</td>
<td>demci Jimba</td>
<td>1931</td>
<td>50 taels</td>
<td>C</td>
<td>12987, I.C.</td>
</tr>
<tr>
<td>SF173</td>
<td>Sünid Left</td>
<td>jakiruyei Sonumrabadan</td>
<td>1931</td>
<td>-</td>
<td>-</td>
<td>12988</td>
</tr>
<tr>
<td>SF174</td>
<td>Sünid Left</td>
<td>keüken Elbegbayar</td>
<td>1931</td>
<td>100 taels</td>
<td>C</td>
<td>12989, I.C.</td>
</tr>
<tr>
<td>SF175</td>
<td>Sünid Left</td>
<td>toyin lama Pungsury</td>
<td>1932</td>
<td>50 taels</td>
<td>C</td>
<td>12990, I.C.</td>
</tr>
<tr>
<td>SF176</td>
<td>Sünid Left</td>
<td>kiy-a Daŋi</td>
<td>1932</td>
<td>50 taels</td>
<td>C</td>
<td>12991, I.C.</td>
</tr>
<tr>
<td>SF177</td>
<td>Sünid Left</td>
<td>Zangsad damdin janggi</td>
<td>1932</td>
<td>160 silver dollars</td>
<td>C</td>
<td>12992, I.C.</td>
</tr>
<tr>
<td>SF178</td>
<td>Abaya Right</td>
<td>rabjamba Čürim</td>
<td>1932</td>
<td>100 taels</td>
<td>C</td>
<td>12993, I.C.</td>
</tr>
<tr>
<td>SF179</td>
<td>-</td>
<td>-</td>
<td>1932</td>
<td>-</td>
<td>-</td>
<td>12626, I.C.</td>
</tr>
<tr>
<td>SF180</td>
<td>New Baryu Plain White</td>
<td>janggi Majirjab</td>
<td>1933</td>
<td>50 taels</td>
<td>C</td>
<td>12994, I.C.</td>
</tr>
<tr>
<td>SF181</td>
<td>Caqar Plain Yellow</td>
<td>Coyijamsu</td>
<td>1933</td>
<td>25+100 silver dollars</td>
<td>C</td>
<td>12995, I.C.</td>
</tr>
<tr>
<td>SF182</td>
<td>Sünid Left</td>
<td>gesküi Süldem</td>
<td>-</td>
<td>53 taels</td>
<td>C</td>
<td>12996, I.C.</td>
</tr>
</tbody>
</table>

* SF1 and SF179: This stele records in three languages that the Jangja (lCang-skya) and the jasaγ kanbu da lama of Pusading authorize the transformation of Luohousi’s hostelry into a monastery called Shifangtang, dedicated to the ‘resident donors’ who visit every green and yellow monastery of Wutaishan and offer incense and many gifts including gold and silver. The Mongolian text (only
partially legible) is dated Törü Gereltü (Daoguang) 15, i.e., 1835. The Chinese text is an abstract of the Mongolian text; it starts with the date Daoguang 15 (but the carving is slightly different from the rest of the text), and ends with the date Minguo 21 (1932). Except for the first date, the Chinese text may thus have been carved later. (I did not read the Tibetan text).

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

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

Cifusi

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

<table>
<thead>
<tr>
<th>Origin of donors</th>
<th>Name of main donor (where available)</th>
<th>Date</th>
<th>Amount of donation (where available)</th>
<th>Type of inscription</th>
<th>Ref.</th>
</tr>
</thead>
<tbody>
<tr>
<td>CF1</td>
<td>-</td>
<td>1920</td>
<td>-</td>
<td>-</td>
<td>12624</td>
</tr>
<tr>
<td>CF2</td>
<td>Jirim Gourlus</td>
<td>1931/1933</td>
<td>-</td>
<td>-</td>
<td>12625</td>
</tr>
<tr>
<td>CF3</td>
<td>Kölün buri New Barγu Plain Yellow</td>
<td>1935</td>
<td>in 1929, 300 taels; in 1932, 100 taels, 500 tögürig, etc.</td>
<td>A</td>
<td>12627, I.C.</td>
</tr>
<tr>
<td>CF4</td>
<td>Kölün buri New Barγu Plain Red</td>
<td>1935</td>
<td>250 taels</td>
<td>A</td>
<td>12628, I.C.</td>
</tr>
<tr>
<td>CF5</td>
<td>Kölün buri New Barγu Plain Red</td>
<td>1935</td>
<td>-</td>
<td>-</td>
<td>12629</td>
</tr>
<tr>
<td>CF6a</td>
<td>Üjümücin Right</td>
<td>1935</td>
<td>1,015+1,000+200</td>
<td>A, Mo.</td>
<td>12630, I.C.</td>
</tr>
</tbody>
</table>
$^{a}$ Stele CF6, 1935: Summary of the Mongolian text:

Jasaγ qošui secen cin vang Sonumrubdan from of the Üjümüc Right Banner, and chief of Sili-yin γoul League, went on pilgrimage to Wutaishan and resided at Cifusi. He offered the monastery:

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

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

### Zhenhaisi

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

<table>
<thead>
<tr>
<th>Origin of donors</th>
<th>Name of main donor</th>
<th>Date</th>
<th>Amount of donation</th>
<th>Type of inscription</th>
<th>Ref.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ZH1</td>
<td>Qalqa Tüsiyetü qan</td>
<td>1829</td>
<td>50 taels</td>
<td>B</td>
<td>12614, I.C.</td>
</tr>
<tr>
<td>ZH2</td>
<td>Abaγanar</td>
<td>1849</td>
<td>15+3+? taels</td>
<td>B</td>
<td>12615, I.C.</td>
</tr>
<tr>
<td>ZH3</td>
<td>Ongniγud</td>
<td>1855</td>
<td>1,000+500+100+20</td>
<td>C</td>
<td>12616, I.C.</td>
</tr>
<tr>
<td>ZH4</td>
<td>Qalqa Secen qan Dalai beyile Banner</td>
<td>1866</td>
<td>sheep</td>
<td>B</td>
<td>I.C.</td>
</tr>
<tr>
<td>ZH5</td>
<td>illegible</td>
<td>illegible</td>
<td>illegible</td>
<td>B</td>
<td>I.C.</td>
</tr>
</tbody>
</table>

### Xiantongsi

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

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

<table>
<thead>
<tr>
<th>Origin of donors</th>
<th>Name of donor</th>
<th>Date</th>
<th>Amount of donation</th>
<th>Type of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSD1</td>
<td>Abaγa qošui cin vang Yangsang</td>
<td>1936</td>
<td>8,800 taels</td>
<td>A, “Gongde beiji,” Mo., Ch.</td>
</tr>
</tbody>
</table>

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

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

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

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

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

<table>
<thead>
<tr>
<th>Origin of donors</th>
<th>Name of main donor</th>
<th>Date</th>
<th>Amount of donation</th>
<th>Type of inscription</th>
<th>Ref.</th>
</tr>
</thead>
<tbody>
<tr>
<td>YZ1</td>
<td>illegible</td>
<td>illegible</td>
<td>between 1894-1903</td>
<td>illegible</td>
<td>C</td>
</tr>
<tr>
<td>YZ2</td>
<td>illegible</td>
<td>illegible</td>
<td>illegible</td>
<td>illegible</td>
<td>C</td>
</tr>
<tr>
<td>YZ3</td>
<td>illegible</td>
<td>illegible</td>
<td>between 1862-1875</td>
<td>illegible</td>
<td>C</td>
</tr>
<tr>
<td>YZ4&lt;sup&gt;a&lt;/sup&gt;</td>
<td>Qalqa Secen qan</td>
<td>Cecin beyile noyan</td>
<td>1898</td>
<td>400+76+25+300+50+10 taels+5 horses, etc. for rituals</td>
<td>A with tortoise and dragons</td>
</tr>
<tr>
<td>YZ5</td>
<td>Dariyangya Left</td>
<td>daruγa Toγtuy</td>
<td>1890</td>
<td>land and cattle</td>
<td>C</td>
</tr>
<tr>
<td>YZ6</td>
<td>illegible</td>
<td>illegible</td>
<td>illegible</td>
<td>illegible</td>
<td>C</td>
</tr>
<tr>
<td>YZ7</td>
<td>Boyda-yin šabi</td>
<td>illegible</td>
<td>illegible</td>
<td>60 taels</td>
<td>C</td>
</tr>
</tbody>
</table>

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

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

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

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

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

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

Dailuoding

<table>
<thead>
<tr>
<th>Origin of donors</th>
<th>Date</th>
<th>Type of inscription</th>
<th>Ref.</th>
</tr>
</thead>
<tbody>
<tr>
<td>DLD1* Mongol devotees from Beijing</td>
<td>1691</td>
<td>A, Mo. and Ch.</td>
<td>12610, I.C.</td>
</tr>
</tbody>
</table>

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

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

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

Shancaidong

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

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

* Stele SCD1, 1907: Summary of the Mongolian text:

In the Manibadar Monastery of Utai, the jasay törü-yin giyün vang Anangdavacir promoted to the first rank in [for] his military exploits, ranked fourth . . . from Qalqa Tüsiyetü qan; Princess
Delgecid, Father-prince Amqabazar, Princess Jambalam, Serjimetüg, and so on, noble qubilyan lama Cerigdavasambu, Darima, etc. pray with deep faith and absolute sincerity. To strengthen the longevity merits of all the common people and for the sake of all living beings, and especially for deceased mother Decigylmu, they offered money for a reading of the Kanjur on the 15/I, 8/IV, 15/VII of every year, plus funds for a recitation on the 25/X. In addition, they offered 10,000 taels to complete 10,000 prayer wheels and 1,000 images of Tārā. Having accomplished that, they erected a stele of eternal merits. All the affairs of religion and state are united thanks to the strength of the pure merits thus obtained, and all living beings enjoy peace and happiness . . .

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

**Shouningsi**

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

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

* SN1: This very large stele recording a main restoration is difficult to read; its tortoise and ‘head’ decorated with dragons are made of a stone that is different from the text, as if they were borrowed from another stele. On the back is the Chinese text, now illegible. The main face is composed of a line of very large characters in Lantsa, a first Mongolian text which is a prayer to Wutaishan, and below, separated by a decoration, the main text. It is small and difficult to read: after a succession of dates and the mention of a jasay and his relatives (queen, father, grandfather), a main point seems to be obtention of higher ranks. A date appears at line 20 (out of 29): Engke Amuylang (Kangxi) 3, i.e., 1664.
Donations recorded in the bilingual restoration stele of Shouningsi (SN2, 1774), summarized as follows:

<table>
<thead>
<tr>
<th>Mongolian text: donors</th>
<th>Amount of donation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kökeqota tovin gegen</td>
<td>100 taels</td>
</tr>
<tr>
<td>The western treasury of the Baya juu (Höhhot)</td>
<td>12 taels</td>
</tr>
<tr>
<td>All the meritorious persons of the Baya juu</td>
<td>27 taels</td>
</tr>
<tr>
<td>Qorcin Joriy-tu cin vang Gungrabdan, Princess Damcurjjab, Princess Kešig, Second Princess Sili, younger son Degdejab</td>
<td>600 taels</td>
</tr>
<tr>
<td>Nephew Arabaisang, Mišidorji Tönilitü Baisang</td>
<td>10 taels</td>
</tr>
<tr>
<td>Qorcin Darqan cin vang</td>
<td>40 taels</td>
</tr>
<tr>
<td>Dorji jalan from the Caqar Bordered Blue Banner</td>
<td>140 taels</td>
</tr>
<tr>
<td>The Caqar Plain Yellow Banner</td>
<td>50 taels</td>
</tr>
<tr>
<td>Qorcin Tusiyyetü cang</td>
<td>70 taels</td>
</tr>
<tr>
<td>Baya bece (?) Banner</td>
<td>20 taels</td>
</tr>
<tr>
<td>Nayimàn Banner</td>
<td>20 taels</td>
</tr>
<tr>
<td>Cökür Qalqa Banner</td>
<td>9 taels</td>
</tr>
<tr>
<td>Left Jaruq (?) Güng Banner</td>
<td>10 taels</td>
</tr>
<tr>
<td>A beyile of the Left Ongnirjüd Banner</td>
<td>8 taels</td>
</tr>
<tr>
<td>The jasay of the Kesigten Banner</td>
<td>10 taels</td>
</tr>
<tr>
<td>Danzan cing batu, son of janggi Erdemtü from Qaracin vang Banner</td>
<td>10 taels</td>
</tr>
<tr>
<td>Seberüng Lama of the White Great Stūpa (Baitasi) of Beijing</td>
<td>30 taels</td>
</tr>
<tr>
<td>The jasay lama from Jüng ning se Monastery</td>
<td>10 taels</td>
</tr>
<tr>
<td>Da lama Lubsang darba of Mön qu Monastery</td>
<td>100 taels</td>
</tr>
<tr>
<td>Nirba Lubsang jamsu wrote this inscription</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>1,276 taels</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chinese text: donors</th>
<th>Amount of donation</th>
</tr>
</thead>
<tbody>
<tr>
<td>The lama in charge of Wutaishan on imperial order Lama Ge [illegible] zhasake da lama Gai-li-chen-pian-er 改利陳片爾</td>
<td>100 taels</td>
</tr>
<tr>
<td>Da lama of Luohousi</td>
<td>20 taels</td>
</tr>
<tr>
<td>Da lama of Yuhuachi</td>
<td>10 taels</td>
</tr>
<tr>
<td>Da lama of Zhenhaisi</td>
<td>5 taels</td>
</tr>
<tr>
<td>Da lama of Qifosi</td>
<td>5 taels</td>
</tr>
<tr>
<td>Da lama of Sanquansi</td>
<td>3 taels</td>
</tr>
<tr>
<td>A-yong-she ge (long?) 阿永世格(隆?) [gelüng]</td>
<td>8 taels</td>
</tr>
<tr>
<td>Dan-chui gelong 丹吹格隆</td>
<td>1 taels</td>
</tr>
<tr>
<td>Wang dian-qi 王点気 [demci]</td>
<td>1 taels</td>
</tr>
<tr>
<td>Dian-qing gelong 点慶格隆 [gelüng]</td>
<td>2 taels</td>
</tr>
<tr>
<td>Jia □□ 賈□□</td>
<td>3 taels</td>
</tr>
<tr>
<td>Xie-guanjia 謝管家</td>
<td>2 taels</td>
</tr>
<tr>
<td>Ren-jin-ba 任金巴</td>
<td>1 tael</td>
</tr>
<tr>
<td>Zhang dian-qi 張点氣 [demci]</td>
<td>3 taels</td>
</tr>
<tr>
<td>Yi-shi-dan-zeng 依世丹增</td>
<td>3 taels</td>
</tr>
<tr>
<td>Rui-zhu 瑞住</td>
<td>1 tael</td>
</tr>
<tr>
<td>Name</td>
<td>Cost</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Guan-qing-chen-pian-er 官慶陳片爾</td>
<td>1 taels</td>
</tr>
<tr>
<td>Tian-duo-zhi 田多智</td>
<td>1 taels</td>
</tr>
<tr>
<td>Wu-cuo-er-ping 吳錯爾秤</td>
<td>5 taels</td>
</tr>
<tr>
<td>The da lama gelong Luo-zang-ta-er-ba 羅藏塔爾巴 of Shouningsi</td>
<td>100 taels</td>
</tr>
<tr>
<td>□jia gelong Luozangjiancuo □家格隆羅藏堅錯 erected the stone</td>
<td>275 taels</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>550 taels</strong></td>
</tr>
</tbody>
</table>

Shuxiangsi

One Mongolian stele with *Om mani padme hum!* in Lantsa, Tibetan and Mongolian written on the head, and a text in Mongolian and Chinese, is almost illegible. It is dated Kangxi 4 (1665) and is located in the southwest corner of the Great Mañjuśrī hall.
Appendix A3: Certificates of Donation

