

☯ The Ancient Tibetan Kingdom Of Guge ☯

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This will be an adventurous chapter with interesting historical documentaries.
And I have added an upgrade to the skull information to explain the why

The Lost Caves of Tibet Full Documentary 53 min **INDEX**

<https://www.youtube.com/watch?v=l-MeV3bWVD8>

https://en.wikipedia.org/wiki/Mustang_District

Mustang, was also part of Tibet in ancient times, so is also at risk of China ownership.
Just like Tibet they might look at these ancient roots and look at it as part of China
Hence why I also took a look at this region

Introduction: Mustang **INDEX**

Then found this one linked to caves in Nepal

Sky Caves of Nepal, Part 1: The Climber 12 min

<https://www.youtube.com/watch?v=WMTZBw1SISA>

Sky Caves of Nepal, Part 2: The Scientist 16 min

<https://www.youtube.com/watch?v=kzu5JAgb2vQ>

Sky Caves of Nepal, Part 3: The Photographer 15 min

<https://www.youtube.com/watch?v=o1r7e7mhQ8s>

Cave People of the Himalaya (2002) 56 min (Introduced documentary) **INDEX**

<https://www.youtube.com/watch?v=0zmoxZyVCSw>

Back to the Cave getting the scripture from the cave a year after 56 min **INDEX**

Some more info about the sky burials

<https://www.youtube.com/watch?v=D6idE9w3fHY>

Hidden Treasure Of Bön: Secrets of Mustang 1h4min **INDEX**

Bon Monks who got to look at the found documents

<https://www.youtube.com/watch?v=Xt7hliru6Gw>

And the last is this series, a lecture by the scientist

An Archaeology of Tibetan Buddhi 55 min Lecture **INDEX**

Mustang and **Tsoling** Archaeology

<https://www.youtube.com/watch?v=ZGxdjUVeU-U>

Shangri-La ° Lost Treasures of Tibet 64 min (Repairing Murals) Extra **INDEX**

<https://www.youtube.com/watch?v=ajuJEtq7v6Y>

MAGIC

Tantra Magic, So warning, only for those interested in Shamanism **INDEX**

As you know i'm into understanding, so this kept wondering around my mind. Why the heck would Buddhists use Skull cups, well we go into Tantra again. This is also the why i am not thinking it to be wise that Europeans use Tantra. I know a bit about the spirit world and that is one thing we should not play around with. To make positive use of such energies one has to understand what one is dealing with. If one does not then one can damage it self.

You may say non sense spirits do not exist, but we all are spirits, so sure the exist. I say leave that world alone unless you really really understand what your dealing with ! In this case we are dealing with a sort of exorcism, Christians do this as well. Only they obviously do not make use of these skull caps. What you are about to see is Magic to most, and thus NOT a thing to play around with !

I am not sharing this to interest you in this, but to show the why ! That way i hope you wont see this as barbaric or morbid, but try to see it through their eyes. To these Shamans these are necessary tools to bring back balance to people who get terrorized by ghosts. You may say ghosts do not exist, but this is not about YOU ! The people who are possessed by such ghosts clearly believe ghosts exist. And if body parts of those who no longer life can help to get rid of this ghost, then it is a means to an end for them.

We learn it every day that we are supposed to be tolerant towards other ideologies around us. So i hope explaining this will create that same understanding for those who believe in this ideology.

It is not a path i am interested in walking as i approach spirits in a different way, and look differently at spirits. I rather focus on the spirits of the living, as that works for me and my empathy. But i am one that will want to understand the why behind the motivation to use these kind of rituals.

Various other examples in the list as well from old recordings in Tibet, incl time codes, so no need to watch the full documentary.

People probably can learn from this or, at least get an understanding for the function of such in western eyes morbid things. Here is the full documentary and what do we learn here ? Here we will learn what the skulls and bone use is all about. And we see that it is real, the Chinese just do not understand. Just like most of us would not understand this unless knowing the following.

Cave People of the Himalaya (2002) 56 min
monk wants to make a cup of a skull for Tantric rituals
Ritual removal of flesh

<https://www.youtube.com/watch?v=0zmoxZyVCSw&t=29m58s>

Died a violent death, more power in the skull, due to the restless end of the owner

<https://www.youtube.com/watch?v=0zmoxZyVCSw&t=31m36s>

1938 NAZI EXPEDITION

Sky burial after cutting people a part

<https://www.youtube.com/watch?v=dGXNuvx6vN8&t=22m14s>

Auf Der Suche Nach Dem Alten Tibet - Eine Reise Zu Buddhas Erben
weird death rituals

<https://www.youtube.com/watch?v=4gqC6MUZ0AM&t=4m05s>

Bon

skuls chinese

<https://www.youtube.com/watch?v=rzd3vcz06sA>

Here the info related to the Magical Tantra Rituals

skull-cup (kapala, thod-pa)

<http://symboldictionary.net/?p=1658>

Kapala

<https://en.wikipedia.org/wiki/Kapala>

https://en.wikipedia.org/wiki/Kapala#Charnel_ground_or_sky_burial

Excarnation

<https://en.wikipedia.org/wiki/Excarnation>

Six-Armed Mahakala

http://www.thranguhk.org/buddhism/en_mahakala.html

Dharmapala (Dharma-defender)

<http://mesosyn.com/myth2-11.html>

Dorje Shugden, Dharmapala

See near the belly button, holding a skull cup



Using Skulls To Make Cups Or Bowls Has A Surprisingly Long History

<https://www.forbes.com/sites/kristinakilgrove/2017/02/05/super-bowl-fans-dont-put-party-dip-in-these-skull-bowls/#c7c1b2563364>

First evidence of defleshing of human bones in Neolithic Europe found in Italy cave

<http://www.ancient-origins.net/news-history-archaeology/defleshing-human-bones-neolithic-europe-found-italy-cave-020279>

Guge INDEX



Guge - The Lost Kingdom of Tibet. HD 52 min

<https://www.youtube.com/watch?v=TAYN5rzwRMU>

Chinese English subtitles

Asian Corridor in Heaven 6of6 Guge Mystery of the Lost Kingdom 59 min

<https://www.youtube.com/watch?v=KhosWvzxa6I>

German version of HD

Guge - Das vergessene Königreich von Tibet - Doku 2015 (NEU in HD) 44 min

<https://www.youtube.com/watch?v=eDiLpf2A348>

The rules for everyone inside the tent are the same

Left side is for the females, right side for the males

***Interesting this could be yet another link to pursue to get to Mughal roots.**

Is that part of Tibetan culture or a left over from when the Mughals invaded Guge ?

