

The Clear Mirror:

*A Pilgrimage Guide to the Major Sacred Place Chumig Gyatsa
(‘One Hundred Springs’, also known as Muktinath, Nepal)*

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Namo Guru!

Previously, during the time of the doctrine of the fully and completely enlightened Buddha Shakyamuni, Guru Rinpoché was born in a lotus-flower in the wonderful and excellent western land of Oddiyana. Within this worldly realm, his fortune was to become a prince of the royal family of Zahor.

In the land of India, he cut through all his misunderstandings [of the sacred Teachings].
In Cool Grove, he attained the two forms of accomplishment.
In Varanasi, he turned the wheel of the sacred teachings.
Due to karmic connections and aspirations made in past lifetimes,
The Tibetan king Tri-song Dé-u Tsen
Invited the Lotus-Born Master from Oddiyana to Tibet.
At the great Samyé Monastery in central Tibet, he tamed the land.
Further, in the Land of Jambu's four directions and its central region,
He blessed all mountains and glacier lakes
And concealed many treasures for the benefit of future sentient beings.
He bound under oath all Tibetan gods and cannibal demons
And spread the Buddhist doctrine throughout the Himalayas.
Now he suppresses the cannibal demons in the south-west.
He has not passed away but lives on as the lord-protector of all beings:
Lotus-Born Master, the three bodies of enlightenment in one, at your feet I bow.

Both Hindus and Buddhists consider this major sacred place a special location. Hindus call it Muktinath, while we Buddhists call it Chumig Gyatsa (The Hundred Springs), comparable to the thirty-third heaven, Joyous. This text will present a brief account of its origin.

In the past, Tibet's king Tri-song Dé-u tsen sent a translator to India to invite the Great Master to tame the land for the great Samyé Monastery. As the Great Master traveled to Tibet, he considered the people of Lo-wo as his disciples and constructed a temple here in Lo-wo. As its inner sacred support, the Lotus-Born Master sculpted a statue resembling himself, to be placed in the temple. That temple is now the Lamp Temple and the inner sacred support within it, the statue made by the Guru's own hand, is the Guru "Looks-like me" statue that can now be seen there.

Further, this place has been blessed by India's eighty great accomplished masters. With the intention to benefit sentient beings, those masters took an Indian cliff called Ral-pa-chen (in Tibetan) with the tips of their fingers and made the wish that it cover a boiling lake of poison. They flung it into space and it fell to earth, covering the boiling lake of poison. Then the accomplished masters went to offer many prostrations and circumambulations to the monarch of the Himalayas, Kailash Mountain. They washed themselves in Lake Manasarovar, then brought 80 gourds of water to this special, sublime sacred place. They stayed above the Vajra Palace and dreamed that on this central, great sovereign mountain, the sacred circle of the sixty-four deities of Supreme Bliss (Chakra-samvara) manifested.

This sublime sacred place that appears as a mountain
Is the great female consort, Vajra Yogini.
Its appearance is the male consort; its emptiness, the female.
Appearance and emptiness are in inseparable union.
This is the palace of male and female Supreme Bliss.

The golden eastern mountain
Has the form of the noble gentle lord-protector.

The intermediate hills--white, yellow, red, and green--
Are the twenty-one Taras.
The southern, yellow mountain
Has the form of the Transcendent Conqueror Shakyamuni.

In such a wonderful, sublime sacred place,
A river, as large as a horse-tail, emerged.
At that place, Lotus-Born Master
Made tenth-day offerings continually, without fail.
It is known as the sublime place of Dakini Land.

Within it, the meditative experience and realization
Of the assembly of the eighty accomplished masters increased.
When they danced, one thousand impressions of their footprints were left in stone.
All were concealed as treasures,
Except for two, which were left for beings' benefit.

This is a place for fortunate persons to practice tantra;
Persons without such fortune cannot practice here.

This musical sound of water in the South
Is an offering of water to the Three Roots,
By the kings of the nagas, Ga-wa and Jok-po.

If you go 36 yards from there, toward the South,
You find the renowned, major sacred site,
Which is endowed with outer, inner, and secret qualities.

Outwardly, it is the lord-protectors of the three kinds of beings.
The fire from water is All-Seeing One (Chenrézi);
The fire from earth is Gentle Splendor (Manjushri);
And the fire from stone is Lord of Secrets (Vajrapani).

Inwardly, the three poisonous obscuring emotions are burned:
Fire burn in the water of purified desire;
Fire burns in the earth of purified anger;
And fire burns in the stone of purified stupidity.

Secretly, this is the non-dual union of the male and female deities:
Fire burns in the water of transcendent knowledge;
Fire burns in the earth of skilful means;
And fire burns stably within the stone of union.