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

Table 8: Six certificates of donation

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

\(^a\) Four receipts of donation bought by Olivér Kápolnás in an antique shop in Ulaanbaatar.
\(^b\) Receipt sold on ebay.com on January 21, 2013.
\(^c\) Receipt (25.5 x 50.5 cm) preserved in the Royal Library of Copenhagen (Mong. 214: Walther Heissig and Klaus Sagaster, \textit{Mongolische Handschriften, Blockdrucke, Landkarten}, Wiesbaden: Franz Steiner Verlag, 1961: 252).
Appendix B: Monasteries and Numinous Sites Visited by Mongol Pilgrims on Wutaishan

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

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

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

Chinese stones inscriptions are detailed by monastery. For a detailed list of Mongolian inscriptions, see Online Appendix A2.
Map of the Taihuai monasteries (from Wang Jinping 2005: Fig. 1-31; Ono Katsutoshi and Hibino Takao 1942, with some additions)

Lingjiu Peak 靈鷲峰頂

Tayuansi 塔院寺 (Stūpa Cloister Monastery)

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

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

Mongolian names: Caγan suburγan-u säme; Da buu ta yuvan se [CLŠASB]; Caγan suburyγa [Badgar map]; Burqan geegen-ii šaril-ūn gereltü yeke caγan suburyγa (Big White Illuminated Stūpa of the Śarīra of the Enlightened Buddha) [steles]

Affiliation in the late Qing period: Chinese Buddhist

History: In the early Tang period, Śākyamuni’s relics, which were previously enshrined in a stūpa at Shouningsi, were moved to the subterranean chamber of an octagonal, two-storied pagoda located in a courtyard of Dafu Lingjiusi (Xiantongsi) (Zheng Sen 1987: 28; Wang Zhiyong and Cui Zhengsen 2000: 573-576). This pagoda was erected in 702 on Empress Wu Zetian’s order. In 1301, on imperial order, Newar artist Arniko built a gigantic brick stūpa called Daci yanshou baota 大慈延寿宝塔, above the previous (ruined) Tang pagoda. In 1407, at the request of the Fifth Karma-pa, Emperor Yongle ordered eunuch Yang Sheng 楊升 to restore and heighten the stūpa and to separate its courtyard from Xiantongsi, in order to create a new monastery, Tayuansi (Qingliangshan zhi, juan 2, 9b). The 1541 Chinese stele recounts that the 1407 restoration of the stūpa and of Xiantongsi required twenty thousand artisans and one million bricks (Li Shengxiang 2003: 39). After the Fifth Karma-pa’s visit, Tayuansi became a Tibetan Buddhist monastery, and it was again turned into a Chinese Buddhist monastery during the sixteenth century. Tayuansi was restored from 1546 to 1548 by Master Jueyi 覺義. In 1579 Emperor Wanli ordered Chan monk and architect Miaofeng 妙峰 to restore the monastery in order to ensure longevity for his mother (Prip-Moller 1967 [1937]: 276). Up to the end of the Qing period, rituals for the protection of the imperial family were organized in Taiyuansi. In 1596, Abbot Yuanguang 圜廣 had Mañjuśrī’s Hair Stūpa restored or rebuilt, and he discovered a golden hair kept in a subterranean chamber (Edkins 1893 [1878]: 233). The monastery was restored in 1664, 1689, 1703, 1777 and 1827. In 1789 the surrounding buildings were destroyed by a fire and were rebuilt forty years later. Mañjuśrī’s Hair Stūpa was rebuilt in 1798. The restorations by Mongol donors from 1703 to 1934 are detailed in Chapter 5. Seven hundred Chinese monks resided in Tayuansi in 1925 (Bai Meichu 2010 [1925], juan 2: 152, a tally which certainly included pilgrim-monks), and fifty in the 1930s, including a few Mongol lamas (Li Xiangzhi 1932: 64).

Legend: The Begging Mañjuśrī (Wenshu taofan 文殊討飯). Once (in the Northern Wei dynasty, 386-534, according to one version), the monks were distributing meals to feed the poor during the Spring Festival. A beggar woman entered the monastery holding a baby in one arm and leading another child with the other hand, a little dog following her. The monk handing out porridge gave her two portions, one for her and one for her child, but she asked for more food for her baby and her dog, arguing they were living beings too. The monk reluctantly added two portions, but the beggar asked for an extra bowl for her unborn baby, arguing that “Buddha said all living creatures are equal, and the baby in my belly should be given a portion of porridge too.” With a pair of scissors she cut a lock of her hair and put it on the table. Then she rose up in the air and showed her real appearance—the bodhisattva Mañjuśrī. The two children were Sudhana and the King of Khotan and the dog was his golden lion.
The monk realized his mistake, and in order to remind people that all living creatures are equal, Mañjuśrī’s Hair Stūpa was built. Slightly different versions of the story are reported in sources: Ennin (Reischauer 1955: 258-259); Guang Qingliang zhuan, ca. 1060, T. 2099, vol. 51: 1109; map of Dunhuang Cave 61 (Heller 2008: 44); Qingliangshan xinzhi, juan 8, 16a-b. This story is also depicted on a stele in Yuanzhaosi and on the Cifusi map (in front of the Great White Stūpa).

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

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

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

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

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

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

Stone inscriptions:
– Sixty-one Mongolian steles: see Online Appendix A2;
– Twenty-seven Chinese steles (see Ono Katsutoshi and Hibino Takao 1942: 216-218). The earliest one is dated 1329. Two illegible steles stand near Mañjuśrī’s Hair Stūpa. The Chinese steles are more visible than the Mongolian steles (four stand in front of the Daci yanshou baodian). There is no imperial stele dated from the Qing dynasty. The main ones are:
  - “Wutaishan Da Tayuansi chongxiu Ayuwang suo jian Shijia wen fo zhenshen sheli baota bei” 五臺山大塔院寺重修阿育王所建釋迦文佛真身舍利寶塔碑, Yongle 5 (1407): restoration of the stūpa and of Xiantongsi;
- “Chongxiu Ayuwang baota bei” 重修阿育王寶塔碑, Jiajing 17 (1538), in front of the lokapālas hall, mentions imperial appointments. The stele’s reverse side lists the monks of the Wutaishan monasteries who participated in the restoration (text in Bei Xin 1996: 32-33);
  - Stele recording the restoration by the Fifth Karma-pa De-bzhin gshegs-pa, Jiajing 19 (1540);
  - Imperial stele “Chijian Wutaishan Da Tayuanshi beiji” 敕建五臺山大塔院寺碑記, Wanli 10 (1582) (text in Bei Xin 1996: 34-35);
  - Imperial stele “Da Tayuansi yuzhi bei” 大塔院寺御製碑, Wanli 10 (1582) (text in Bei Xin 1996: 36);
  - Imperial stele “Foji lingxiang zhi bei” 佛蹟靈像之碑, Wanli 10 (1582), carved with the footprints of Śākyamuni, in a niche of the stūpa (south side) (text in the Qingliangshan zhi);
  - “Chongxiu Wenshu pusa fa ta beiji” 重修文殊菩薩發塔碑記, Wanli 10 (1582), stele for the restoration of the stūpa of Mañjuśrī’s Hair Stūpa (text in Bei Xin 1996: 35-36);
  - “Chijian Wutaishan Da Tayuanshi beiji” 敕建五臺山大塔院寺碑記, Wanli 14 (1586) (text in Bei Xin 1996: 34-35);
  - Three steles embedded in the base of the stūpa: “Chijian dabao tabei” 敕建寶塔碑. Wanli 20 (1592); “Beitai Yedoufeng” 北臺葉斗峰, Wanli 20 (1592); and “Ti Da Tayuansi” 题大塔院寺, Wanli 18 (1590);
  - “Chongxiu Wutaishan fo shelita beiji” 重修五臺山佛舍利塔碑記, Kangxi 3 (1664), restoration of the stūpa by donors from Shanxi Province (text in Bei Xin 1996: 36-38);
  - “Chongxiu beiji” 重修碑記, Kangxi 28 (1689), written by the abbot of Tayuansi and other monks to commemorate an offering of 300 taels (text in Bei Xin 1996: 38);
  - “Zhenxiu Shi Zhengxiu zhuan shubei” 真休釋正秀撰並書碑, Jiaqing 3 (1798), commemorates miraculous lights that appeared above Mañjuśrī’s Hair Stūpa in 1797 (text in Bei Xin 1996: 37-38);
  - Two steles dated Guangxu 13 (1887) and 17 (1891) in a western courtyard, recording the decision taken by the magistrate of Wutai County to not collect contributions to pay the yamen officials who supervise the Sixth Month Festival (text in Bei Xin 1996: 40-41);
  - “Chongxiu baota beiji” 重修寶塔碑記, Xuantong 3 (1911), in front of the Daci yanshou baodian. Written by Abbot Ren Shouji 仁璹吉, reference to stele TY9 (text in Bei Xin 1996: 42);
  - “Chongxiu baota beiji” 重修寶塔碑記, Xuantong 1 (1909) or 3 (1911), records a donation of 500 taels to organize a Shuilu ritual 水陸齋;
  - “Gongde bei” 功德碑, donor from Shanxi (text in Bei Xin 1996: 42);
  - “Gongde bei” 功德碑, Minguo 23 (1934), located southwest of the stūpa, records a donation of 3,500 yuan for the recitation of texts in 1930, and 11,600 yuan in 1933 (with details of the expenses; text in Bei Xin 1996: 43).

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

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

Xiantongsi 顯通寺 (Clear Understanding Monastery)

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

Tibetan name: mNgon-gsal gling

Mongolian names: Ubadistu sümе (Monastery Having Magic Powers); Da kiyen tung se [CLŚASB]; Siyang tung se/Ling juu se [TÜAG]; Ṣaḷqāṁṣāṭu tegūs sümе (Marvelous Perfect Monastery) [in the stone inscriptions]; Altan kärel sümе (Golden Bronze Monastery) [stele XT2, 1923].

Location: On Lingjiu Peak, between Tayuansi and Pusading

Affiliation in the late Qing period: Chinese Buddhist

History: Xiantongsi is the largest of the Chinese Buddhist monasteries of Wutaishan (with a total area of eight hectares and twelve courtyards) and the oldest, said to date as far back as the Eastern Han dynasty. It was built as Dafu Lingjiushi or Da Huayuansi 大花園寺 between 471 and 477 and expanded between 627 and 649. Empress Wu Zetian had it restored between 690 and 704 and renamed Da
Huayansi 大華嚴寺 by reference to the *Avatamsaka sūtra*. It was the headquarters of the Avatamsaka School and the central place of pilgrimage. Apparitions of Mañjuśrī were reported to be frequently sighted there.

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

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

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

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

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

- Avalokiteśvara hall (rebuilt in 2010). It enshrines a replica of the famous statue of Guanyin Who Refuses to Leave (the original being in Putuoshan)—see the section on Puansì;
- The Great Mañjuśrī hall, dated 1746, enshrines statues of the Five Mañjuśrīs of the Five Directions and a 3-meter-high wooden statue of Mañjuśrī riding his lion;
- The Buddha hall, dated 1899 in its present state, is the largest hall of Wutaishan;
- The Beamless Hall (Wuliangdian, or Qichu jiuhuidian 七處九會殿, 1606, rebuilt in 1636, 20.3 meters high) was at first dedicated to the reading of the *Avatamsaka sūtra* (Prip-Møller 1967 [1937]; Bodolec 2005). It enshrined a 4.7-meter-high statue of Vairocana, and statues of Locana (Ch. Lushena 盧舍那, who represents the Sangha) and of Śākyamuni (the two were later replaced by statues of Bhaiṣajyaguru and by the 7.75-meter-high, 13-storied pagoda of Qixiansì);
- The Qing-dynasty Thousand-Bowl Mañjuśrī hall enshrines three Ming-dynasty statues representing Mañjuśrī with a thousand hands holding a thousand bowls (each hand holds an alms bowl with a small statue of Śākyamuni inside), Old Mañjuśrī and Old Samantabhadra. Many pilgrims, including Gao Henian, misidentified the main statue as Thousand-Armed Avalokiteśvara. This specific iconography originated in Tang-dynasty esoteric scriptures (Shu Ren 1997);
- The Bronze Hall (1605, 5 meters high) is decorated with ten thousand Buddhas and enshrines a Tibetan-style bronze statue of Mañjuśrī;
– Five pagodas represent the Five Terraces of Wutaishan (those of the Western and Eastern Terraces have been preserved; the three others were rebuilt in the 1990s; see ancient pictures and description in Tokiwa Daijō and Sekino Tadashi 1928);
– Two small lateral beamless halls are dedicated to Mañjuśrī and Samantabhadra;
– The scripture hall enshrines a statue of Ganlu 甘露 Mañjuśrī (Sweet Dew/Benevolent Mañjuśrī, sitting on a big lotus and holding a vase) and houses the 3,210 volumes of the Chinese Tripiṭaka printed in 1510. This is the Rasiyan Manzusiri duγang (Hall of the Holy Water Mañjuśrī) of the 1939 Mongolian inscription (XT4). Ganlu designates the ‘beneficial dew,’ the blessings granted by Buddha, and the Buddhist Doctrine. The Chinese esoteric and the Tibetan Buddhist influences are visible in the presence of ancient prayer wheels, multiple-armed statues and Tibetan-style icons. Other treasures, such as the statue of the Fifth Karma-pa made on Yongle’s order, have not survived.

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

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

**Sources:** T. 2098: 51, 1094a-b; Qingliangshan zhi 1596: juan 3, 1b-2a; CLŠASB 1701: 168-169; TŪAG 8b; Qinding Qingliangshan zhi 1785: juan 10, 7a-8a; Shanxi tongzhi 1990 [1892]: juan 57, 4113-4114; Prip-Møller 1967 [1937]: 254-261, 275-282; Ho 1996; Weidner 2001: 129-130; Bodolec 2005: 121, 139-142, 152.

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

(From left) Thousand-Bowl Mañjuśrī. Statue of Mañjuśrī sitting on his lion (Bronze Hall). Ganlu Mañjuśrī. © Isabelle Charleux, 2007
**Luohousi 羅睺寺 (Rāhua[la] Monastery)**

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

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

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

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

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

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

Luohousi is said to be located near a site where Mañjuśrī appeared and taught to a thousand devotees (according to Qingliangshan zhi), hence its name Descending Buddha Monastery. Before the Tang period, there was a Hall of Rāhula’s Footprint (Luohou zuji dian 足跡殿) belonging to Da Huayansi (Miaozhou 1993 [1935]). The monastery was first erected in the Tang period and belonged to the Avataṃsaka School. It was restored in the Song dynasty, rebuilt in 1465-1467, and restored in 1492.

Chinese monks and lamas cohabitated there during the Wanli period (1573-1620) (Li Guanyi 2006b; Köhle 2008). Luohousi was turned into a public monastery (shifang) during the Shunzhi period (1644-1662). The imperial stele dated 1671 mentions an abbot with a Tibetan name: Yuan-dan (Tib. Yönten).

The stele LH1 records a donation of 30,000 taels of white silver to Luohousi and four other monasteries by the First Caqar diyanci in 1658. In 1698-1700 a ‘Central Asian monk,’ Suo-nan-nang-jie, resided in Luohousi.

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

**Special features:**

– The main attraction is the 3-meter-high Blooming Lotus Revealing the Buddhas (Kaihua xianfo 開花現佛, Mo. Ceceg delgeren burqan ilerekü) in the scripture hall. On each of the eight petals of the great wooden lotus is engraved a Buddha. A monk turns the wheel system with a handle in a subterranean chamber to make the lotus revolve on its axis while the petals open and close, revealing the central Buddha and the Buddhas on the petals, and at the same time turning the eighteen arhats and twenty-four heavenly gods on the base. The lotus is said to have been made by two Tibetan monks in the late eighteenth century when Qianlong restored the monastery, but it obviously already existed in 1658, when the Caqar diyanci had it restored. Similar lotuses existed in the Yansuige 延绥閣 of Beijing’s Yonghegong (now lost) and in Kumbum. A statue of Rāhula is enshrined on the second floor of the building.
The statue of Mañjuśrī as White as Milk riding his lion in the Mañjuśrī hall was one of the most worshiped statues of Wutaishan. During Kangxi’s fourth visit, his sons especially came to worship this statue. It was restored at the end of Qianlong’s reign (1736-1796).