<https://www.youtube.com/watch?v=eDiLpf2A348&t=7m19s>

Map to see the location of Guge

<https://www.youtube.com/watch?v=eDiLpf2A348&t=15m25s>

Tsoling, Aksai Chin [Aksai is a region involved in the China-India wars-1962]

<https://www.youtube.com/watch?v=eDiLpf2A348&t=17m30s>

1076 so we have an idea when all this happened

<https://www.youtube.com/watch?v=eDiLpf2A348&t=19m03s>

1100 Islam invades the region and starts to convert the region and destroy temples.

The elite fled towards Guge, why we see so many master pieces in Guge

<https://www.youtube.com/watch?v=eDiLpf2A348&t=20m15s>

**The people lived in harmony together and Buddhism grew in the region
So much that the king had trouble to get workers to work the land
Many became Monk so the king no longer had enough people to work the land**
<https://www.youtube.com/watch?v=eDiLpf2A348&t=24m10s>

**1630 the 2 brothers got into fights, one was king the other priest of tsoling,
the fight between religion and monarchy.**
<https://www.youtube.com/watch?v=eDiLpf2A348&t=24m24s>

1957 the first recording of Guge
These are the best given graphics off all parts. Hundreds of bodies were found decapitated.
So this can be a strike at their necks wherever you find them, Islamic slaughter.
Or Japanese came over and did it, as their also known to decapitate victims.
Or a group of Dayak people from Indonesia came over to do some head hunting there.
Or the Buddhist brother turned from Buddhist to slaughterer, which imo is very unlikely.
If Ladakh people invaded, then they should be known for beheading victims, thing to check
when the Islamic Ladakh army besieged the Guge castle in 1632
<http://www.tibetanliberation.org/0511guge.html>

**The religious brother who did not care for riches being Buddhist, so he betrayed his brother.
And he helped Mughal invaders to conquer Guge by providing food to the invaders.
And telling them about the riches inside Guge to lure them into the fight.**
Personally i think this is what happened in Guge
<https://www.youtube.com/watch?v=eDiLpf2A348&t=25m21s>

Hundreds of beheaded people found in the cave
<https://www.youtube.com/watch?v=eDiLpf2A348&t=25m38s>

**Who gets motivated to do such things ?
Fact, Ladakh people were Muslims too**

Behead them to install this fear into all
(8:12) And recall when your Lord inspired the angels: 'I am certainly with you. So make firm the feet of those who believe. I will cast terror into the hearts of those who disbelieve. **So strike at their necks and strike at every pore and tip.** *10
<http://quran.ksu.edu.sa/tafseer/tafheem/sura8-aya12.html>

**1985 old paper mask found with western writing on it, Jesuit
The king let Jesuits build a church in Guge**
<https://www.youtube.com/watch?v=eDiLpf2A348&t=26m03s>

S.J. Wessel's Early Jesuit Travellers in Central Asia 1603-1721 p69 The Tsaparang Mission
Early Jesuit Travellers in Central Asia (1603-1721)
<https://ia601609.us.archive.org/3/items/in.ernet.dli.2015.150266/2015.150266.Early-Jesuit-Travellers-In-Central-Asia1603-1721.pdf>

The church was seen as bet rail towards Buddhism so the brother called in his friend. The ruler of Ladakh who is said to have come with an army then. *If this is the case then we should be able to find more battles waged by this army. You do not become a be header out of the blue, and need a very good army to win a 1 entrance fort. Or must be let in at night by the brother who be trailed him. But with hundreds of people beheaded we are not dealing with an amateur army. Beheading every single person needs a special kind of hatred
<https://www.youtube.com/watch?v=eDiLpf2A348&t=28m22s>

Only 1 entrance into the fort and only 1 entrance into the valley. We must however take in account that the king already lacked workers in the field. So because most became warrior there also were not many soldiers as consequence. But then why were there so many beheaded bodies found ?

That would mean that the Ladakh probably be trailed the monk leader, just like he be trailed his brother. Again a deed Muslims could do as they hated cowards, they also killed the leader of Constantinople, because he was so weak that he did not even invest in his army, because he joined a kinda EU like trade Union.

Believes let people think in a certain way, so you also see the same things happening over and over as the ideology of the people does not change, because of religion. So you can almost predict the future by looking at what a teaching gives as ideological path. Its sad that China has this site on their land as now we do not see much information about it so can only reason and guess. But it should be possible to prove if there were also Monks among the beheaded bodies, looks like they had clothing on in the graphics about it. Nobleman's clothing is different then that of a Monk.

<https://www.youtube.com/watch?v=eDiLpf2A348&t=29m29s>

**Room to stock a years worth of food, and they had water inside as well
So they could not be hungered out while being surrounded**

<https://www.youtube.com/watch?v=eDiLpf2A348&t=31m57s>

They won the lower part of the fort and took thousands of civilians as prisoner. Then they forced the prisoners to build a tower in front of the castle. The people were so much abused by the hard labor that many died. The king had to see all this suffering of his people and gave up to save his people

<https://www.youtube.com/watch?v=eDiLpf2A348&t=33m20s>

About what happened after the king fell no body knows

<https://www.youtube.com/watch?v=eDiLpf2A348&t=36m23s>

We do know that later generations used the caves again to bury their deceased. That makes it difficult to research the bodies in the cave since their from different generations.