You will gain accomplishment by seeing or hearing this.

At the one hundred and eight springs,
The eighty accomplished masters
Each made a reservoir in the earth.
From the heatless turquoise Lake Manasarovar,
They brought the finest, blessed water.
"In a future time of decline,

There will be many sentient beings who will commit negative acts,
Such as those of immediate retribution.
They will be reborn in the hell of unceasing torment.
To guide those sentient beings,
We consecrate
The hundred and eight springs,
That even by drinking a mouthful of this water,
They will not have to experience the sufferings of such torment:
Let alone other forms of suffering."
They thereby expressed their great wishes for beings' benefit.
After having concealed this as a precious treasure,
One hundred and eight springs
Later appeared.

Each accomplished master had a staff,
Which he or she used as a walking-stick.
They each planted a staff in the ground
And said that marked their residence.
The trees that grew from their staffs
Can still be seen today.

Along the pilgrimage path of this sublime sacred place,
In the rock is Guru Drakpo's hand-implement,
A self-arisen scorpion.

Slightly above that place,
There is the clear impression of a foot in stone,
Which Lotus-Born Master from Oddiyana made
With positive aspirations for sentient beings' happiness.

Close to that boulder,
Lies a sign of the treasures, an impression of a vajra.
Within it lies the dakinis' drinking water.
On it, there is a self-arisen garuda.

In the north-west of this sublime sacred place,
Between the Pu-hrang region and the monastery,
There is a blessed impression of the Buddha's foot.

In the east of this sublime sacred place,
There are impressions
Of Lotus-Born Master from Oddiyana's
Fireplace--the hearth-stones,
A *kapala*, tea churn, tea-strainer, and ladle.
Such amazing things can be seen there.
That location's name is Ja-dong Dong-mo.

In the south-east of this sublime sacred place,
Near the place called Accomplishment of the Deity,
There are two particularly exalted impressions of the feet
Of Lotus-Born Master from Oddiyana.

The right foot's impression is wearing a boot;
The left foot's is clearly of a bare foot.
This place is called Impressions of the Guru's Feet.

This is the story of how this [statue of] Chenrézi (Chenrezig), Great King of the Nagas, came to this place in later times:

In the past, the central, main figure and the two dakinis to his right and left, were self-arisen statues, made of copper. They resided in the region of Dzum-lang but saw that their benefit for sentient beings would take place in Chumig Gyatsa. They flew through the air and arrived here. The king of Dzum-lang searched everywhere for them and heard that they were located at Chumig Gyatsa. To bring them back to his country, he came with a strong army of his subjects. As they carried the statues back to their previous home, they reached as far as Drak-zur [literally, Cliff-Corner, the point after which Chumig Gyatsa can no longer be seen]. They managed to carry the statues no further and had to put them on the ground. Then the king, his sons, and subjects were unable by any means to lift the statues again. Unable to do anything else, the king brought the statues back to their new home and enlarged its location. He then returned to his country.

From that time forth, when people from Dzum-lang visit this place on pilgrimage, they cry to the statue, complaining, "Since you no longer live among us, we have to undergo great hardships crossing a river on our way here." This custom continues to the present day.

In the past, accomplished Buddhist meditation masters performed burnt offering rituals here of exceptional blessing. Even now, you can find food to eat between the rocks.

It is said that whoever meditates and recites mantras with devotion
In this sacred place Chumig Gyatsa,
Will be happy during this lifetime, will realize the meaning of the nature of mind,
And will attain enlightenment in a later life.
It is also said that any prostrations, offerings, or virtuous acts done here
Will lead to success during this life, the purification of negative acts,
And the attainment of awakening in a later life.

Noble Tara's prophecy states:

Many fierce nagas live
In that sublime sacred location, Chumig Gyatsa.
It is the realm where Supreme Bliss (Chakrasamvara) and his consort reside.
Once you have made a positive connection with the place,
You will attain the great stage of no-regression along the path to awakening.

Further,

The benefits of erecting prayer flags with single-minded supplications
At this place of accomplishment
Are that you purify the suffering of the six classes of beings
And you temporarily dispel your personal obstacles.

The benefit of prostrations and circumambulations
Is rebirth as a universal monarch with a thousand-spoked [wheel].

By offering bells and chimes here,
You will attain a pleasing and clear voice
And the accomplishment of the speech of enlightenment.

By drinking and washing with the water,
You will purify the bad karma and obscurations related to the five acts of immediate retribution.

By repairing [the temple] with earth, stone, or whitewash,
You will be freed from [harm by] any malevolent animals,
Such as tigers, leopards, bears, yeti, and poisonous snakes.