Two high lateral buildings welcomed (and still welcome) pilgrim monks.

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

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

**Stone inscriptions:**

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

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

Buddha hall, Luohousi. © Isabelle Charleux, 2012
The ‘White Mañjuśrī’ and the ‘Blooming Lotus Revealing the Buddhas’ of Luohousi. © Isabelle Charleux, 2007

Mañjuśrī hall, Luohousi. © Isabelle Charleux, 2012
Yuanzhaosi 圓照寺 (Perfect Radiance Monastery)

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

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

Mongolian names: Tegüs geiyigülüge süme; Da yuvan juu se [CLŠASB]; Yuvan giyoo miyoo (TÜAG); Altan γανjuur süme (Golden Kanjur Monastery) [stele YZ4, 1898]

Location: Between Luohousi and Guangzongsi, on Lingjiu Peak

Affiliation in the late Qing period: Tibetan Buddhist

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

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

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

Stone inscriptions:
– Seven Mongolian steles: see Online Appendix A2.
– Nine Chinese steles (see Ono Katsutoshi and Hibino Takao 1942: 364);
  - Imperial stele “Huangdi chiyu huchi Shanxi Wutaishan Yuanzhaosi beiwen” 皇帝敕諭護持山西五臺山圓照寺碑文, Tianshun 2 (1458) (text in WTSYJ 1997-1: 44);
  - Imperial stele “Huangdi chiyu Wutaishan sengsu ren beiwen” 皇帝敕諭五臺山僧俗人碑文, Tianshun 2 (1458) (text in WTSYJ 1997-1: 44);
- Two steles named “Chiyu bei” 勅諭碑, dated to the Chenghua (1465-1488) and Zhengde (1506-1522) periods;
- “Chongxiu Yuanzhaosi beiji” 重修圓照寺碑記, Longqing 3 (1569), mentions the visit of Śāriputra Bandida to the court of Yongle (text in WTSYJ 1997-1, 45-46);
- “Wutaishan Fenglinsi Chetian heshang xingshi bei” 五臺山楓林寺徹天和尚行實碑, Longqing 3 (1569);
- A stele dated Guangxu 10 (1884) in front of the lokapālas hall;
- Two donation steles dated Guangxu 14 (1888) (text in WTSYJ 1997-1, 57) and Minguo 6 (1917).
- In front of the scripture hall, a 1.40-meter bell dated Xuande 5 (1430) is inscribed in Chinese, Tibetan and Lantsa script.


Buddha hall, Yuanzhaosi. © Isabelle Charleux, 2007
Śāriputra’s funerary stūpa and the stele of the Begging Mañjuśrī, Yuanzhaosi. © Isabelle Charleux, 2007 and 2009

**Pusading 菩薩頂 (Bodhisattva Peak or Bodhisattva’s Uṣṇīṣa)**

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

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

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

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

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

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

In the beginning of Yongle’s reign, Da Wenshusi, commonly known as Pusading, was constructed by imperial decree on the site of old Zhenrongyuan and received the first printed copy of the Yongle Kanjur. It was probably converted to Tibetan Buddhism in 1481 (Köhle 2008).
Emperor Shunzhi extensively renovated Pusading on the model of the Imperial Palace and installed there the *jasay lama* of Wutaishan. Pusading was the principal state [Gélukpa] monastery on Wutaishan during the Qing period. Its main protector was Yamāntaka (*UTAOSC*). In 1683-1684, Kangxi ordered to cover its main halls with yellow glazed tiles; it was restored in 1691. A garrison was established in 1684. In 1895 a fire destroyed the two treasuries of the monastery, and an almsround was organized to rebuild them.

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

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

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

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

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

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

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

Behind the north wall was a small Tsanid School (school of Buddhist doctrine) with twenty-six monks (Pokotilov 1935 [1893]: 75). Inside was a Chinese-style hall enshrining a large statue of Maitreya as well as copies of the *Kanjur* and *Tanjur*. It no longer exists. Miyyacir (2008 [1942]) mentions three
monasteries behind Pusading: the Gebsi-yin süme (temple of the dge-bshes, maybe the same as the above-mentioned Canid School) and the Corji-yin süme (monastery of the chos-rje, Lord of the Dharma).

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

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

**Stone inscriptions:**
- One Mongolian stele: see Online Appendix A2.
- Eight Qing dynasty imperial steles (Ono Katsutoshi and Hibino Takao 1942: 192-196, 193, 363). The two largest, imperial steles of Wutaishan, dated 1786 and 1792 are located in the East wing:
  - Imperial stele “Yuzhi Pusading Da Wenshuyuan bei” 御製菩薩頂大文殊院碑, Kangxi 10 (1671) (text in Qingliangshan xinzhi: 9a-b, rpt. WTSYJ 1991-1: 30; Zhang Yuxin 1988: 240-241);
  - Imperial stele “Yuzhi Zhongtai Pusading” 御製中臺菩薩頂, Kangxi 16 (1677), in front of the Buddha hall (text in WTSYJ 1996-1: 30; Zhang Yuxin 1988: 232-234);
  - Four-language imperial steles “Yuzhi Pusading Da Wenshuyuan bei” 御製菩薩頂大文殊院碑, Kangxi 31 (1692): two steles with two languages each, in front of the Mañjuśrī hall;
  - Imperial stele “Chongxiu Wutaishan Zhenrongyuan ji” 重修五臺山真容院記, Kangxi 39 (1700), recording Kangxi’s offering of 1,000 taels to restore Pusading in 1698 (text in Zhang Yuxin 1988: 252-255);
  - Imperial stele “Yuzhi Pusading beiwen zhushi” 御制菩薩頂碑文注釋, Qianlong 14 (1749) (text in WTSYJ 1996-1-4: 31);
  - Four-language Qianlong imperial stele “Lingjiufeng Wenshusi zhan li ouxiao chanyu” 靈鷲峰文殊寺瞻禮偶效禪語, Qianlong 56 (1792), in a pavilion of the eastern courtyard, commemorating the emperor’s sixth visit (text in WTSYJ 1996-1, 32); Catalogue of Ancient Mongolian Books and Documents of China 1999: n°12612 with the wrong date: Yellow Rat, 1768;
  - Four-language imperial stele recording a poem by Qianlong, 4.8 meters high, in a pavilion of the eastern courtyard, Qianlong 51 (1786) (text in WTSYJ 1996-1: 31-32); Catalogue of Ancient Mongolian Books and Documents of China 1999: n°12613;
  - Imperial stele “Qingliangshan ji” 清涼山記, in front of the Buddha hall, commemorating Jiaqing’s visit, Jiaqing 16 (1811) (text in WTSYJ 1996-1-32-33).

Staircase to Pusading. © Isabelle Charleux, 2012

Pusading viewed from the northwest. © Isabelle Charleux, 2012

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

Qianlong imperial stone inscription, eastern courtyard. © Isabelle Charleux, 2010
Shifangtang 十方堂 (Ten Direction Hall)

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

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

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

Location: At the foot of Lingjiu Peak, below Luohousi

Affiliation in the late Qing period: Tibetan Buddhist

History: At the end of Shunzhi’s reign, the old stables of Luohousi were turned into a lodging center for Tibetan, Mongol and Manchu pilgrim-lamas and their disciples. At that time (and especially in the Kangxi period), Luohousi was staffed by Han, Mongol and Tibetan lamas who were not on good terms with each other. From 1831 to 1835, a Monguor lama, bLo-bzang sman-lam (Chinese sources call him Yin 印 lama) from Co-ne Monastery in Amdo gathered donations and turned the hostelry into a monastery, which was called Guangrensi (steles SF1, 1835 and SF179, 1932). bLo-bzang sman-lam became the first abbot (Wang Xiangyun 2004: n. 52, quoting Luo-sang-dan-zhu and Po-pa-ci-ren 1995: 249). Guangrensi maintained close relations with Amdo monasteries. Guangrensi remained administratively and economically a branch of nearby Luohousi, but tensions persisted between the two communities. The lamas from Guangrensi tried to obtain independence, but their attempt failed when Luohousi cut their means of subsistence. Guangrensi was restored and became independent in the Republican period. The founder from Co-ne also built a brick funerary stūpa called Putongta 普同塔 for pilgrim monks, at Yuwan 魚湾, about 100 meters from the monastery (the river now flows 50 meters from the stūpa).

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

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

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

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

Temple interiors, Shifangtang. © Isabelle Charleux, 2010
Wanfoge 萬佛閣 (Ten Thousand Buddha Pavilion)

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

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

Location: Southeast of Tayuansi

Affiliation in the late Qing period: Chinese Buddhist

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

Legend: The Five Dragon Kings are Daye 大爺 (Great Lord), Erye 二爺 (Second Lord), Longmu 龍母 (Dragon Mother, Daye’s wife), Sanye 三爺 (Third Lord), Siye 四爺 (Fourth Lord) and Yushi 雨師 (Rain Master). The main dragon, Daye, is said to be the fifth son of the Dragon King of the Eastern Sea. They are said to have been invited from the Northern Terrace to reside in Wanfoge. These powerful local deities are believed to bless the local region with rain for crops and good harvests. Although they have a hot temper, they are viewed as manifestations or disciples of Mañjuśrī. The Daye is called ‘Black Mañjuśrī.’
Legend says that Kangxi, lost in the dark, was saved by a black-faced monk, who was no other than the fifth dragon, and rewarded him with the title of ‘duke.’
The monks initially refused to have an opera performed within this Buddhist monastery, but received a letter bearing the seal of the Dragon King himself to introduce an opera master in Wanfoge. The opera stage facing the Great Hall dates from 1917.

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

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

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

Festival at Wanfoge. Chinese opera. In the rear temple, a Mongol lama was invited to perform a Tibetan Buddhist ritual. © Isabelle Charleux, 2007
Devotees praying to the Dragon King. © Isabelle Charleux, 2012

**Guangzongsi 廣宗寺 (Ancestor Honor Monastery)**

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

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

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

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

Bronze Tile Hall, Guangzongsi. © Isabelle Charleux, 2007

Bronze Tile Hall and Han Gélukpa lamas praying, Guangzongsi. © Isabelle Charleux, 1993 and 2007
Map of the central part of Wutaishan, from Ono Katsutoshi and Hibino Takao 1942, with some additions in italics. © Isabelle Charleux
Around Lingjiu Peak

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

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

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

Location: South of Taihuai Village

Affiliation in the late Qing period: Chinese Buddhist

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

Legend:
– Mañjuśrī with a Buckwheat Head. A legend says that the sculptor who made the statue of Mañjuśrī could not make the head because nobody had seen the true face of the bodhisattva; he had tried six times in vain to cast the image, but each time it cracked and broke to pieces. While the abbot, the monks, the sculptor and the cook were arguing to find a solution, Mañjuśrī appeared before them in the kitchen. The sculptor had no time to find his tools and quickly modeled the head with buckwheat according to what he was seeing. Mañjuśrī disappeared before he finished the statue; the face was then covered with gold and placed on the body. This is a more detailed story of the Mañjuśrī statue of Zhenrongyuan (the old temple of Pusading), which no longer survives. For a Tibetan version: Chou 2011: 36, n. 78. The statue dates from 1496-1499.
– A version of the same story is told by Miyvacir (2008 [1942]): Kangxi arrived at a place quite late in the evening, saw an old monk and a small dog in a grass hut and spent the night there. He searched for his father over the course of several days but could not find him. When back in Beijing, his mother, the Empress Dowager, revealed to him that the old monk was actually his father. He went back to the place where he had seen him, but instead of the hut there was a ruined shrine (bungqang) with an old (statue of) Mañjuśrī: believing this to be the real body of his father, he decided to build a temple there and ‘revive’ (restore) the statue. Once he came to the temple, he saw the sculptor kneading flour to make noodles. The sculptor, who had not yet finished the statue, hurriedly made the head in flour. Seeing this, the emperor was satisfied.
Another Chinese story relates that Shunzhi’s third sister Fulian 福連, married to Wu Sangui’s son, retired as a nun in Shuxiangsi after Wu Sangui’s rebellion in 1674. Kangxi ordered to burn the monastery after having heard that a monk discussed the sūtras with the princess. Blessed by Mañjuśrī, the monk and the princess were found meditating among the ashes of the meditation hall. Kangxi then had the monastery rebuilt.

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

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

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

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

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

**Stone inscriptions:**
- One Mongolian stele: see Online Appendix A2.
- Seven Chinese steles (see Ono Katsutoshi and Hibino Takao 1942: 253, 366):
  - A stele dated Tianli 1 (1328);
  - “Tielinguo Chanshi xingshi bei” 鐵林果禪師行實碑, Hongzhi 12 (1499) (text in WTSYJ 1996-3, 44);
  - Imperial stele “Chijian Qingliang Wutaishan fanxiu Shuxiangsi beiji” 勃建清涼五臺山翻修殊祥寺碑記, Wanli 19 (1591) (Qingliangshan zhī, rpt. in WTSYJ 1996-3: 44-45);
  - “Chongxiu Shuxiangsi ji” 重修殊像寺記, Wanli 36 (1608) (text in WTSYJ 1996-3: 44-45);
  - “Chongxiu Shuxiangsi dadian zhuangsu quanshen gongde bei” 重修殊像寺大殿裝塑全身功德碑, Kangxi 4 (1665);
  - Imperial stele “Yuzhi Wutaishan Shuxiangsi bei” 御製五臺山殊像寺碑, Kangxi 19 (1680) (Zhang Yuxin 1988: 255-256, WTSYJ 1996-3: 46);
  - Imperial stele “Yuzhi Shuxiangsi beiwen” 御製殊像寺碑文, Qianlong 14 (1749) (text in WTSYJ 1996-3: 46).

**Sources:** Qingliangshan zhī 1596: juan 3, 5a; Qingliangshan xinzhī 1694: juan 2, 11b; CLŠASB 1701: 174; TŪAG 9b; Qinding Qingliangshan zhī 1785: juan 10, 10a-b; Üjeskülen secig-ün erike kemegdekkür orušiba 1813; Shanxi tongzhi 1990 [1892]: juan 57, 4118; Pokotilov 1935 [1893]: 79;

Fanxianshan 梵仙山 (Brahman Immortal Mountain)

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

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

Location: On Fanxianshan Peak, south of Shuxiangsi

Affiliation in the late Qing period: Chinese Buddhist

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

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

Special features: The two-storied vaulted architecture of the main temple is comparable to the vaulted halls of the temples of the Five Terraces. Modern pilgrims throw five-colored Tibetan ‘wind-horse’ papers from the flat area outside Nantian 南天 Gate. If the wind-horses are carried away by the wind, it is an auspicious sign. Miγvacir worshiped and circumambulated the temple, and from the terrace he burned arc (juniper), threw wind-horse (papers) and fired guns.
Present state: The western halls are dedicated to Caishen, Guandi, Bhaiṣajyaguru and Guanyin who brings children to childless couples. The Buddha hall is dedicated to various forms of Nainai. Four Chinese Buddhist monks manage the monastery.