<https://www.youtube.com/watch?v=eDiLpf2A348&t=36m53s>

Tibetan death rituals forbid doing any dna research on the bones. But we expect them to be the kings family. They were beheaded, that does not suit fallen in battle but an execution

<https://www.youtube.com/watch?v=eDiLpf2A348&t=37m42s>

There is a poem about how the females were thrown off the walls

Looked like lotus flowers dropping down

<https://www.youtube.com/watch?v=eDiLpf2A348&t=38m40s>

And indeed the Abt who betrayed his brother got killed. Who can trust a be trailer, they ran out of usefulness when they be trailed the other. Get rid of him before he betrays us as well

<https://www.youtube.com/watch?v=eDiLpf2A348&t=39m05s>

Extra

Tibetan Art and Craft 10 min

<https://www.youtube.com/watch?v=hnzw9OW4EX0>

Guge Kingdom 4 min

<https://www.youtube.com/watch?v=7aJUjohAQ3U>

German

Tibet - Das Verlorene Konigreich Guge 1 / 2 31 min

https://www.youtube.com/watch?v=0y-Y6_z3Bxc

Tibet - Das Verlorene Konigreich Guge 2 / 2 19 min

<https://www.youtube.com/watch?v=CVyZC1ztAbk>

For more info

Searching; 1630 Ladakh Warriors

https://en.wikipedia.org/wiki/List_of_wars_1500%E2%80%931799

<https://www.quora.com/What-is-the-history-of-the-Tibetan-kingdom-of-Guge-and-who-were-its-rulers-during-the-time-of-the-Mongol-invasions>

<https://en.wikipedia.org/wiki/Ladakh>

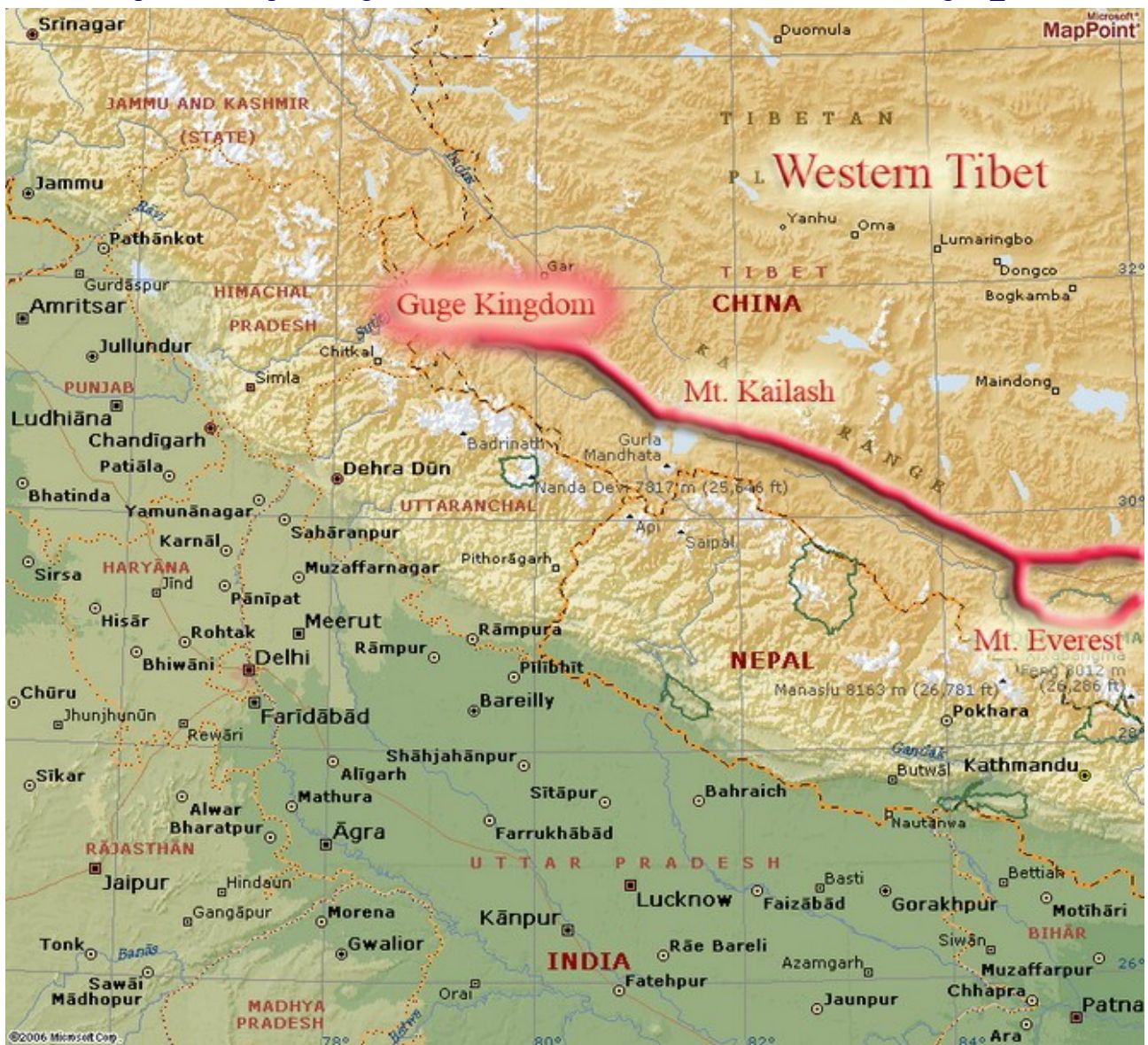
<https://en.wikipedia.org/wiki/Tsaparang>

Why Did Tibet and Ladakh Clash in the 17th Century? Rethinking the Background to the 'Mongol War' in Ngari (1679-1684) [in 'Ladakh: Historical Perspectives and Social Change' (Tibet Journal special issue, Dec. 2015)] (non final proof)

http://www.academia.edu/21622163/Why_Did_Tibet_and_Ladakh_Clash_in_the_17th_Century_Rethinking_the_Background_to_the_Mongol_War_in_Ngari_1679-1684_in_Ladakh_Historical_Perspectives_and_Social_Change_Tibet_Journal_special_issue_Dec._2015_non_final_proof

Tibet–Ladakh–Mughal War

https://en.wikipedia.org/wiki/Tibet%E2%80%93Ladakh%E2%80%93Mughal_War



Chinese article about Guge in English

<http://www.china.org.cn/english/travel/219880.htm>

Susengphaa, Ruler tibet at Guge fall

<https://en.wikipedia.org/wiki/Susengphaa>

Hostility to Western missions and churches

https://en.wikipedia.org/wiki/Human_rights_in_Tibet#Hostility_to_Western_missions_and_churches

2008 Buddhists seem to have burned a Mosque and killed 10 Muslims in Tibet

https://en.wikipedia.org/wiki/Human_rights_in_Tibet#Tibetan-Muslim_sectarian_violence

Dynasty before Dalai Lama, to see who came with the Dalai Lama idea
[https://en.wikipedia.org/wiki/History_of_Tibet#Tsangpa_dynasty_\(16th-17th_century\)](https://en.wikipedia.org/wiki/History_of_Tibet#Tsangpa_dynasty_(16th-17th_century))
https://en.wikipedia.org/wiki/History_of_Tibet#Beginnings_of_the_Dalai_Lama_lineage

Conclusion

So again this is a lesson about extremism and a massacre by Muslims, not initiated by Muslims in this case, if the story is true. Now it was the Monk who was not willing to share Spiritualism with another religion. Weather the story is true or if the Mughals did it on their own, i guess we'll never know. But the lesson we should learn from this could come straight from a religious book. Stop greed ! i think that one word has everything in it. Weather it is financial greed or a greed for the religious realm. We saw it with Dorje Shugden and now we see it again. We are not here alone and our way is not the only way !