By offering canopies and victory banners,
All your intense, negative emotions will be pacified,
You will become worthy of everyone's respect,
And you will have magnificent wealth, without insecurity.

By offering cooked rice and food,
You will not be reborn in a place of famine
And in this life and all others, you will be wealthy.

For many years until the present, one family has taken continual and unfailing responsibility for this major sacred place of Chumig Gyatsa. They trace their origins to the time of the Tibetan religious king Song-tsen Gam-po. When the emperor of China, Tang Tai-tsung sent his daughter, Wen-cheng Gong-ju, to wed [the Tibetan king], he sent a statue of the Buddha Shakyamuni as part of her dowry. For its transport to Tibet, it was placed within a chariot, to be escorted by four strong Chinese athletes. These four Chinese athletes, such as Lha-ga, were at the origin of four major Tibetan clans--Nam-drol Lha-ga, Sa-kya Khon, Dri-gung Kyu-ra, and Tak-lung Ga-sé. Our present family is known to have descended from the Lha-ga clan. Nowadays, it is known as the Do-mar-pa, after the practice place called Dza-drak Mar-po. In any event, it is my nephew Péma Wangyal who is the present custodian of this sacred place, a position he inherited in a father-to-son lineage.

Because the great master from Oddiyana blessed this sacred place, this monastery's affiliation among Buddhist schools is with the Original Nyingma tradition. From days past until the present, those who practice Buddhism in the monastery are exclusively nuns. In the Dzar and Kyung-ka regions, families with three daughters traditionally will ask that their middle daughter, at the age of thirteen years, have her hair cut by the monastery's head lama. She then enters the monastery. Apart from those girls, any woman of the Dzar and Kyung-ka districts who wishes to can enter this monastery as a nun.

This sublime, sacred place, touched by the feet of and blessed by the second Buddha, the master from Oddiyana, is known as Chumig Gyatsa (The Hundred Springs). It provides a field for the cultivation of merit for all beings. Just seeing it, hearing it, or bringing it to mind can close the door to rebirth in miserable existences.

It is said that a clear and extensive pilgrimage guide to this blessed place used to exist. However, due to recent misfortunes and changes in time, although the legend of such a text continues, I have never seen the actual book itself. Nevertheless, the flower of my faith has fully blossomed and it is full of the nectar of our ancestors' oral lineage. Thinking of the swarm of bees of present and future faithful individuals, I, Jampal Rabgyé, have composed this short account.

In the presence of the Three Roots, the deities, spiritual masters, and oath-bound guardians, I ask for their patience toward any mistakes this work might contain, in words or in meaning. If my words move any reader to faith, devotion, or mental strength in virtuous acts, may this become a cause for all sentient beings, our mothers whose numbers fill the infinity of space, to attain the state of a great holder of awareness.

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Dedication of the Text's Printing *

Lha-ga family, which intimidates with their brilliance demons who harbor misleading aspirations;

Past generations' children who led this family, present family lineage-holders,

And the hosts of spiritual masters yet to come:

To you I pray! Lead me to maturity and liberation, and make our connection meaningful!

Supreme among all past family lineage-holders,

Praised as being like a white lotus, Jampal Rabgyé,

Elegantly composed the pilgrimage guide, *The Clear Mirror*.

May it accomplish great benefit for the doctrine and for beings.

For the ocean of all sentient beings and me,

May the virtuous act of the printing of this pilgrimage guide

Pacify all harmful influences in our present circumstances

And ultimately lead us to the attainment of spiritual awakening!

Virtue!

Virtue!

The family lineage-holder Péma Wangyal offered these words of positive aspirations and the money for this printing, at Nepal's [Baudhanath] Stupa. May this be virtuous and fully positive!

Virtue!

*[Book Print of Tibetan version]

Comments of the publisher on the English translation and online publication

Regarding the names of for instance 'Muktinath' and 'Chumig Gyatsa' the MFI uses a translation style which is different than the translator uses. After consulting the translator we decided to use the spelling 'Muktinath' instead of 'Mukti-nath' ; 'Chumig Gyatsa' instead of 'Chu-mik Gya-tsa' ; 'Jampal Rabgyé' instead of Jam-pal Rab-gyé and 'Pema Wangyal' instead of 'Péma Wong-gyal' in order to be consistent in our publications.

What appears in square brackets [] represents the discursive thoughts of the translator and has no basis in the text or elsewhere as such. Anything in round brackets () is either in the main text or a translation to Sanskrit or English or Tibetan of the term it follows. The italic font is applied to this online version only.

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