Stone inscriptions: Two Ming-dynasty steles

Lingfengsi 靈峰寺 (Numinous Peak Monastery)

**Mongolian name:** Ling feng se süme

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

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

![Lingfengsi, rebuilt temple and Ming-dynasty pagoda. © Isabelle Charleux, 2010](image)

Wenshusi 文殊寺 (Mañjuśrī Monastery)

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

**Tibetan name:** ’Jam-dpal gling

**Mongolian name:** Manzusiri-yin süme

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

**Sources:** Pokotilov 1935 [1893]: 85; *Wutai xianzhi* 1988: 460; Li Xiangzhi 1932: 23-34; Wei Guozuo 2004: 177-179.)
Puhuasi 普化寺 (Universal Transformation/Conversion Monastery)

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

Mongolian names: Bükün-i gegeregülügec süme; Qormusta Temple

Location: Two kilometers south of Taihuai Village

Affiliation in the late Qing period: Tibetan Buddhist

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

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

It may be the Dara eke-yin süme (Mother Tārā temple, Tib. Ta’re ’ekhin su-me, Ch. Dalike 達立可) of the Badgar map (Edkins 1893 [1878]: 234 also mentions a temple to Tārā; besides, Santasi was also called Green Tārā Monastery). In 1921, Yuan Weiru 袁維恕, the main leader of the Jiugongdao,
appropriated Yuhuangmiao; he had it rebuilt in 1925 and renamed Puhuasi. It was the last monastery built on Wutaishan in the twentieth century.

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

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


![Puhuasi, Buddha hall and relief of the screen wall. © Isabelle Charleux, 2010](image)

Shancaidong 善財洞 (Sudhana Cave)

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

**Mongolian names:** Šuddana-yin āyui; Šan sai dūng [CLŠASB]; Manibadara-yin sūme [stele SCD1, 1907; Miγvacir 2008 (1942)] (Manibhadra Monastery)

**Location:** On Dailuo Peak, below Dailuoding. Nearby is the Cooling Charnel Ground (Dur-khroden sil-sbyin).

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

**History:** Shancaidong is dedicated to young Sudhana, whose peregrinations in the quest for enlightenment are told in the Gandavyūha (the last chapter of the Avatamsaka sūtra). Since the Tang dynasty, Sudhana is portrayed as a main attendant of Mañjuśrī. Sudhana and Mañjuśrī are believed to have debated on the doctrine at that spot (ZMRBDB). Miaozhou wrote that the monastery was built in the early Ming dynasty and was rebuilt in the Yongle period, but modern authors believe that the construction started in the Qing period, after bronze statues of Mañjuśrī, Maitreya and Sudhana were found there when digging (a story attributes the discovery to Kangxi himself; other accounts date the
discovery to the Qianlong period). Archeologists believe the statues date from the Tang dynasty and were buried before the 845 persecution of Buddhism. It is unclear why Mongols call the monastery ‘Manibhadra,’ which is the name of one of the main yaksas (water-deity), as well as of the ‘happy housewife’ Manibhadrā, who practiced meditation while performing her duty as a model mother and wife, according to a Buddhist tale. Manibhadra is mentioned in the White Beryl’s description of Wutaishan’s Eastern Terrace (Dorje 2001: 48).

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


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

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

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

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

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

Mongolian stele (SCD1, 1907), Lower Shancaidong, and Entrance Gate, Upper Shancaidong. © Isabelle Charleux, 2009
Dailuoding 黛螺頂 (Black Conch Peak)

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

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

Mongolian name: Qara labai-yin orgil

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

Affiliation in the late Qing period: Chinese Buddhist

History: A small monastery named Foding’an seems to have been built on the spot during the Tang period (Yu Qing 2008) but some authors date its foundation to the reign of Chenghua. It was renamed Daluoding in 1592 and Dailuoding in 1750, on the occasion of two restorations. Luo, meaning ‘snail’ in Chinese, refers to the shape of the peak and to the shape of the Buddha’s hairstyle. Qingfengding was a popular appellation due to the dense pine forest on the peak. In 1691, a group of Mongols from Beijing built a hexagonal pavilion on the spot where the ascetic Lichan Laoshi 立禪老師 had planted a wooden pole, and offered a copy of the Sandalwood Buddha to be placed in it (stele DLD1). Rol-pa’i rdo-rje’s ZMRBDB also mentions the ascetic, known for never sleeping. His funerary stūpa stands on the slope behind the monastery. A restoration of the pavilion in 2004 revealed Lichan’s footprints. Dailuoding was restored in 1750. According to one story, Emperor Qianlong, who could not visit the terraces in 1781 because of bad weather, asked the monks of Dailuoding to worship the Five Mañjuśrīs of the Five Terraces on his behalf. Five years later, due to the weather conditions the monks had still not climbed the terraces, but a young novice had the idea to gather the statues of the Five Mañjuśrīs in
Dailuoding’s Buddha hall. In 1786, Qianlong left a poem about the Five Mañjuśrīs of Dailuoding. Since then, climbing to Dailuoding is called the ‘small pilgrimage.’

In the Qing dynasty, Dailuoding was a branch of Tayuansi, and monks were sent from this monastery every year. Dailuoding also had a shrine to the Five Dragon Kings of Wutaishan (Li Xiangzhi 1932). In the early Republican period, it boasted considerable annual revenues from donations. Many tombs can still be seen on the slope south of the monastery.

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

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

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


View of Dailuoding and entrance with a triumphal archway. © Isabelle Charleux, 2007
Santasi 三塔寺 (Three Stūpa Monastery)

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

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

**Mongolian names:** Гурбан сүүн-u sүүмэ; San ta se [CL$ASB]; Noγуγан дахаа [dara] eke-yin sүүмэ (Green Tārā Monastery) [printed certificate]

**Location:** West of Pusading
Affiliation in the late Qing period: Tibetan Buddhist

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

Special features: The 4-meter-high stūpas standing in front of the Buddha hall are dedicated to Avalokiteśvara (on the left), Mañjuśrī (in the center) and Samantabhadra (on the right). Dhāraṇī pillars stand in front of the three stūpas. A precious iron statue of Mahākāla, said to have been forged in the Song dynasty with a weapon belonging to Yang Wulang, was rediscovered in 1987 in the Tonggou Ravine east of Santasi. A Ming-dynasty funerary pagoda of the great monk-architect Miaofeng, along with a large stone inscription, stands in the great cemetery south of the monastery (see Ono Katsutoshi and Hibino Takao 1942: 240).

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

Sanquansi 三泉寺 (Three Spring Monastery)

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

**Mongolian names:** Гурван булаг-ун сүм; San ciuvan se [CLŠASB]; Ноγуγан дар-а еке-йин сүм (Green Tārā Monastery) [certificate of donation]

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

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

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

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

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

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

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

**Shouningsi 壽寧寺 (Everlasting Tranquility Monastery)**

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

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

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

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

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

**History:** In the sixth century, Śākyamuni’s relics were enshrined in a stūpa located ‘four li’ to the northwest of the modern Great White Stūpa, certainly in Shouningsi. The third son of Emperor Wenxuan 文宣, of the Northern Qi (550-570), is said to have immolated himself as an offering to the Buddha around 550 (a fact which is not confirmed by historical sources) in front of the stūpa (Shanxi tongzhi 1990 [1892]; Zheng Sen 1987: 28, quoting the Gu Qingliangzhuang). On the spot the Shaoshen Wangzisi was built (Qingliangshan zhi). The monastery was restored in the Tang dynasty and rebuilt in 1004-1007; its name was then changed to Shouningsi. In the Yuan period, it served as the residence of the National Preceptor Dam-pa kun-dga’ grags. It was restored in 1298, in 1322, and by Šākya ye-shes in 1414. Two steles record restorations in the Qing period. It probably housed a community of Chinese heshangs in the early Ming and Qing periods, and became Gélukpa in the eighteenth century. The Shouningsi’s abbot from 1925 to 1946 was Luo-bu-sa lama (1886-?), a Han Chinese lama from Pusading (Wang Xuebin et al. 1994: 147-148).
**Special features:** Three ancient statues have not survived:

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

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

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

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

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

**Stone inscriptions:**

– Two Mongolian steles: see Online Appendix A2.

– Three Chinese steles:
  - Chinese stele “Tian en fayu zhi bei” 天恩法雨之碑, Yuan dynasty, 1298;
  - Chinese stele “Chongxiu Shouningsi bei” 重修壽寧寺碑 dated Kangxi 30 (1691);
  - Imperial stele “Yuzhi Shouningsi bei” 御製壽寧寺碑, Kangxi 50 (1711).

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

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

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

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

Location: North of Pusading

Affiliation in the late Qing period: Tibetan Buddhist

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

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

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

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

Stone inscriptions:
– Nine Mongolian steles: see Online Appendix A2.
– A Chinese donation stele dated 1921.

Entrance gate of Cifusi. © Isabelle Charleux, 2012

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

Tibetan characteristics of the pillars and framework of the Milarépa hall, Cifusi. © Chou Wenshing, 2009
General map of Wutaishan, distinguishing between the ‘Yellow’ and ‘Blue’ monasteries of the late Qing period. © Isabelle Charleux
**South and southwest of Taihuai**

**Qixiansi 樣賢寺 (Respite of the Worthy Monastery)**

*Other Chinese name:* Dashesi 大社寺

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

*Mongolian names:* Merged orusiγci sümė; Tergetü Manzusirī (Mañjuśrī With a Cart) [Badgar map]

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


**Nanshansi 南山寺 (Southern Mountain Monastery)**

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

*Mongolian names:* Emünetü aγula-yin sümė; Wan šing iu gü se [CLŠASB]

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

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

*Affiliation in the late Qing period:* Chinese Buddhist

*History:* Originally known as Wansheng Youguosi, Jilesi was built by Arniko on Emperor Temür’s order in 1295-1297 to generate merit for the emperor’s mother. The famous Avataramsaka masters Zhenjue Guoshi 真覺國師 and Hongjiao Dashi 弘教大師 were respectively its first and fourth abbots (Chapter 2). It was restored in 1541, and again twice during the Qianlong period. In 1877-1883 Abbot Puji 普濟和尚 organized an almsround in northeast China to restore Jilesi; it was then a shifang monastery, and one of the largest monasteries of Wutaishan. From 1914 to 1927, Jilesi was rebuilt by a
philanthropist from Manchuria named Jiang Fuchen 姜福忱 and was then merged with two other monasteries, Shandetang and Youguosi, to create Nanshansi. There were more than a thousand monks in residence in 1925 (Bai Meichu 2010 [1925], juan 2: 152).

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

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

**Stone inscriptions:**
- In front of Jilesi’s lokapālas hall, a stele erected in 1883 preserves the text of the 1339 Chinese stone inscription about the life of Hongjiao Dashi (text in WTSYJ 1997-4, 36-37; see also Qingliangshan zhi 1596: juan 8, 18a-19a).
- Two Mongolian steles dated 1894 and 1895 are listed in the *Catalogue of Ancient Mongolian Books and Documents of China* 1999 (n°12617 and 12618). I did not see them.
- More than twenty Chinese steles record donations from 1885 to 1935: Guangxu 11 (1885—2 steles), Guangxu 18 (1892), Guangxu 22 (1896), Guangxu 24 (1898), Guangxu 33 (1907), Minguo 6 (1917), Minguo 11 (1922), Minguo 12 (1923), Minguo 13 (1924), Minguo 16 (1927), Minguo 23 (1934), Minguo 24 (1935—two steles), etc.


*Stūpa* containing the bowl and the robe of Puji and hall with Chinese steles of donation, Nanshansi. © Isabelle Charleux, 2010
Guanyindong 觀音洞 (Avalokiteśvara Cave)

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

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

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

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

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

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

**Special features:** The lowest hall is now dedicated to the Five Dragon Kings of Wutaishan; the middle one is the temple where the Thirteenth Dalai Lama lived (it enshrines a statue of the eleven-faced, eight-armed bodhisattva); and the uppermost one is an Avalokiteśvara hall. Reliefs of Buddhas and *stūpas* are carved into the rock.
Numinous sites: Behind the upper hall are found, on the right, the small Sixth Dalai Lama’s cave, and on the left, the famous sweet-tasting spring especially visited by those wanting to have a child. Li Xiangzhi (1932) describes several other caves that are no longer accessible: the Avalokiteśvara Cave where Avalokiteśvara practiced (a 7-meter-deep cave leading to a chamber with a Chinese-style statue of Avalokiteśvara/Guanyin); a second cave where one climbs inside and comes out onto a steep balcony in the middle of the cliff; and 60 meters west of the temple, a third cave named Xuankongdong 懸空洞, enshrining stone statues of Avalokiteśvara and the eighteen arhats. Water flowed out of the eye of the fourth arhat: this sweet water was believed to cure diseases and annihilate adversity.

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

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

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


Guanyindong. © Isabelle Charleux, 2012
Wenshudong 文殊洞 (Mañjuśrī Cave)

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

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

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

**Location:** East of Wenshudong

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

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

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

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

**Present state:** Destroyed

**Stone inscriptions:** Two Chinese inscriptions:
- Chinese stele of restoration of the statue of the Iron-Tiled Hall dated Zhengde 8 (1513) (text in Zhou Zhenhua et al. 1998: 57-59);

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

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**Wanfodong 萬佛洞 (Ten Thousand Buddha Cave)**

**Mongolian name:** Tümen burqantu ayui

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

Zhenhaisi (Subduing the Ocean Monastery)

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

**Mongolian names:** Luus-i daruγsan sümē (Monastery that Subdues the Water Spirit[s]); Jen käi se [CLSASB]; Jangya gegen-ü suburγa (Stūpa of the Iγang-skya qutuγtu) [Badgar map]; Boysa Jangga erdeni-yin gegeγen-ü altan šaril-un suburγan-u keyid; Boysa Janggiγ-a Rolbi dorji-yin gegeγen šaril suburγan keyid [steles]

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

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

**History:** Zhenhaisi was a small monastery in the late Ming dynasty and was restored by Chinese monk Tielinguo Chanshi (fl. 1496, see the section on Shuxiangsi, Yuanzhaosi). It became Gélukpa in 1710, when Kangxi asked da lama Ding-zeng-jian-cuo to restore it, and the following year Chi-peng-cuo-cheng was appointed abbot. It housed both lamas and Chinese monks (Cui Zhengsen 2003: 8; 1711 imperial stele). From 1767 on, Zhenhaisi became the primary seat of the Iγang-skya incarnation line on Wutaishan and received exceptional imperial favors. Rol-pa’i rdo-rje extended Zhenhaisi on Qianlong’s order and built a residence for himself—Puleyuan, in the left (south) wing. In 1781 Qianlong found Puleyuan too small and offered 10,000 taels to enlarge it, but the pontiff redistributed 3,000 taels to the monks for a ritual. The Iγang-skya’s reincarnations resided in Zhenhaisi when they lived in or visited the mountain. High Tibetan lamas liked to take residence there, such as the Ninth...
Panchen Lama in 1961. Zhenhaisi had more than twenty monks in 1903 (Gao Henian 2000 [1949]: 60), but Bai Meichu (2010 [1925], juan 2: 152) counts a thousand lamas in 1925.

**Legends:** It is said a haiyan 海眼 spring (‘the eye of the sea,’ also called haidiquan 海底泉), connected to the Northern Sea, caused seawater to flood an area of more than a hundred square kilometers. The Dragon King of the Northern (or Eastern) Sea was seduced by a pretty young girl who was bathing in the haiyan spring; when he tried to kidnap her, she asked for Mañjuśrī’s help. The furious dragon provoked the flooding, which the bodhisattva was able to stop by plugging the hole with a huge cooking pot that belonged to a monastery located kilometers away (see Yuhuachi). Later, a Zhenhai Stūpa (Stūpa that Subdues the Ocean) was built to seal it shut. The story is told in the 1711 imperial stele. Another legend tells that Emperor Kangxi saw an old monk sweeping the courtyard and understood too late, thanks to a pun, that it was his father Shunzhi. Shunzhi is said to have been buried there (Bai Meichu 2010 [1925], juan 2: 153).