Al Jazeera Correspondent - Mustang: A Kingdom on the Edge 47 min **INDEX**
Struggle of Buddhists in Mustang and validated Chinese influence in Nepal, Mustang
<https://www.youtube.com/watch?v=6MKEIp6Yq68>

Tibetan CIA rebels operated from bases in Mustang
<https://www.youtube.com/watch?v=6MKEIp6Yq68&t=6m22s>

1974 Nepalese Army was pressured by China to go in and end the rebellion
<https://www.youtube.com/watch?v=6MKEIp6Yq68&t=7m17s>

And the link gets stronger, hand cut off, on Al Jazeera
<https://www.youtube.com/watch?v=6MKEIp6Yq68&t=12m37s>

China giving aid to Mustang people
<https://www.youtube.com/watch?v=6MKEIp6Yq68&t=21m50s>

Building roads, importing good instead of farming them selves
<https://www.youtube.com/watch?v=6MKEIp6Yq68&t=24m02s>

And here they are again the "Youth Club", to see their good side.
Later you will see an article about what interests China in Tibet. And why the Chinese backup Pakistan. Its about a trade route to the sea. That is why Tibet had to be taken and why Nepal will get this trouble as well. That is why i need to explain Tibet as it is linked to 1962 China-India war. And 1962 was not the last time, China is investing huge amounts on these roads. Ones you commit yourself to such great amounts of investments then you wont stop. There also were various provocations in border areas rather recently. Which motivated me even more to know about this, Indian army broke down some of these roads. So the whole situation in this region is flowing towards inevitable trouble
<https://www.youtube.com/watch?v=6MKEIp6Yq68&t=25m42s>

Nepal border police paid by China
<https://www.youtube.com/watch?v=6MKEIp6Yq68&t=32m03s>

Nepal already no longer seems to be boss in own country
<https://www.youtube.com/watch?v=6MKEIp6Yq68&t=39m27s>

Nepali also says China is in control and knows about the route
So as explained India will be in trouble with China again over this
<https://www.youtube.com/watch?v=6MKEIp6Yq68&t=42m20s>

Guge the WIKI Story **INDEX**

The Jesuit [Antonio de Andrade](#) (1580–1634) and a few others established a small mission and church in [Tsaparang](#) (1626), in the kingdom of [Guge](#) (Western Tibet) in the 17th century. [\[Added\]](#) When the kingdom was overrun by the king of [Ladakh](#) (1631), the mission was destroyed.



Wallpainting of the White Temple

Guge was founded in the 10th century. Its capitals were located at [Tholing Coordinates: 31°28'55"N 79°48'01"E](#) and [Tsaparang](#).^[1] Nyi ma mgon, a great-grandson of [Langdarma](#), the last monarch of the [Tibetan Empire](#), left insecure conditions in [Ü-Tsang](#) in 910. He established a kingdom in [Ngari](#) (West Tibet) in or after 912 and annexed [Puhurang](#) and Guge. He established his capital in Guge.

Nyi ma mgon later divided his lands into three parts. The king's eldest son dPal gyi mgon became ruler of Mar-yul ([Ladakh](#)), his second son bKra shis mgon received Guge-Puhurang, and the third son lDe gtsug mgon received [Zanskar](#). bKra shis mgon was succeeded by his son Srong nge or [Ye shes 'Od](#) (947–1024 or (959–1036), who was a renowned Buddhist figure.

In his time a Tibetan [lotsawa](#) from Guge called [Rinchen Zangpo](#) (958–1055), after having studied in India, returned to his homeland as a monk to promote Buddhism. Together with the zeal of Ye shes 'Od, this marked the beginning of a new diffusion of Buddhist teachings in western Tibet. In 988 Ye shes 'Od took religious vows and left kingship to his younger brother Khor re.

According to later historiography the Turkic [Karluks](#) took the Guge king Ye shes 'Od prisoner during a war.[2] The episode has a prominent place in Tibetan history writing. The Karluks offered to set him free if he renounced Buddhism which he refused to do. They then demanded his weight in gold to release him. His junior kinsman Byang chub 'Od visited him in his prison with a small retinue, but Ye shes 'Od admonished him not to use the gold at hand for ransom, but rather to invite the renowned [Mahayana](#) sage [Atiśa](#) (982-1054). Ye shes 'Od eventually died in prison from age and poor treatment.[3] The story is historically debated since it contains chronological inconsistencies.



Restored wall painting in the White Temple

In 1037, Khor re's eldest grandson 'Od lde was killed in a conflict with the [Kara-Khanid Khanate](#) from Central Asia, who subsequently ravaged Ngari. His brother Byang chub 'Od (984–1078), a [Buddhist monk](#), took power as secular ruler. He was responsible for inviting [Atiśa](#) to Tibet in 1040 and thus ushering in the so-called *Chidar* (Phyi-dar) phase of Buddhism in Tibet.

Byang chub 'Od's son rTse lde was murdered by his nephew in 1088. This event marked the break-up of the Guge-Purang kingdom, since one of his brothers was established as separate king of Purang. The usurping nephew dBang lde continued the royal dynasty in Guge.[4]

A new Kara-Khanid invasion of Guge took place before 1137 and cost the life of the ruler, bKra shis rtse. Later in the same century the kingdom was temporarily divided. In 1240 the [Mongol khagan](#), at least nominally, gave authority over the Ngari area to the [Drigung Monastery](#) in Ü-Tsang.