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

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

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

**Stone inscriptions:**
– Five Mongolian steles: see Online Appendix A2.

Mingyuechi 明月池 (Bright Moon Pool)

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

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

**Mongolian names:** Tungyalag saran naγur; Dalai barilãγci süme; Ming yuvei ci [CLŠASB]

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

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

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

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


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

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

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

**History:** Built during the Northern Wei dynasty as Jingyinsi 靜音寺, it is one of the oldest foundations of Wutaishan. Because of apparitions of Avalokiteśvara, it was popularly known as Guanyin Daochang 觀音道場. In 863, Japanese monk Huie 慧萼 asked permission to bring a 3-chi-high jade statue of Avalokiteśvara from this monastery back in Japan, but apparently the statue decided to stop at Putuoshan after having suppressed a storm. He therefore built a temple there for it, called Bukenqu Guanyinyuan 不肯去觀音院 (Monastery of Guanyin Who Refuses to Leave). It is said to be the origin of the reputation of Putuoshan Island as the abode of Avalokiteśvara. A replica of the statue was installed in Xiantongsi. Jingyinsi was turned into a nunnery during the Ming dynasty, and its name was changed to Huzhong'an 護眾庵. Later in the Ming dynasty, it was restored by Ruran 如然 Heshang and turned into a shifang monastery. It became a large Gélukpa monastery known as Puansi sometime in the Qing period, and its abbot was sent from Luohousi. Puansi possessed one of the Kanjur printed in 1410 under Yongle’s reign (the Kanjur was then moved to Luohousi: Silk 1996: 160).

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

**Sources:** Qinding Qingliangshan zhi 1785: juan 11, 1b; Wen Fuliang et al. 2004: 262-264; Wutai xianzhi 1988: 474.
Baiyunsi 白雲寺 (White Cloud Monastery)

**Tibetan name:** sPrin-dkar dgon

**Mongolian name:** Caγan egülen süme

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

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

**Sources:** *Qinding Qingliangshan zhi* 1785: juan 10, 4b-5b; Vei Güo Cüo 1988: 214-215; Wen Fuliang et al. 2004: 265-268; Wei Guozuo 2004: 133-134.
**Fomudong 佛母洞 (Mother of Buddha Cave)**

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

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

**Mongolian names:** Eke-yin umai (Mother’s Womb); Mingγan burqantu-yin ayui; Ciyan vu dung [CLSASB]; Mingγan burqan orusiyan qonggil [TÜAG]; Eke-yin ayui (Mother’s Cave) [Badgar map]

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

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

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

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

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

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

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

The Chinese monk who revived Fomudong in the late 1990s. © Corneille Jest

Board with diagrams and explanations at the entrance of Fomudong. © Isabelle Charleux, 2007

Pilgrims queing to enter the cave and a pilgrim entering the hole, Fomudong. © Isabelle Charleux, 2007 and 2012
**Jingesi 金閣寺 (Golden Pavilion Monastery)**

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

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

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

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

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

**Mongolian names:** Ariγun serigün süme; Cing liyang sî [TÜAG]

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

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

**Special features:** The monastery is famous for its 2.2-meter-high, 5.4-meter-long stone with inscriptions, called Mañjuśrī’s Bed, located in the second courtyard. According to the legend, because the weather was too hot in summer, Mañjuśrī took a precious stone from the treasure of the Dragon King to cool down Wutaishan. The dragon tried to get the stone back but he was subdued by Mañjuśrī and turned into a protective deity of Wutaishan. An ascetic monk gave teachings and meditated on this stone; when whenever someone would approach him, he disappeared. Afterwards people saw this stone as the seat of Mañjuśrī. When Mañjuśrī preached to a vast number of beings, it is said that all of them could sit on the stone to listen to him. Emperor Shunzhi is also said to have become a monk in this monastery. Qingliangsi was the seat of the Buddhist administration of Wutaishan from the Tang to the Ming (called Senghuisi 僧會司 in the Ming period). It received imperial favors in 1689, 1702 and 1750. See the description and illustration of the Thousand Buddha Pagoda in Li Xiangzhi (1932).

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


![‘Mañjuśrī’s Bed’ stone, Qingliangsi. © Edouard Chavannes, 1907](image-url)
North and Northwest of Taihuai

Guanghuasi 廣化寺 (Vast Compassion Monastery)

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

**Mongolian name:** Yeke nigülesküi süme

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

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

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

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

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

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

Pushousi 普壽寺 (Universal Longevity Monastery)

**Tibetan name:** Kun-dpag gling

**Mongolian name:** Tügemel öljei süme

**Localization:** North of Guanghuasi

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

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

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

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

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

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

Mongolian names: Doluγan burqan-u süme; Ci vo se [CLŠASB]; Dolun [doluγan] burqan [Badgar map]

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

Affiliation in the late Qing period: Tibetan Buddhist

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

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

Present state: In the twentieth century Qifosi was destroyed except for two halls, dated 1734: the lokapālas hall and the Qifodian 七佛殿. In 1994, Chinese Buddhist nun Zhengti 正提 Fashi from
Wulangmiao began to restore Qifosi (which was said to be an ancient place of female Buddhist practice). In 1998, she gathered 300,000 yuan to erect a Chinese-style pagoda.

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


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

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

**Tibetan name:** dGe-tshogs gling

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

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

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

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

**Bishansi 碧山寺 (Azured Mountain Monastery)**

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

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

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

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

**History:** It was built as Beishansi (shortened as Beisi) between 412 and 479 and rebuilt as a Chan monastery, Pujichansi, in 1486-1487 by Jingcheng Guyue Chanshi, abbot of Yuanzhaosi (1487 stele). It was later restored and enlarged in the Zhengde and Jiajing (1522-1567) periods. Its name was changed to Huguosi in the beginning of the Kangxi period. In 1698, Kangxi sponsored its restoration and renamed it Bishansi. It was the main ordination center of Chinese Buddhism on Wutaishan. In 1906, two Chinese masters, Chengcan 乘參 and Hengxiu 恒修, built Guangji Maopeng on the Northern Terrace to welcome traveling monks (according to the 1928 stele) and eventually erected another Guangji Maopeng *shifang* monastery in Bishansi. The administration of Bishansi was at that time divided between the western wing (Bishansi) and the eastern wing (Guangji Maopeng). With the new prosperity of the monastery under the leadership of Guoding 果定 (abbot from 1921-1931), a quarrel arose between the two wings, which eventually were merged into one monastery in 1928 thanks to the intervention of the Wutaishan Buddhist Association. Bishansi is counted among the ten major Chinese Buddhist monasteries. It attracted renowned clerics from all of China, such as Nenghai, who resided, preached and meditated there in 1934-1936, and briefly replaced Guanghui Dashi 廣慧大師—a master in martial arts—as abbot in 1936-1937. Nenghai preached esoteric teachings and trained about forty disciples. Li Xiangzhi in 1932 counted twenty monks and eighteen lay retreatants. Shouye Fashi 壽冶法師, abbot of Bishansi from 1939 to 1945, managed to turn Pujisi 普濟寺 of Shanghai into a branch monastery of Bishansi and traveled abroad to raise funds (he later headed a monastery in New York). According to Blofeld, Bishansi also welcomed lay pilgrims and had about a thousand monks.

**Special features:** The *lokapālas* hall dates from 1486; the Vairocana hall (or Leiyindian 雷音殿, Thunder’s Sound Hall) was rebuilt in 1679 and restored in 1699, and its clay statues of the twelve bodhisattvas are dated 1699. The Jietandian 戒壇殿 (Ming dynasty, restored in 1650 and 1692) houses the stone ordination platform. It had a statue of Vairocana (dated 1650), and in the Kangxi period, a statue of Locana Buddha (Zhen Lin 1996: 5). In the same hall now stands a 1.30-meter-high jade statue of Śākyamuni brought back from Burma in 1928, as well as sixteen statues of *arhats* made in Suzhou in 1650 (stele by Rubi Chanshi). The scripture hall preserves a copy of the 1735 Chinese *Tripitaka* and scriptures in Tibetan, Mongolian and Sanskrit. A 5.54-meter-high clay statue of Maitreya made in 1986 stands in this temple. Bishansi had two paintings with the whole text of the *Avatamsaka sūtra* in Chinese in the shape of a *stūpa* dated 1690 (one is kept in Xiantongsi, the other has been lost) (Jiang Weiqiao 1961 [1918]; Gao Minghe 1996a: 12).

**Numinous sites:** At the foot of the monastery, a holy spring was renowned for its curative power and for its color that changed according to the season.
Present state: Bishansi was restored in 1981. Ordinations are organized every three years (the last one was in 2010) for around three hundred monks at every session.

Stone inscriptions:
– One Mongolian stele (illegible).
– Ten Chinese inscriptions (see Ono Katsutoshi and Hibino Takao 1942: 203, 365):
  - Two imperial steles “Chici Pujichansi beiiji” 敕賜普濟禪寺碑記, Chenghua dingwei 丁未 (1487) (text in WTSYJ 1996-2: 38-39);
  - “Guyue chanshi mingta” 孤月禪師銘塔, Hongzhi 17 (1504);
  - Imperial stele “Chici Pujichansi chongxiu beiiji” 敕賜普濟禪寺重修碑記, Zhengde jiaxu 甲戌 (1514) (text in WTSYJ 1996-2: 39-40);
  - Imperial stele “Chici Pujichansi Taikongman chanshi chongxiu gongde ji” 敕賜普濟禪寺太空滿禪師重修功德記, Jiajing 4 (1525) (text in WTSYJ 1996-2: 40-41);
  - Rubi chanshi 如璧禪師, “Wutaishan Bishansi muzao luohan shengxiang gongde ji” 五臺山碧山寺募造羅漢聖像功德記, Shunzhi 7 (1650) (text in WTSYJ 1996-2: 41-42);
  - “Wutaixian zhengfu bugao” 五臺縣政府布告, Minguo 17 (1928) (text in WTSYJ 1996-2: 43-44);
  - “Wutaishan Bishansi you Guangji Maope jiefā chengjiu yongwei Shifangtang zhu beiji” 五臺山碧山寺由廣濟茅蓬接法成就永為十方堂住碑記, written by Yinguang 印光, Minguo 18 (1929) (text in WTSYJ 1996-2: 42-43);
  - Pujichansi di shiqi dai zhuchi Xiaogong heshang lingta xingshi beiji” 普濟禪寺弟十七代住持曉公和尚靈塔行實碑記, no date.

Puensi 普恩寺 (Universal Benefaction Monastery)

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

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

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

**Sources:** Qingliangshan zhi 1596: juan 3, 4a-b, juan 4, 11a-b; Qingliangshan xinzhi 1694: juan 2, 10b-11a; CLŠASB 1701: 172-173; TÜAG 10b; Qinding Qingliangshan zhi 1785: juan 11, 5b; ZMRBDB: 15; Miaozhou 1993 [1935], juan 7: 88; Ono Katsutoshi and Hibino Takao 1942: 234, steles p. 366; Wang Lu 1995: 28.
Baohuasi 寶華寺 (Precious Flower Monastery)

Other Chinese names: Zahuasi 雜花寺, Zahuuaan 雜花庵

Tibetan name: Me-tog nor-bu’i gling

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

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

Affiliation in the late Qing period: Tibetan Buddhist

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

Legend: It is said the stūpa’s base came from Tibet, its body flew from Kumbum Monastery, and its summit flew from Tibet or Nepal to Wutaishan. One day an old woman—who was Mañjuśrī in a guise—appeared and told the villagers to move away, as the summit of a stūpa flying over from Tibet was about to land there, but nobody believed her. The old woman then grabbed a child and started running away the village; eventually the villagers followed her and witnessed the upper part of a stūpa.
flying across the sky and landing in the village. The villagers erected a stūpa using this upper part. Later a statue of Mañjuśrī or Avalokiteśvara in nanmu 楠木 wood was carved to ‘fix’ the summit of the stūpa, so that it would not fly off somewhere else.

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

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

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

**Stone inscriptions:**
- See Online Appendix A2 for the Mongolian steles.
- A small Tibetan stele, now illegible.
- Four other steles are documented in written sources, but were not preserved:
  - A (Mongolian?) trilingual stele (Chinese, Tibetan, Mongolian) dated 1873 (Tongzhi 12);
  - A Chinese stele dated 1678 (Kangxi 17);
  - A Chinese stele dated Kangxi 50 (1711): “Zahuaan bei” 雜花庵碑;

Jingangku 金剛窟 (Vajra Cave)

Other Chinese name: Boresi 般若寺 (Prajña Monastery)

Tibetan name: rDo-rje phug

Mongolian names: Vcir-un aγui; Kin ḷeng ku or Ban rüve se [CLŠASB]; Ki k’ang kü (TÜAG)

Location: 2 kilometers north of Taihuai, near Wulangmiao, on the east side of the Louguan Valley 楼观谷.

Affiliation in the late Qing period: Tibetan Buddhist.

History: Jingangku is the name of the most worshiped place of Wutaishan in ancient times. Buddhapāli is said to have disappeared with Mañjuśrī inside the cave in 683 after having brought back from India the Uṣṇīṣa vijayā dhāraṇī sūtra. A Tibeto-Mongol version of the story replaced Buddhapāli by Pha-dam-pa sangs-rgyas (d. 1117) (Chapter 4; on Tibetan lore about this cave: Duan Jinjin 2008). Many treasures are said to be kept inside (Miaozhou 1993 [1935]). The Vajra Cave is also said to be the residence of a mountain spirit, or Mañjuśrī’s home (Huixiang, Gu Qingliang zhuān). Eighth-century Master Fazhao 法照 who founded Zhulinsi had visions of an assembly of ten thousand bodhisattvas, and met Buddhapāli himself who led him inside the cave, where he discovered a temple complex, encountered Mañjuśrī and Samantabhadra, and eventually went out of the cave (Qingliangshan xinzhi). His contemporary Wuzhu/Wuzhao 無著 saw Jingangku in a vision and entered inside with Mañjuśrī; later he or his disciples built Boresi on the spot. The cave never opened again. Ennin, who visited the place in 840, wrote that the old entrance was concealed by a tower;
inside, on an upper story, was a hexagonal revolving library (Reischauer 1955: 247; Goodrich 1942: 136; on sealed, ‘virtual’ caves, see Gimello 1992).

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

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

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

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

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

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

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

- Stone inscription dated Kangxi 35 (1696; disappeared).

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

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

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

Half-buried stūpa, and pilgrim circumambulating the stūpa in the lower courtyard, Jingangku.
© Isabelle Charleux, 2007
Puleyuan 普樂院 (Universal Joy Cloister)

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

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

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

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

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

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

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

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

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

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

Ruins of Puleyuan. © Isabelle Charleux, 2007

Puleyuan. Detail of the 1846 Cifusi map, print preserved in Güden süme, Jaya-yin küriye, Tsetserleg, Republic of Mongolia. © Isabelle Charleux, 2009
Wulangmiao 五郎廟 (Wulang Temple)

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

Tibetan name: ’U lang se [Badgar map]

Mongolian names: Vang u-lang-un süme; U lang-un sūme [Badgar map]

Location: Near Jingangku

Affiliation in the late Qing period: Tibetan Buddhist

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

Wulangmiao, built after Wulang’s death near Hongqingsi by Monk Ruijian 睿諫 (or 見), was first known as Bailusi 白鹿寺 (White Deer Monastery). Emperor Song Taizong named it Taiping Xingguosi. During the Song, it was a lodging center for Chinese monks. Although it is not counted among the twenty-five Yellow monasteries, according to the 1714 stone inscription, Wulangmiao became Gélukpa after it was restored by the third jasay lama Lao-zang-dan-ba. Pokotilov (1935 [1893]) mentions six or seven lamas in this then dilapidated monastery. Fischer (1923) writes that in 1917 the temple was managed by lamas and had prayer wheels and flags. Gao Henian (2000 [1949]: 114) counted more than twenty lamas in this ‘Esoteric monastery,’ and Li Xiangzhi (1932: 98) says that the monks survived thanks to small donations made by Mongols.

Special features: Wulang’s mummy in armor was still worshiped there in 1918 (Jiang Weiqiao) but was later replaced by a monumental image in a seated posture, along with an image of his wife.
(Fischer 1923). See the description of the statue by Li Xiangzhi (1932: 97). The 30-kilogram iron stick of Wulang, now preserved in Xiantongsi, is one of the ‘cultural relics’ of Wutaishan.