Grags pa lde was an important ruler who united the Guge area around 1265 and subjugated the related [Ya rtse \(Khasa\) kingdom](#). After his death in 1277 Guge was dominated by the [Sakya](#) monastic regime. After 1363, with the decline of the Mongol [Yuan dynasty](#) and their Sakya protégés, Guge was again strengthened and took over Purang in 1378. Purang was henceforth contested between Guge and [Mustang](#), but was finally integrated in the former. Guge also briefly ruled over Ladakh in the late 14th century. From 1499 the Guge king had to acknowledge the [Rinpungpa](#) rulers of Tsang. The 15th and 16th centuries were marked by a considerable Buddhist building activity by the kings, who frequently showed their devotion to the [Gelug](#) leaders later known as the [Dalai Lamas](#).^[5]



Destroyed holy monuments in Tholing Monastery.

Tholing Monastery is the oldest monastery (or [gompa](#)) in the [Ngari](#) Prefecture of western [Tibet](#). It is situated in [Tholing](#) (Zanda), [Zanda County](#), near the [Indian](#) border of [Ladakh](#). It was built in 997 AD by [Yeshe-Ö](#), the second King of the [Guge Kingdom](#). In [Tibetan language](#) 'Tholing' means "hovering in the sky forever" and is reflected by the location of the monastery at an elevation of 12,400 feet (3,800 m). The complex includes three temples, the Yeshe-O Temple, the Lhakhang Karpo and the Dukhang. There are many ancient, precious, and well-preserved frescoes.

The monastery is one of the first temples built at the start of the "second diffusion" of [Buddhism](#) in Tibet. It was built in 997 AD by King [Yeshe-Ö](#), when Tholing was the capital of Guge. The king sponsored lay young men who would become [noviciates](#) of the monastery.^[5] For this purpose, he sponsored a fellowship for [Rinchen Zangpo](#) to travel to [Kashmir](#) and India to study and translate. He was one of 21 young monks who traveled to [Vikramshila Mahavihara](#), a specialist institution in [tantra](#), for training.

Only two monks, Richen Zangpo and [Lekpai Sherap](#), survived the severe climatic conditions, snake bites and diseases, and were able to return to Tibet.[\[3\]](#) Rinchen Zangpo built three of the major temples at the monastery.[\[6\]](#)



Tholing Monastery

The king invited the Indian master [Atiśa](#) (982-1054) to Guge in 1042 AD. He spent three years in this monastery and with his immense knowledge of [Buddhism](#), revived Buddhism in Tibet. He founded the [Kadampa](#) sect here, which adopted very austere methods.

As a result, Buddhism spread from here to the whole of Tibet. Later, Atiśa's disciple was responsible for establishing the [Kagyū](#) sect with emphasis on physical and mental meditation techniques. They became the basis for [Yellow Hat Sect](#), now the dominant [Geluk](#) sect in Tibet.[\[7\]](#) In the later part of the 11th century, a Buddhist conference was arranged at Gyatsa Jhaxhang (also known as Yeshe-Ö Temple) a 10th-century temple which was in ruins and has since been restored.

Two chapels, dated to the fifteenth century, were used to store grains during the Cultural Revolution. Both have notable murals but those at Lakkhang Karpo are more prominent.[\[3\]](#) Tholing became a portal to Tibet for Indian scholars to visit and spread religious-cultural ideas of Buddhism.

Patronized by the king of Guge, this Buddhist monastery marked the evolution of ascetic Buddhism in Tibet, influenced by the Indian Buddhist scholars. In its time, the monastery was the most influential in the region.[\[2\]](#) The influence of the Guge Kingdom, and the monastic center of Tholing came to be known in India from Kashmir to [Assam](#).[\[4\]](#)

The monastery became better known internationally, after [Lama Govinda](#), a [German](#) Buddhist monk, accompanied by his wife, visited the monastery in 1948. He presented pictures of the monastery's decorations, statues and paintings to the outside world. During the years of the [Cultural Revolution](#), the temples were destroyed or left to weather in the elements.[\[4\]](#) In present day, the monastery is mostly in ruins. However, it still retains many images and scores of well-preserved murals which are made in the west Tibetan style.[\[4\]](#)

In a recent report presented at the Seminar held in [Vienna](#), from 6–8 April 2011, on the subject of "Art and History of the Cultural History of Western Tibet 8th to 15th century and Cultural Preservation", it is recorded that the Inner Asian Art Style has been identified in the paintings discovered from the cave temples in Zanda of Nagari.[\[8\]](#)



Tara picture from Guge

In the Lotsava Lhakhang in Riba, in Ngari, field research has revealed a painting of eight monks including Rinchen Zangpo of the group of monks sent to Kashmir by Yeshe O, to bring texts of scriptures of [Mahayana Buddhism](#) from there to West Tibet.[\[8\]](#)

The Tholing Monastery complex has many rectangular buildings. It is a walled complex facing east. Built of mud bricks, the style became the forerunner for similar temples built in the kingdom. Before the Cultural Revolution the monastery had six chapels. There are portrait paintings of Tsong Khappa, Sakya Panchen and many Buddhist monks dated to 15th and 16th centuries.[\[9\]](#)

The most prominent among the extant temples, the Yeshe-Ö Temple (also *Gyatsa* temple, or the golden house),^[6] is built of mud-brick with red mud-brick towers. Colourful chortens are outside at each corner of this temple. Once a [Vairochana](#) image was deified here.



nowhere has it (the life of Buddha) been represented with so many details, with such a richness of scenes and with such a movement as here at Tsaparang. These frescoes have to be singled out as works of art. ... Still above, the Buddha standing with the pindapatra in his right hand, indicates his resolution to deliver the famous first sermon. He starts walking towards Sarnath and en route meets the ajivaka Upagana, here represented with the ascetic stick: it is to him that he reveals his proposal to go to Banares to preach the law.

The scene of preaching is, in fact, represented on the following panel. The Buddha sits on a throne covered by a rich canopy, with his hands in the attitude of the preaching mudra. On the basement of the throne are the traditional symbols of this culminating moment in the life of the Saint of the Sakyas namely, in the middle, the wheel representing, according to ancient symbolism, the first preaching; and on both sides two deer, reminding of the park actually called "the Deer Park", where the famous ceremony was pronounced.