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

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

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

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

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

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

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

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

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

Eastern Terrace, Dongtai 東臺

Wanghaifeng 望海峰 (Viewing the Ocean Peak), Tib. rGya-mtsho mshog-ba’i spo
This is the terrace where people come to see the sunrise, and where it is possible, it is said, to spot the Eastern Sea on a clear day.

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

Numinous sites:
– Nārayāṇa Cave (Ch. Naluoyanku 那羅延窟, Mo. U lu yan kū [TÜAG], Tib. Sred-med bu’i brag phug), about 300 meters east of the terrace, a dozen meters below the summit. Nārayāṇa is believed to refer to one of the heavenly protectors of Buddhism, who sits atop a coiled serpent. In the Tang dynasty, according to Ennin, the cave was located below a high tower with a revolving library. Birnbaum classifies it among the ‘paradise caves’: it was a dwelling place for dragons and great sages. This famous cave is mentioned in the Guang Qingliang zhuan (T. 2099: 51, 1106a) as too narrow to be entered by an ordinary man. Gao Henian mentions that its waters communicate with places far away. It is now a main place of worship for Tibetan pilgrims (Duan Jinjin 2008: 78), especially since ’Jigs-med phun-tshogs gave mass teachings outside the cave in 1987. It is a small tunnel-cave full of statues offered by ’Jigs-med phun-tshogs’s disciples and ends in a narrow passage with a skylight (TÜAG 11a; Gao Henian 2000 [1949]: 115; also Tokiwa Daijō and Sekino Tadashi 1928: 26-27, pl. 15-3; Stein 1988: 9; Birnbaum 1989-1990: 132; Cartelli 2004: 742; Chou 2011: 131).
– Douli 斗笠 Stūpa: 500 meters north of the terrace, a Tibetan-style relic stūpa preserved the douli hat (a broad-brimmed, conical, bamboo hat) of a Song dynasty monk who was seen throwing his hat away
before entering the Nārayāṇa Cave but who never came out. The stūpa was built at the very place where the hat fell.
– Guanlaishi 觀來石: near Douli Stūpa, a stone where Avalokiteśvara and Mañjuśrī are said to have sat.
– Zaolinpo 栗林坡, Slope of the Jujube Tree Forest.

**Stone inscriptions:**
– Two Mongolian steles:
  - One Mongolian stele dated 1908 (*Catalogue of Ancient Mongolian Books and Documents of China* 1999: n°12621). This is probably the stele mentioned by Gao Henian (2000 [1949]: 115), who traveled there in 1912 and said that ‘recently’ a Mongol king restored a vaulted, stone, eight-bay building with thick walls. I could not find it.
  - A stele dated Guangxu 34 (1908), written in Chinese on the right, and on Mongolian (illegible) on the left, mentions donors from a monastery in Sichuan Province and gives the distances between the Eastern Terrace, the Northern Terrace, Xiantongsi and Wenshusi.
– Imperial inscription “Yuzhi Dongtai Wanghaisi bei” 御製東臺望海寺碑, Qianlong 14 (1749).

**Sources:** *Qingliangshan zhi* 1596: juan 3, 7a; *CLŠASB* 1701: 177-178 (Vang kai se), 146 (Na lu yan ku); *UTAOSC* 43b-46b; *Qinding Qingliangshan zhi* 1785: juan 10, 5b-6a; *ZMRBDB*: 11; *Shanxi tongzhi* 1990 [1892]: juan 57, 4116; Zhang Yuanji and Zhuang Yu 1925: pl. 30; Tokiwa Daijō and Sekino Tadashi 1928: 27-29, pl. 15; Li Xiangzi 1932: 127-132 (ill.); Chen Xingya 1936: 41; Gao Henian 2000 [1949]: 59, 60-61, 115; Chai Zejun 1999: 66; Wei Guozuo 2004: 189-191; Wen Fuliang et al. 2004: 11-15 (ill.).
Entrance gate and statue of Mañjuśrī in the Buddha hall, Wanghaisi, Eastern Terrace. © Isabelle Charleux, 2012

Courtyard of Wanghaisi, Eastern Terrace. © Isabelle Charleux, 2012
Nārayaṇa Cave, Eastern Terrace. © Isabelle Charleux, 2012
Northern Terrace, Beitai 北臺

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

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

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

Stone inscriptions:
– A Chinese stone inscription dated 1786 mentions an imperial donation of 5,000 taels.

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

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

Cuiyanfeng 翠岩峰, Tib. mTsar-sn'yag lhyan-po’i sgo (Green Stone Peak)
This terrace was especially famous for its flowers. It can be reached from Shouningsi or from Fenglinsi.

Monastery: Yanjiaosi 演教寺 (Teaching Monastery) was dedicated to Child Mañjuśrī. Wingate (1907: 276) described three vaulted chambers made of solid blocks of granite and limestone, with "cast-iron images of Buddha." In the 1930s Yanjiaosi was a branch of Xiantongsi and six monks lived there (Li Xiangzhi 1932). One vaulted temple was preserved; the monastery was rebuilt in 1985 by Master Qinghai and is now a branch of Yuanzhaosi.
– Tang-dynasty master Langu 藍谷 Chanshi made an iron stūpa to enshrine the relic of an Indian monk; the stūpa was then included in a larger one rebuilt in the Ming Wanli period. This 23-meter-high Tibetan-style stūpa of piled-up stones stands in the first courtyard. Master Qinghai had it rebuilt in 1985.

Numinous sites:
– Behind Yanjiaosi are Taihuauquan 太花泉 (the Great Floriate Spring, now written 臺花泉) and Taihuachi 太花池, the Great Floriate Pond, known for its inexplicable variations in depth (Birnbaum 1986: 122).
– Wenshu shuofatai 文殊說法臺 (Terrace Where Mañjuśrī Preached the Dharma) is located southwest of Yanjiaosi. There is a marble platform with a Tibetan-style stūpa and four smaller ones. Pilgrims use to make 108 circumambulations around the platform. Miraculous recitation and chants by invisible beings can be heard there.
– Below, at the foot of a precipice to the east is Wannianbing 萬年冰, the Ice of Myriad Years That Never Melts, held in high esteem by pilgrims, who cut off a piece to bring back home as a medicine (Gilmour 1970 [1883]: 147).
– Qixiandong 七仙洞 (Seven Immortals Cave) on the way between Pusading and the Central Terrace (description in Li Xiangzhi 1932).


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

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

From the Northern to the Central Terrace. © Isabelle Charleux, 2007
Yanjiaosi and stūpa of the Indian monk, Central Terrace. © Isabelle Charleux, 2010

Yanjiaosi, Central Terrace. © Isabelle Charleux, 2007
Western Terrace, Xitai 西臺

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

**Monastery:** Faleisi 法雷寺 (Thunder of Dharma Monastery, also called Quleisi 去雷寺) is dedicated to Mañjuśrī with the Lion’s Roar. It was destroyed in 1923 except for a vaulted temple. A stone stūpa stands northwest of the monastery. A cave-like temple was rebuilt in 1991. The 1990s saw the construction of the stūpa in black rock of Dil-mgo mkhyen-brtse. It stands “just below the cave where [the eighth-century Kashmiri adept] Vimalamitra did a retreat, probably the

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


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

Jinxiufeng 锦锈峰, mDog-bzing bkra-ba’i spo (Embroidered Silk Peak)
This terrace isolated from the others is said to be the place where Mañjuśrī revealed himself. It can be approached from Baiyunsì or from the Western Terrace and is renowned for its flowers and medicinal plants. On a slope is a cemetery for monks and nuns.

Monastery: Pujisi 普济寺 (Universal Salvation Monastery) is dedicated to the Mañjuśrī of Knowledge. In the 1930s, it was a branch monastery of Nanshansi and housed seven monks (Li Xiangzhi 1932). It was destroyed with the exception of the vaulted stone ‘old temple.’ The vaulted Mañjuśrī Cave and the Avalokiteśvara hall (dated 1680) were rebuilt. To the east of the temple stands the 16-meter-high Tibetan-style stūpa of Samantabhadra. Visitors can enter inside the timber structure of the stūpa and climb up it to have a view of the terrace.
Numinous sites:
– Shengzhongku 聖鍾窟, Grotto of the Holy Bell, where the spontaneous tolling of a giant bell can be heard.
– Bailongchi 白龍池, White Dragon Pool (well preserved).
– Chajianling 插箭嶺, Escarpment with the Stuck Arrow, where a Song emperor stuck an arrow to remember the place of an apparition of Avalokiteśvara.

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

Pujisi, Southern Terrace. © Isabelle Charleux, 2012

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

View from the Southern Terrace. © Isabelle Charleux, 2012
Yuhuachi 玉花池 (Jade Flower Pool)

Other Chinese names: Wanshoushan 萬壽山 (Ten Thousand Longevity Mountain), Wanshou 寺

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

Mongolian names: Qas cecegtü keyid/Tümen öljeitü süme; Iuu quva zhi [TÜAG]; Tabun jaγ un bandida (Five Hundred Pandits [Paṇḍita]) [Badgar map]

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

Affiliation in the late Qing period: Tibetan Buddhist

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

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

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

Numinous sites: A Stone Pond (Shichi 石池) next to which five hundred ‘foreign monks’ (arhats) were believed to reside was located 30 meters north of the monastery (Qingliangshan zhi). Water came from a spring out of a small hole.
– Chaoyangdong 朝楊洞 Cave enshrined statues of the Buddha and the Eight Daoist ImmORTALS; behind was a 500-meter dark corridor leading to a chamber with three stone ‘natural’ Buddhas (i.e., not man-made) and many statues. The sounds of water and wind echoed in the grotto because of a crack in the stone: it was said that the cave communicated with Zhenhai’s haiyan and allowed water to flow through it (Li Xiangzhi 1932).

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

Stone inscriptions: Chinese steles:
- Stele dated 1459 (Tianshun 3);
- Stele “Chongxiu Yuhuachi chici Wanshou chansi beiji” 重修玉花池敕賜萬壽禪寺碑記, Hongzhi 8 (1495), records a restoration by thirteen donors.

Sources: Qingliangshan zhi 1596: juan 2, 11b; Qingliangshan xinzhi 1694: juan 2, 11a; CLŚASB 1701: 157, 173; UTAOSC 34a; TÜAG 10a; Qinding Qingliangshan zhi 1785: juan 10, 15a-b; Shanxi tongzhi 1900 [1892]: juan 57, 4119; Li Xiangzhi 1932: 116-123; Vei Guo Cuo 1988: 284-288; Wei Guozuo 1989a; Wei Guozuo 2004: 144-146.

Zaoyuchi 澡浴池 (Bathing Pool)

Mongolian name: Suu iu ce [CLŚASB]

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

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

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

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

Present state: The temple has been rebuilt.

Sources: Qingliangshan zhi 1596: juan 2, 12a; Gao Shiqi 1989 [ca. 1700]: 8b; CLŚASB 1701: 158; Qinding Qingliangshan zhi 1785: juan 10, 17a; ZMRBDB: 13; Chen Xingya 1936: 42; Wen Fuliang et al. 2004: 311-312.
Zaoyuchi. © Isabelle Charleux, 2007

The Bathing Pool, Zaoyuchi. © Isabelle Charleux, 2007

Footprints of Mañjuśrī, Zaoyuchi. © Isabelle Charleux, 2007
Qingliangqiao 清凉僑 (Clear and Cool Bridge)

Other Chinese name: Jixiangsi 吉祥寺 (Auspicious Monastery)

Tibetan name: Ching-lan-cho

Mongolian names: Öljei orusiyçi süme; Cing liang cho [Badgar map]; Cing liyang ciyuu [CLSASB].

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

Fenglinsi 楓林寺 (Maple Tree Grove Monastery)

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

Mongolian name: Batucayn süme (Maple Tree Monastery)

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

Longquansi 龍泉寺 (Dragon Spring Monastery)

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

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

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

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

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

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

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

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

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

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

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

Longquansi, interior of a hall and Puji’s funerary stūpa. © Isabelle Charleux, 2010
Zhulinsi 竹林寺 (Bamboo Grove Monastery)

Mongolian names: Qulusutu-yin sümę; Ju ln se [CLŠASB]

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


Shiziwo 獅子窩 (Lions’ Lair)

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

History: It was named Shiziwo as ‘millions of lions’ were once witnessed playing on the site. It was built in 1586 on the southwest side of the Central Terrace. In 1598, Eunuch Wang Zhong 王忠 offered 1,000 taels to restore the scripture hall, and a Buddhist Canon in the following year; the monastery was renamed Da Huguo Wenshusi 大護國文殊寺 (Great Mañjuśrī Monastery That Protects the Country) and turned into a shifang monastery (Qingliangshan zhi). Zhencheng, the author of the Qingliangshan zhi, was a monk in this monastery and established its rules. Shiziwo was later restored by Kangxi and Qianlong. The 35-meter-tall, 13-storied, octagonal pagoda (Wanfota 萬佛塔) covered with blue, yellow and green glazed tiles, erected from 1599 to 1604, is the only building that survived the Cultural
Revolution. Only one monk lived there in 1903 (Gao Henian 2000). Renfa 仁法 Fashi rebuilt the monastery in 2006. The pilgrims who visit the Western Terrace all pass by the place.

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


Glazed Tile Pagoda, Shiziwo. © Isabelle Charleux, 2009

### Jindengsi 金燈寺 (Golden Lantern Monastery)

**Tibetan name:** Cing deng se

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

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

**Sources:** Qingliangshan zhi 1596: juan 3, 6b; Qinding Qingliangshan zhi 1785: juan 11, 1b; CLŠASB 1701: 177.
Outside the terraces

Tailusi 台麓寺 (Terrace Foothill Monastery)

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

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

Affiliation in the late Qing period: Tibetan Buddhist

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

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

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

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

Stone inscriptions:
- Imperial inscription, Kangxi 10 (1671);
- Inscription “Shehuchuan Tailusi bei” 射虎川台麓寺碑, Kangxi 23 (1684);

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

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

Stone inscriptions:
- Imperial stele “Yuzhi Yongquansi bei” 御製湧泉寺碑, Kangxi 14, 1675;
- Imperial stele, Kangxi 44 (1705, in Zhang Yuxin 1988: 268-269);

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

Gufosi (Old Buddha Monastery)

Mongolian name: Erten-ü burqan-u süme

Gufosi is located on the Western bank of Qingshui River, 20 kilometers from Taihuai. In the Qing dynasty only a clay Buddha statue was left. In 1896 Monk Puji restored the monastery, which became a branch of Nanshansi. A remarkable marble archway was erected in 1922 (*Qinding Qingliangshan zhi* 1785: juan 3, 13a).
Mimoyan 秘魔岩

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

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

Affiliation in the late Qing period: Chinese Buddhist

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

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

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

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

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

Sources: Qingliangshan zhi 1596: juan 3, 10b-11a; CLŠASB 1701: 150 (Bi mu yan); UTAOSC 61b (Biimu ye); ZMRBDB (Chinese translation 1990: 12, 22); Chen Xingya 1936: 44-45; Li Hongru and Zhao Tingluan 1988; Gimello 1992: 109, 138, n. 56; Wen Fuliang et al. 2004: 357-360; Wei Guozuo 2004: 186-187.
Appendix C: Main Travelers to Wutaishan Who Left Records in the Qing and Republican Periods

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

Qing dynasty

1663  Gu Yanwu 顧炎武 (1613-1682), literati and poet known for his anticlerical and anti-Manchu views (Gu Yanwu 1956 [seventeenth century]).

1683  Gao Shiqi 高士奇 (1644-1703), literati, minister, and private secretary of Emperor Kangxi. He accompanied the emperor on his first tour to Wutaishan (Gao Shiqi, ca. 1700).

1792  Wang Chang 王昶 (1725-1806), Vice Minister of the Right Wing (you shilang 右侍郎) at the Ministry of Justice, leading scholar and poet. He traveled with Emperor Qianlong on his sixth visit (Wang Chang 1999 [1792]).

Between 1860-1877  Count Julien de Rochechouart, chargé d’affaires, head of the Légation de France in China after 1868 (Rochechouart 1992 [1878]).