*Around him, in the act of devoted concentration and kneeling as a mark of homage, is a numerous crowd of every kind of creature: garuda above, nagas slightly below, gandharva and kinnaras, and then deities guided by Brahma and ascetics. The five emaciated yogins praying in the foreground possibly reproduce his first disciples. - Giuseppe Tucci: *The Temples of Western Tibet and their Artistic Symbolism* (1935). Photo - Weyer/Aschoff: *Tsaparang, Tibets Grosses Geheimnis*.*

The temple is reported to have been reconstructed after it had been demolished by the Chinese, in a [mandala style](#). Yeshe-Ö Temple has elaborate-looking towers and its doors are painted red. During the Revolution, the images inside this temple were substantially damaged. The temple in the shape of a mandala contains several chapels.^[9] The murals in the two chapels, which are exquisite, survived demolition during the revolution as they were used as store houses for grains. There is also a museum hall in the entrance chapel. The Neten Lakhang and the Tongy Chapel, which were considered beautiful, were totally destroyed.^{[7][9]}

The Dukhang (Assembly Hall) is single-storied and has paintings of Yeshe-Ö and other important personages. These are painted with considerable detail, showing the clothing of those times. Deities deified in the walls of the hall, in a seated posture, are peaceful in appearance, and are clothed with textiles and jewelry.[9] There are images of Gelukpa monks and a Lama. The paintings on the walls are considered to be “superb mural art.”[3][7]



The main painting on the back wall of the Chapel of the Prefect shows Shakyamuni flanked by Tsongkhapa on the left and Atisha on the right, both wearing the typical Gelugpa headdresses. Here is the painting of Atisha showing its initial state and after it has been cleaned. Atisha (982-1054 AD) was a great Indian Buddhist Master who came to Tibet 1042 and revived the teachings of Buddhism and purified them from misunderstandings. Older photo: Weyer/Aschoff: Tsaparang, Tibets Grosses Geheimnis (1986), newer photo: Aschoff: Tsaparang - Königsstadt in Westt Tibet (1997)

They are traced to the 15th and 16th centuries, and are a fusion of styles from Tibet, Kashmir and [Newari](#) art of [Nepal Himalayas](#). [2][9] The Dukhang is where Rinchen Zangpo is said to have lived. Kashmiri art is seen here, as are the [Dipankar](#), [Sakyamuni](#) and [Maitreya](#), the Buddha images of the past, present and future. These have been rebuilt in the back chamber. [7]

The Lhakang Karpo (White Chapel) has a high ceiling with thin wooden pillars made of [Deodar](#) wood and is painted red. The floor is of cobblestones while the ceiling is decorated in geometric designs. The Lhakang Karpo's murals, dating to the 15th and 16th centuries, are well preserved, including those of male figures on the right, and female figures on the left. The building now serves as storage for wood and stones. [10]



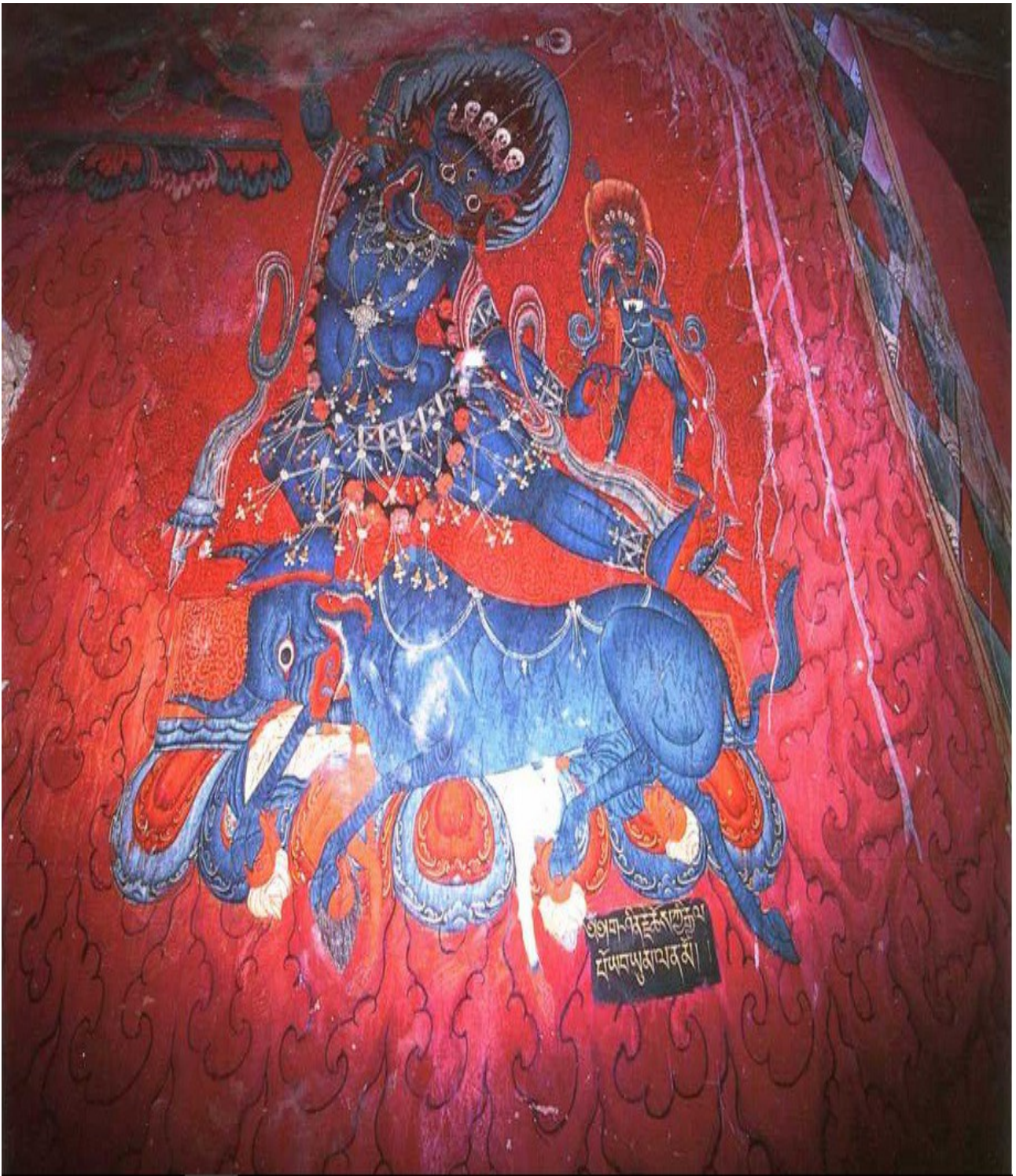
Below Hayagriva's outstretched right arm is a beautiful painting of blue Mahakala, a wrathful Tantric deity and manifestation of Avalokiteshvara (Tib. Chenrezig). He is blue with fanged teeth and a tiara of skulls, wears richly decorated robes, holds a staff in his right hand and a skull cup brimming with blood in his left. Photo - Weyer/Aschoff: Tsaparang, Tibets Grosses Geheimnis.



Above Hayagriva's outstretched right arm is a beautiful painting of Yamantaka with six heads, hands and feet, riding on the back of a buffalo. Photo - Aschoff: Tsaparang - Königsstadt in Westt Tibet (1997).



Immediately to the right of the door is a 5m-high guardian figure, blue Vajrapani (Tib. Chana Dorje). The significantly elongated torsos, a typical Guge trademark, have been broken open, exposing the straw. This has since been closed with what looks like white plaster. To the left of Vajrapani is an empty pedestal that used to contain a statue of Tara. Photo - Weyer/Aschoff: Tsaparang, Tibets Grosses Geheimnis.



The frescoes were of the highest quality we had ever seen in or outside Tibet. They covered the walls from the dado (about two and three quarter feet from the floor) right up to the high ceiling. They were lavishly encrusted with gold and minutely executed, even in the darkest corners or high up beyond the normal reach of human sight, and even behind the big statues. - Lama Anagarika Govinda: *The Way of the White Clouds*.

To the right of the Vajrapani statue is my personal favourite painting at Tholing and Tsaparang, an exceptionally beautiful painting of blue Yama (Tib. Shinje) riding a water buffalo. Yama is nude, has a buffalo head, wears a garland of human skulls, has an ornament shaped like a wheel on his breast, his right hand holds a club to smash obstacles, and his left hand holds a loop of rope in his left hand with which he pulls the soul from the corpse. Photo - Kazuyoshi Nomachi: Tibet.



Beyond Hayagriva is an empty pedestal and then a pedestal containing an especially beautiful four-armed Avalokiteshvara (Tib. Chenrezig). Here is a photo showing both its original form and the partially destroyed image, still looking serene. Photos from Li Gotami Govinda: *Tibet in Pictures* (1979) and Nomachi: *Tibet* (1997).



This part of the band painting features Yama on the left and then three versions of Mahakala. Photo - Thöni: Westtibet.



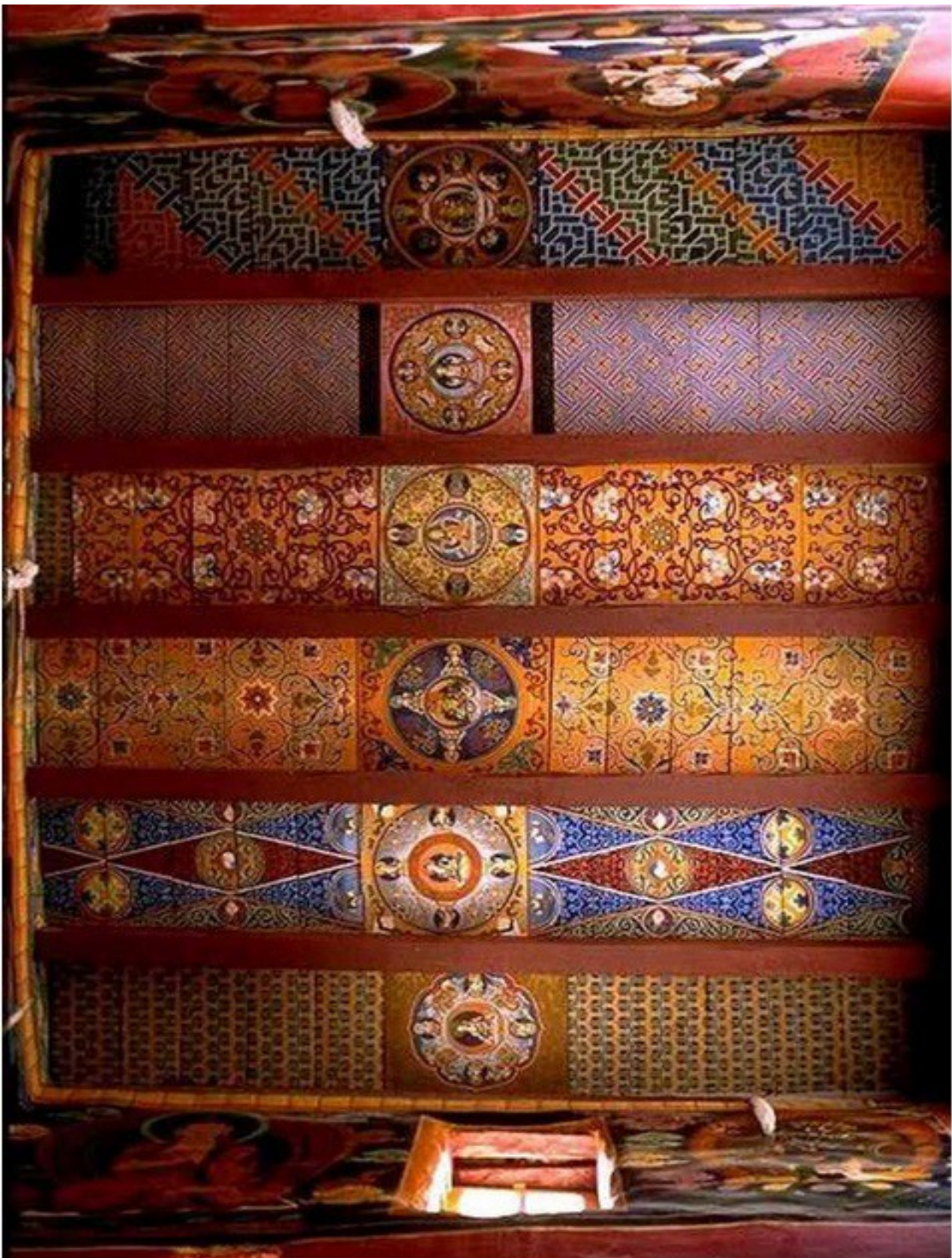
There are six statues of a three-headed Vairocana, three on the left, three on the right, which together form a meditation cycle of Vairocana. Originally they were each enclosed in a richly decorated stucco frame (torana), an arch, usually depicting foliage and animate designs above the divinity's head. Small holes in the wall secured them around the images. Notice especially the thin, elongated torsos, the elongated faces, distinctive stomach cleavage, slight abdominal bulge, and extremely slender waists are all characteristic of Kashmiri art. Photo of second Vairocana - Weyer/Aschoff: Tsaparang, Tibets Grosses Geheimnis.