1872  James Gilmour (1843-1891), Scottish Protestant missionary who served with the London Missionary Society (Gilmour 1970 [1883] and 1893). He traveled with the British Protestant missionary, sinologist, linguist and philologist Rev. Dr. Joseph Edkins (1823-1905), and Dr. Wheeler, agent for the American Bible Society in China (Edkins 1893 [1878]).

1870-1872  Baron Ferdinand Freiherr von Richthofen (1833-1905), German geographer, geologist, and traveler (Richthofen 1903).

1882-1883 or later  Xuyun 虛雲 (1840~1864-1959), ‘Empty Cloud,’ renowned Chan master and one of the most influential Buddhist teachers of his time (Xuyun 1988).

1884  Grigorj N. Potanin (1835-1920), Russian explorer, ethnographer and folklorist, who traveled in Shanxi with Augustus I. Skassi (Potanin 1893).

1887  William W. Rockhill (1854-1914), American diplomat and scholar (Rockhill 1890 and 1895).

1889  Dmitri Pokotilov, attaché to the Russian diplomatic mission of Beijing, and Fellow of the Imperial Russian Geographical Society (Pokotilov 1935 [1893]).

1905  Lieut-Colonel A.W.S. Wingate, British geographer and geologist (Wingate 1907).

1905  Dr. Albert Tafel (1876-1935), German explorer in China and Tibet (Tafel 1923).

1903  Rupprecht, Crown Prince of Bavaria (Rupprecht 1906).


1903 1912  Gao Henian, Chinese lay Buddhist (Gao Henian 2000 [1949]).
Ca. 1906-1909 Ernst Boerschmann (1873-1949), German architect and sinologist (Boerschmann 1923).

1906-1909 Commandant Henri d'Ollone (1868-1945), French explorer (Ollone 1911).

1908 William W. Rockhill.

1908 Finnish baron Carl Gustaf Emil Mannerheim (1867-1951), Russian Army officer on a mission of exploration through Central Asia and Northern China, who would later become statesman and president of Finland (Mannerheim 1969 [1940]).

1907 Édouard Chavannes (1865-1918), French sinologist and archeologist (Chavannes 1912).


1911 Zhang Dungu 張沌谷 (1866-1933), professor at Beijing University, geographer and Buddhist layman from Jiangsu (Zhang Dungu 1911).

1911 Heinrich Hackman (1864-1935), missionary and scholar (Hackman 1914 [1912]).

**Republican period**

1912 Gao Henian (Gao Henian 2000 [1949]).

1917 Emile S. Fischer, delegate from the Vienna Chamber of Commerce who resided in China from 1894 on (Fischer 1923).


1919 Christopher Irving, a pseudonym of Sir Reginald Fleming Johnston (1874-1938), Scottish academic and diplomat who later became tutor to Puyi, the last emperor of China (Irving 1919).

1920 Dr. Lewis Hodous (1872-1949), American missionary to China, sinologist and Buddhologist.

Before 1929 Henry Payne, with F. Drake (Payne 1929).

1929 He Zhang Lianjue 何張莲覺 (1875-1937), female Buddhist lay practitioner who in the same year set up an academy for female Buddhists in Macau and Hong Kong. She traveled to Wutaishan with her husband He Dong Jueshi 何東爵士 (He Zhang Lianjue 1934).

1930 or 1931 Ferdinand Lessing (1882-1961), German sinologist, mongolist and Buddhologist; he participated in the Sino-Swedish Expedition of Sven Hedin in 1930-1933 (Lessing 1957).

Around 1930 Li Xiangzhi and Li Daifeng (Li Xiangzhi 1932).

Between 1927-1935 Rewi Alley (1897-?), a New Zealander, chief factory inspector for workers’ safety in Shanghai, and Ralph Lapwood (d. 1984), teacher and traveler (Alley and Lapwood 1935).

1934 Chen Xingya (1882-1959) (Chen Xingya 1936).
1935-1936  John E.C. Blofeld (1913-1987), British scholar of Asian religions. He was a disciple of Master Xuyun and was trained in Chan meditation as well as in Vajrayāna teachings (Blofeld 1938, 1948 and 1959).


1937  Alexandra David-Neel (1868-1969), French explorer, orientalist and writer (David-Neel 1940).

1938  Duke Migwachir (1893-1958) (Chinese name Luo Shanqing 羅善卿) of Alašan (Miγvacin 2008 [1942]).

1938  Dr. Norman Bethune (d. 1939), Canadian thoracic surgeon in China (Bethune 1998).

1940  Ono Katsutoshi and Hibino Takao, Japanese historians of China (Ono Katsutoshi and Hibino Takao 1942).

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

**Duke Miγvacin’s account**

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

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

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

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

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

**Chinese and Japanese accounts**

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

The rather straightforward diary of *Jiang Weiqiao*, who traveled there in 1918 to inspect schools, gives a detailed schedule. He describes the places where he ate and slept, and the cold and fatigue he endured. The author manifests a great interest in the local economy (crops, coal mines) and in people’s lives. He gives many details such as day-to-day temperatures, the names of small localities and numbers of inhabitants, and details about everyday life (habits of the northern Chinese, village organization, trade, restaurant menus, hostels, prices) and about monasteries (history, abbots’ names, architecture, icons). He occasionally mentions pilgrims’ devotional practices (for instance, pp. 21 and 24).
Li Xiangzhi’s detailed guidebook (1932) is based on observations and conversations with local monks, as well as on previous gazetteers. It presents the different halls of monasteries, their architecture and inner arrangement—including vessels, musical instruments, name plaques given by emperors and donors, poems, anecdotes and tales—but does not show interest in steles. Li Xiangzhi also gives an indication of the number of monks, the wealth of the monasteries, and describes rituals (such as funerals, p. 64), although he does not say anything about the liturgy and the texts. He sometimes tried to match objects with those that he had read about, and transcribed (worldly) conversations with monks (pp. 72-75). Some chapters include pages of personal experience, such as visits to caves, while others are mere lists of halls along with their names as given on the name plaques. His account includes some mistakes.

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

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

The first part of Ono Katsutoshi and Hibino Takao (1942)’s monograph encompasses all aspects of Wutaishan: history, physical description, life of monks in the monasteries, and so
on, with interesting insights regarding the Manchukuo period. The second part is their travel account, including a description of Taiyuan and the road to the mountain (they traveled by car, then by horse, with an escort). It is very useful for its many photographs and detailed survey of monasteries, including Chinese stone inscriptions (some of which they transcribed). The authors also refer to earlier Chinese and Japanese gazetteers. They showed a particular interest in the 'cham ritual. The third part of their monograph is an annotated version of the chapter on Wutaishan in Ennin’s diary (pp. 289-321).

Western literature on Wutaishan is summarized in Unkrig’s preface to his translation of Pokotilov 1935 [1893]: 38-39.
Appendix D: Mongolian Gazetteers and Guidebooks on Wutaishan

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


Kitad-un tabun üjür-tü āyula-yin jokiyal-i todurayulan üledegsen sümber-ün cimeg kemekü nere-tü sudur orusiba [Ornament of the Sumeru Composed to Explain the Composition of China’s Five-Peak Mountain], by toyin Janšunva (Byang şon) and geling Yondanrinjamsu from Luohousi, translated (from Tibetan?) by Sürüm on the request of Lobzang dgeslung, manuscript, 1652. Other titles: Āyulas-un qayan tabun üjür-tü āyula-yin garcay geyigüülgci jibqulang-tu cimeg neteri orusiba [Guide to Five-Peak Mountain, King of Mountains, the One That Enlightens, Magnificent Ornament]; Kitad tabun üjeger-tü āyula-yin jokiyal geyigüülgci jibqulang-tu cimeg neteri orusiba.


Orud-un manglai serigün āyula-yin orun-u nomlal süsüg-ün linggu-a-yi delgeregüülgci gaiqamstü-tu naran-u tuy-a kemekü orusiba [Teaching on the Clear and Cool Mountain, the Very Best of the Places: Marvelous Sun Rays That Cause Lotuses of Devotion to Blossom], written by lCang-skya Rol-pa’i rdo-rje and completed by his disciples (original title: Zhing mchog ri bo dwangs bsil gyi gnas bshad dad pa’i padmo rgyas byed ngo mtshar myi ma’i
snang ba), translated into Mongolian by biligtu guüsri dgeleng Damcuvas’ (Tib. dGe legs dam chos), Peking xylograph, 1831, 156 fol.

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

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


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

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

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


Summary: The Uta-yin tabun ayulan-u orusilquisiug-ten-ii cimc kirurtsin cimeg orusiba starts with prayers to Mañjuśrī and introduces the sources and aims of the book (fol. 1v-4r). It explains how Wutaishan became the abode of Mañjuśrī and his retinue of ten thousand bodhisattvas. Mañjuśrī preached the Dharma there, and received the praises and sacrifices of deities (fol. 4v-5r, from the Avatamsaka sūtra and the Mañjuśrī dharma ratnagarbha dhāraṇī sūtra). Mañjuśrī miraculously appeared from a lotus (fol. 5v-8v) and preached about divination; however, his teachings were not understood, so he concealed the books on Wutaishan until the time would come to reveal them (fol. 9r-11r, from the Pad ma bka’ thang). It continues with the stories of the dream of Emperor Ming of the Han dynasty, of the discovery on Wutaishan of the stūpa built by King Aśoka to enshrine one of the 84,000 relics of the Buddha and the subsequent foundation of Lingjusi (fol. 14v-16r). The ‘heretical’ Daoists were persecuted and their books were burnt; many threw themselves into fire or water, but 620 others became Buddhist monks (fol. 16r-17r). Wutaishan
became famous as a land where wise men and saints gathered and praised Mañjuśrī (fol. 18r-19v). Tsongkhapa told his disciple mKhas-grub rje that he now and forever dwells on Wutaishan (fol. 20r-v). The total area of the holy mountain—500 li—is explained by the story of Mañjuśrī disguised as a mendicant monk and claiming a small territory (fol. 22v-24r, see Chapter 4). The guidebook then enumerates the transformations, skills and deeds of the bodhisattva, and the creation of innumerable objects of worship that are bestowed with miraculous power (adis) by Mañjuśrī: medicinal trees and grasses, stones of the five colors, flowers of the five colors (fol. 25v-27v) that can cure five kinds of calamities and diseases, 108 fresh springs that eliminate sufferings, and so on. What follows is a long enumeration of merits stemming from particular deeds, such as seeing the Five Terraces, hearing the name Mañjuśrī, or praising and reciting his name (fol. 29r-31r).

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

The book goes on to discuss the merits that one accumulates by worshiping the four other peaks (terraces), the dwelling of the four other forms of the bodhisattva and the Jina of whom they have the ‘qualities,’ and by worshiping their temples and numinous sites (43v-64r)—such as the holy springs, wells, ponds, stūpas, and trees, as well as the footprints of Mañjuśrī, Avalokiteśvara and innumerable bodhisattvas who tread upon the soil, stones and caves of the mountain. The book details the specific merits and beneficial effects obtained by worshipping these sites (obtaining Buddhahood, being delivered from the sufferings of the hot and cold hells and from all kinds of bad destinies, having one’s sins cleansed, remembering one’s previous incarnations, being reborn in Sukhāvatī, etc.). This description closely follows that of numinous sites of Wutaishan’s Five Peaks in the White Beryl, many of them being difficult to identify with actual places. It adds descriptions of some well-known sites such as the Mother’s Womb-Cave.

The colophon gives information on the composition, sponsorship, author and printing (71r-74r).
Two pages of the *Uta-yin tabun ayulan-u orusil süsüg-ten-ü cikin cimeg orusiba*, Library of the Hungarian Academy of Sciences, Budapest, Mong. 254. © Marie-Dominique Even

*U-tai serigün tungyalγ ayula-yin jokiyangγui*: see *Cing liyang şan ayulan-u sine ji-bicig*

*Utaišan ayula-yin adistid-tu sitüged-ece tabun jayun bandida-yin cedig orusiba* [Biographies of the Five Hundred Pandits from the Blessed Places of Worship on Wutaishan Mountain], by Mgövenbuvasakiabs (Üjümücin łombujab), transl. from the Tibetan by monk Šasın Dhara (Ubadini jasay blam-a güüsí šasın dhara from the Lung bu si [Longfusi 隆福寺?]), Qianlong period, Peking xylograph, 13 fol.

Preserved in China (*Catalogue of Ancient Mongolian Books and Documents of China* 1999, no. 4833, Qianlong period); manuscript edition from the Republican period (no. 4834).
Appendix E: Two Praise Prayers to Wutaishan

A Prayer from Ordos: “U-tai-yin maγtaγal orusiba”

This twelve-page Mongolian prayer from Ordos was published in Yang Haiying (2000: 231-238). Composed by a certain gebshi bandida (géshé pandit), it starts with a homage to Holy Mañjuśrī of the Five Peaks of Wutai:

– to Mañjuśrī of Buusa diyan—Pusading;
– to Lu būse—Luohousi (p. 232);
– to Mañjuśrī of Nantai (Southern Terrace), Xitai (Western Terrace), Beitai (Northern Terrace), and Dongtai (Eastern Terrace);
– to Ci ʂang dung—Qixian?
– to ‘Altan süme’ [“of pure gold crafted by supranatural power”—Jingesi/Altan qarsitu sūme, or Yuanzhaosi? (p. 233);
– to A distu caγan suburγan built by King Aśoka—the White Stūpa;
– to the north of it, the uṣṇīṣa of the higher savior—Pusading;
– to Mañjuśrī with a Flour Head in Šuu ʂang se—Shuxiangsi;
– to Avalokiteśvara in Gueyang dung-un aγui—Guanyindong;
– to Jeng keγise-γin orun-u yeke dalai-yin sūme—Zhenhai Great Sea Monastery;
– to Zangluśuu kalbaranzan-u sūme—Monastery of the kalbarvasum (Wish-Fulfilling Tree), the Suolo Tree?;
– to Sīyui caγan bars-un sūme (Forest White Tiger Monastery), where Mañjuśrī tamed the demon-tiger with his magical powers—Fenglinsi?;
– to Lion Mañjuśrī of the monastery of the Ancient South Terrace (Gu Nantai, a peak southwest of the Southern Terrace)—Faleisi (monastery of Lion Roar’s Mañjuśrī,) or Shiziwo Monastery, but both are located on the Western Terrace] (p. 234);
– to Cing fuu dung-un aγui and the ‘wise mother’s belly’—Qianfodong;
– to Cinglesi-γin jalarysan sūme with the dragon’s precious jewel—Qingliangsi;
– to Cinggiangdong Cave—Chaoyangdong Cave?;
– to the green stūpa Van vezi (?) erected by emperor Wanli—reference to the Wanli pagoda of Shiziwo covered with blue, yellow and green glazed tiles?;
– to Cinglecio kögergen-ü serigün tungγalay sūme—Qingliangqiao;
– to the Five Peaks in the center of Kūšembi Mountain;
– to Bimeyeng-ün qadan, where Mañjuśrī of Wisdom locked the poisonous dragons—Mimoyan Cliff;
– to Günbüsi/Güibusi-yin sūme—Gombu/Mahākāla Monastery? Gufosi?;
– to Niüngnei-yin sūme on the border of Kūšembi Mountain—Avalokiteśvara Monastery (p. 235);
– to the spring of Mañjuśrī who subdued the eight dragons;
– to the five hundred arhats at Ui Huvaci—Yuhuachi;
– to Dharya eke-γin getülgeγci tangsuy degedü sūme (Saviour Tārā and the Dangsuγ/Tangsuγ High Monastery)—Dangsурung Peak/Fanxianshan?;
– to Yereni Monastery (?);
– to Damba včir (Damba Vajra) of the sacred stone gate of Jang šan buu—Jingangku, where a cave was called ‘Stone gate’?;
– to Bišansi sūme—Bishansi;
– to Bayatur doluγan burqan-u batu adistu sūme—Qifosi;
out of a total of three hundred famous monasteries of Wutaishan (p. 236).

The prayer continues with the “numinous traces”:
– 108 pure holy springs that one has to taste;
– the five-colored stones having the qualities of the five heroic Herukas who fulfill wishes;
– the five-colored flowers having the qualities of the five dākinīs of wisdom to be eaten in order to obtain magical powers.
“On the bank of Sodisumni water, on the peak of the Zangbudasu tree forever emerge sentient beings through eternal transformations…” (p. 237).

It ends with a two-page prayer to Mañjuśrī and the Five Mountains in order to be purified and find Buddhahood.

The prayer uses the same vocabulary found in steles: the devotee implores (jalbari-), bows (mörgü-) and has faith in (süsügle-) Mañjuśrī, prays to him (soyurqa-: deign, condescend, grant) to deliver (tonilγa-, getülge-, abura-) him/her from the cycle of reincarnations, to purify him/her from sins and faults (nigül, gem aldal, kilince), from obstructions and hindrances (barcid, todqar, jedkür [jedker]) on the way to nirvāṇa, from harm (qoura) and mistakes (unal), and lead him/her to the path to salvation. He/she wishes to find peace and happiness (amur jirγalang), to receive good fortune (quturγ kesig) and blessings (adistid).

**A Praise Prayer from Shili-yin Gool: “Utai sang-un mani”**

*Utai sang-un aγylan dayan orun-a sir-a ceceg bui*
*Uran Manzusiri-yin orusγsan ariγun tungγalay orun bui*
*Aru sang-un aγylan dayan*
*Angkilumal sir-a ceceg bui*
*Arslan jayan-u külug tei*
*Aci tegü̃s burqan bui*

There are yellow flowers on our Wutaishan Mountain
It is a pure and clear place where Intelligent Mañjuśrī dwells
On our mountain of the Northern Treasury
There are fragrant yellow flowers
With excellent mounts such as lions and elephants
He is the perfect and benevolent Buddha.

Appendix F: “Uta-yin γanjuur süm-e-ce buyan üldeküi dour olγaqu temdeg bicig”

Book in accordion, large format, with five pages of text on a golden base, followed by forty-nine pages with three lines crosswise (in a diagonal?) to write on. The paper is partially torn out and the end of the text is in Chinese. Preserved at the National Central Library of Ulaanbaatar, no. 18331/97 (see Altanzayaa 2000: 147).
The text below has been copied by Olivér Kápolnas in the Library:

ene süm-e-yin ejen ceng gi kemekü buyanbadaraγu ber mörgüγ yosulμμui ..
dumdadu irγen ulus-un naimduγar on qoyar sarayin arban tabun-a

1 uγer da ilheγ da vang ye: Manchu script.
2 yuva bu: Manchu script.
The Mongolian text of the Cifusi map, which is legible on the Helsinki print (Halén 1987), closely translates the Tibetan text. Because of some grammatical and lexical inconsistencies, it is not fully comprehensible without the Tibetan version. Some words are illegible.

Mongolian text

Mongolian title: Serigün tungyalay aŋula-yin orun-u jokiyal

Upper-left-hand corner: Dayicing ulus-un törü gereltü-yin qorin jirypudar on-u dörben sarayın arban tabun-u erkim sayin edür-e

Bottom part:

English translation

Title: Composition of the Land of Cool and Pure Mountain

Upper-left-hand corner: On the supremely good day of the fourth lunar month of the 26th year of the reign of Daoguang of the Great Qing Dynasty.

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3 My transcription and translation differ in some passages from Halén’s (1987: 11) and Brian Baumann’s (in Debreczeny 2011).
4 This word is almost illegible, but Halén’s reading certainly comes from the comparison with the Tibetan.
**Om suvasti!** I prostrate myself [before] the place [Wutaishan] that has been praised by all the Victorious [Buddhas] of the Three Times [i.e., past, present and future], [before] the supreme lama Mañjuśrī who, with a body of one that produces [light] to illuminate the brilliant interstices of the Three Realms [the realms of desire, of form, and the formless realm], who shows [himself in] the appearance of the Threefold Body, [and before the one who] unites [in himself] the essence of the Triple Gem [the Buddha, the Dharma and the Sangha]. In the *Huayanjing* it is said: “In a land northeast of here there is a certain place called the ‘Cool and Pure Mountains.’ In the future many bodhisattvas [will] reside there. Now the Holy Mañjuśrī bodhisattva, together with a retinue of ten thousand companion bodhisattvas, dwells there and preaches the Dharma.” Also, from the *Mañjuśrī dharma ratnagarbha dhāraṇī sūtra,* [before] he passed away [Buddha] proclaimed to King Jingang miji (Vajrapāṇi): “After my *parinirvāṇa,* on the northeastern edge of Jambudvīpa [the Rose Apple Continent there is a place named Five-Peak Mountain. In this place dwells the youthful Mañjuśrī. When he preaches the Dharma for the sake of all sentient beings, innumerable deities (tngri, lit. ‘skies’) and nāgas [water snake deities] of the Eight Classes, together with their retinues, pay homage and give offerings to him.” [I have drawn a summary of the works about this place, which is praised in numerous sūtras and tantras. People] entered into contact with it . . . through sight, hearing and memory. [This map] is intended to be a cause for granting [illegible] . . . Mañjuśrī, the savior of all the creatures. [I,] Monk (gelüng) Lhunrub, the engraver, from the Sengge Department [of] the šabi (estate) of the Holy Jecündamba of Yeke Küriye (Urga), the master of donations, with complete faith have carved [this map] in the treasury of Asaraltu buyantu sūme [i.e., Cifusi] and offered it. Blessings!

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6 Conversely (and more logically), the Chinese and Tibetan versions say “in the past.”
7 The original Chinese text reads: “Then the Buddha told the bodhisattva Lord of the Vajra’s Secret Traces: ‘After my final passing, in this Rose Apple Continent in the northeast sector, there is a country named Mahā Cīna. In its center there is a mountain named Five Peaks. The youth Mañjuśrī shall roam about and dwell there, preching the Dharma in its center for the sake of all sentient beings.’” (T. 1185A, vol. 20: 791c, transl. Birnbaum 1986: 124).
8 The Chinese version is much longer: see Chou 2007: 125.
9 Šabi means ‘disciple, novice, clerical or lay subject of a reincarnation’: it could be the Sengge Department of the Great estate (Yeke Šabi) of the Jebcündamba.
Mongolian title and apparition of Tsongkhapa above the Eastern Terrace. Detail of the 1846 Cifusi map; print preserved in Güden sümé, Jaya-yin küriye, Tsetserleg, Republic of Mongolia. © Isabelle Charleux, 2009

Detail of the 1846 Cifusi map with Mongolian inscription at the bottom. Rubin Museum of Art. (Photography provided by the Rubin Museum of Art, HimalayanArtRresource.org, 65371) © Karl Debreczeny
Appendix H: Contemporary Mongol Pilgrimages: Essential Things to Do and See

Although the pilgrimage trips proposed by travel agencies of Ulaanbaatar are mostly tourist oriented since they include Höhhot and Beijing, the Mongols’ journeys to Wutaishan in the twenty-first century have no other aim than worship. One travel agency advertises its trips as follows:

We wake up early in the morning and admire the beauty of nature. We take a bus to Ekhiin umai (Mother’s Womb-Cave) and its 1,680 steps at about 10 kilometers from Wutai center. We start our worship to be reborn under the protection of Tārā. Then we will go to Zhenhaisi and worship the stūpa of the Icang-skya qutu; we will receive blessings from the tree that blesses couples with children and grants long life. In the afternoon we will worship Pusading with its 108 steps, the main monastery of the Yellow Faith of the entire area. We will stay the night in this monastery. According to Buddhist doctrine, in his life a man encounters sufferings of 108 rebirths, and there is a door to be delivered from these 108 sufferings. The 108 steps of this monastery are this door offering deliverance from the 108 sufferings, and at every step one misfortune is erased.

The following day: we will climb Dailuoding and its 1,080 steps, and worship the Five Mañjuśrīs [who are] the Buddhas of Wisdom. We will get down by chairlift.\(^{10}\)

In addition, Inner Mongol pilgrims are especially looking for blessings from the Black Mañjuśrī (the Dragon King) of Wanfoge and worship the Sandalwood Buddha images of Tayuansi and Dailuoding.

The groups of Mongols from Mongolia and Inner Mongols that I followed stayed from a day and a half to several months. They usually started with the circumambulation of the Great White Stūpa and Mañjuśrī’s Hair Stūpa of Tayuansi and asked for a ritual at Luohousi or Zhenhaisi. They visited the other monasteries of Lingjiu Peak and climbed Dailuoding to pay homage to the Five Mañjuśrīs (some perform 1,080 prostrations on the 1,080 steps leading to Dailuoding, which takes four to five hours). Those who travelled by themselves walked or chartered taxis or vans to the sites south of Taihuai: Shuxiangsi, Prajñā Spring (Borequan), Guanyindong, Zhenhaisi and, of course, the Mother’s Womb-Cave of Fomudong. They asked lamas to bless personal objects and to consecrate (rabnayila-, < Tib. rab-gnas) statues to be later placed on their home altar. Some also consulted Tibetan doctors in Shifangtang, Guanyindong and Zhenhaisi. Most of them did not have enough time to visit the Five Terraces.

Specific Mongol worship and rituals include circumambulating the Zhenhaisi Stūpa, reciting ten thousand times the text of *Chanting the Names of Mañjuśrī* in front of the Śāriputra Stūpa of Yuanzhaosi in order to attain increased wisdom, as well as commissioning a craftsman to

make a statue at the foot of Guanyindong Hill, consecrating statues at Shifangtang, and receiving a consultation at the Tibetan clinic of Shifangtang or Guanyindong.

The Mongols’ circuits are comparable to Khejok Rinpoché’s “Suggested Itinerary for Small Groups of Pilgrims,” which lasts two to five days. But Khejok Rinpoché emphasizes the importance of worshiping the terraces (“the homage circuit to the peaks [, which] is the key part of the pilgrimage”), and “spending some meditative moments in these special places.”

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11 Lim 1999. Khejok Rinpoché’s guide advises Tibetan pilgrims to visit nineteen sites within three days plus the Five Terraces, which means spending about ten to thirty minutes in every monastery. A Tibetan guidebook summarized by Duan Jinjin (2008: 78) lists nine places for Tibetan pilgrims to see: 1) the Five Terraces; 2) Nārayāna Cave; 3) Jingangku; 4) Shancaidong and its charnel ground; 5) Qingliangsi; 6) Pusading; 7) the Great White Stūpa; 8) Buddha’s footprint at the Great White Stūpa; 9) Mañjuśrī’s Hair Stūpa.
Lama pilgrim from Amdo making full prostrations in the direction of the Great White Stūpa, Tayuansi; and pilgrims circumambulating the Great White Stūpa, Tayuansi. © Isabelle Charleux, 2007

Great prostrations on the way to Fomudong. © Isabelle Charleux, 2007
Morning ritual in the Buddha halls of Luohousi and Pusading. © Isabelle Charleux, 2007

Pilgrims attending a ritual and being blessed by lamas, Luohousi. © Isabelle Charleux, 2007
Mongol pilgrims requesting a specific ritual, Zhenhaisi, and a group of forty Mongols from Ulaanbaatar who paid for an ‘insurance ritual’ (dayatyal-un qural), Zhenhaisi. © Isabelle Charleux, 2007 and 2012

A Zhenhaisi lama wrote the names of pilgrims’ living and dead relatives on red and yellow slips of paper for 100 yuan each, to be placed into the main temple. © Isabelle Charleux, 2012

Great Chinese Festival at Wuyumiao with an opera performance. The actor playing the Dragon King blesses pilgrims. © Isabelle Charleux, 2010
'Cham' ritual at Pusading. © Isabelle Charleux, 2010

Pilgrims photographed in clouds above Wutaishan, and a street shop, Yangling Street. © Isabelle Charleux, 2010 and 2007

Cloth map of Wutaishan with seals of monasteries. (Right) Mongols write their vows and their name in Mongolian on prayer flags. © Isabelle Charleux, 2009
New temple and steles recording donations in Chinese, Yanjiaosi, Central Terrace. © Isabelle Charleux, 2007

Carving of a stele with names of donors, Zhenhaisi. © Isabelle Charleux, 2007

Poster of Tenger Travel tour operator advertising the Wutaishan pilgrimage, in a street near Ulaanbaatar Hotel. The elephant holding on his trunk an elderly Mongol in traditional gown obviously has no connection with Wutaishan. Ulaanbaatar, 2009. © Pierre Palussière
Appendix I: List of the Jasag Lamas of Wutaishan

The names of the first four *jasay lama* are given in a stone inscription at Jingangku Monastery ("Huang Qing chifeng Qingxiu chanshi...", 1714, reference in Appendix B, "Jingangku"); the names of their successors are inscribed on a Qing-dynasty dhāraṇī pillar in Qifosi (see Zhao Gaiping and Hou Huiming 2006: 30-31; Tuttle 2011: Appendix 2). Their full title was “Tidu Wutaishan fanhan zhasake da lama” 提督五臺山番漢扎薩克大喇嘛. From the seventh *jasagh lama* on, they were Tibetans and Mongols appointed every six years by the Dalai Lama, but several of them cumulated several mandates. From the fifth to the twenty-first, their names are difficult to recover: Gray Tuttle noticed that “[w]ith the direct involvement of Qing authorities in the affairs of Central Tibet in the eighteenth century, the *jasagh* lamas at Mount Wutai practically cease to be mentioned in the records” (Tuttle 2005: 23).

1. 1659-1667: A-wang-lao-zang 阿王老藏 (< Ngag-dbang blo-bzang, 1601-1687), received the title qingliang laoren 清涼老人
2. 1668-1684: Lao-zang-dan-bei-jian-can 老藏丹貝堅参 (< bLo-bzang bstan-pa’i rgyal-mtshan, 1632-1684)
3. 1685(?)-1704: Lao-zang-dan-ba 老藏丹巴, first qingxiu chanshi 清修禪師 in 1698
4. 1705-1714: Ding-zeng-jian-cuo 頂增堅措 (< bsTan-’dzin rgya-mtsho)
5. 1715-?: Dan-sheng-jia-cuo 丹生嘉措 (< bsTan-’dzin rgya-mtsho?, d. before 1740)
7. Zhang-mu-yang-dan-zeng 章木样旦增
8. Que-pei-da-jī 缺培達計
9. Chen-lai-da-er-lai 陳賴達爾來
10. 1760s: Gai-li-chen-pian-er 改利陳片爾
11. Ge-lu-que-pei 格魯缺培
12. Lama Ni-ma 喇嘛尼嘛
13. Zhang-mu-yang 章木样
14. Zha-ya 扎亞 (< Mo. Jaya)
15. Luo-san-dan-pian 洛桑旦片
16. A-wang-qing-ba 阿旺慶巴
17. Zhang-yang-mo-la 章祥摩拉
18. Shao-ba-chun-zhu 少巴春柱
19. Long-ba-que-pei 龙巴缺培
20. A-wang-sang-bu 阿旺桑布
21. Jia-chan-sang-bu 加珍桑布
22. 1919-1936: Luo-sang-ba-sang 羅桑巴桑 (< bLo-bzang dpal-sangs, 1882-1955), a Toryuud Mongol (see Fischer 1923: 98)
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Qinding Qingliangshan zhi 欽定清凉山志 [Imperially sponsored gazetteer of Qingliangshan], compiled in 1785, printed by the Palace Publishing House in 1811, 22 juan (Library of the Institut des Hautes Études Chinoises, Paris).


TÜAG. *Tabun üjügür-ü ayula-yin yarçay* [Guidebook of the Five-Peak Mountain], by the Qing monk Badmin tatra zaya, eighteenth century, manuscript written with kalam, 16 fol. Collection of Prince Yunli, Archives of Inner Mongolia, Höhhot.


Üjeskülen  secular-ün  erike kemegdeki  orušiba: see Appendix D.