Along the centre of the rear wall is the smaller inner chamber called Jowo Khang, which is open to the assembly hall and provides the only light to the entire temple. The chapel once had a gigantic gilt-bronze statue of Shakyamuni on a massive stand. The caretaker has replaced the figure of Shakyamuni with one of his own statues. The left and right walls have four rows of tiny, sculpted divinities, each supported on its own pedestal. Some of the gilded clay images in the higher series are still intact. Photo – [Bruno Baumann](#).



The whole ceiling is painted in long parallel bands with floral and geometric motives and a series of mandala: a feat of colours. - Giuseppe Tucci: *Secrets of Tibet* (September 23, 1933). Photo - Thöni: Westtibet.



The roof of the temple may also be considered as the richest and most finely worked out in the whole of Western Tibet. ... It is made of large wooden planks, brought with great labour from the Himalayan valleys towards India, well smoothed and then painted. Their decoration consists in a series of mandalas, all on the same axis, and of stylized floral and geometric motifs, never repeating themselves. - Giuseppe Tucci: *The Temples of Western Tibet and their Artistic Symbolism* (1935).
Photo – <http://www.angelfire.com/trek/tibet0/Tibet023/Tibet023.htm>.



Immediately to the left of the main door is an unusual red Mahakala, holding a chopper in his right hand, while his left hand is held in the threatening mudra at his heart. Photo - Bruno Baumann: Kristallspiegel. Pilgerreise zum heiligen Berg Kailash.





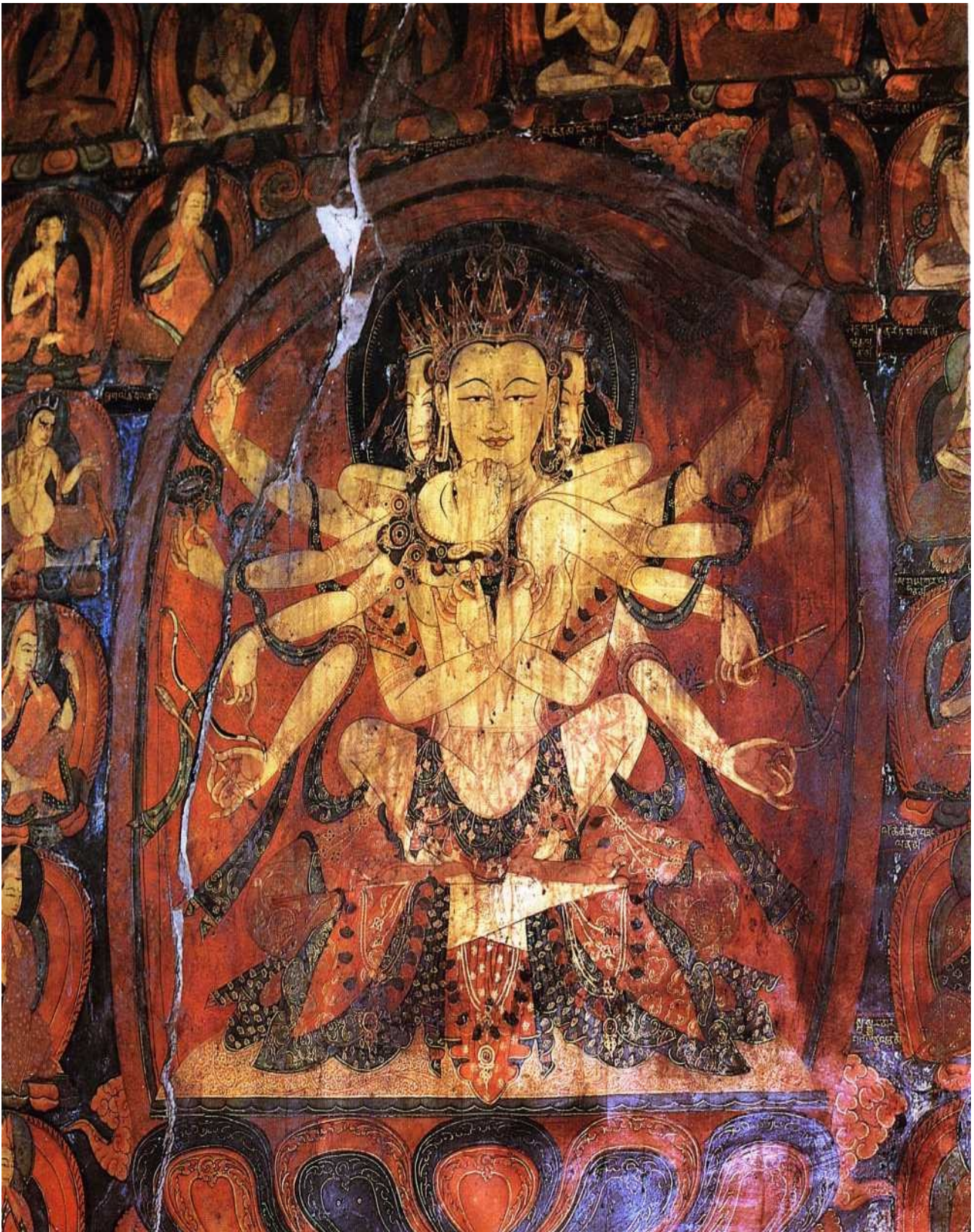
On the walls large frescoes follow one another reproducing the “gods of medicine” together with other deities. - Giuseppe Tucci: *The Temples of Western Tibet and their Artistic Symbolism* (1935). Photo of Amoghasiddhi: Weyer/Aschoff: *Tsaparang, Tibets Grosses Geheimnis*.



To the right of the main door is Pratisara, with three angry faces and eight arms. She is a tantric goddess, one of the five Protectresses who are related to longevity and good deeds. In her right hands she holds the dharma wheel, an arrow, a trident-topped staff, and in her left hands she holds a vajra, a bow, and a vajra-tipped noose. Photo - Aschoff: Tsaparang - Königsstadt in Westtibet (1997).



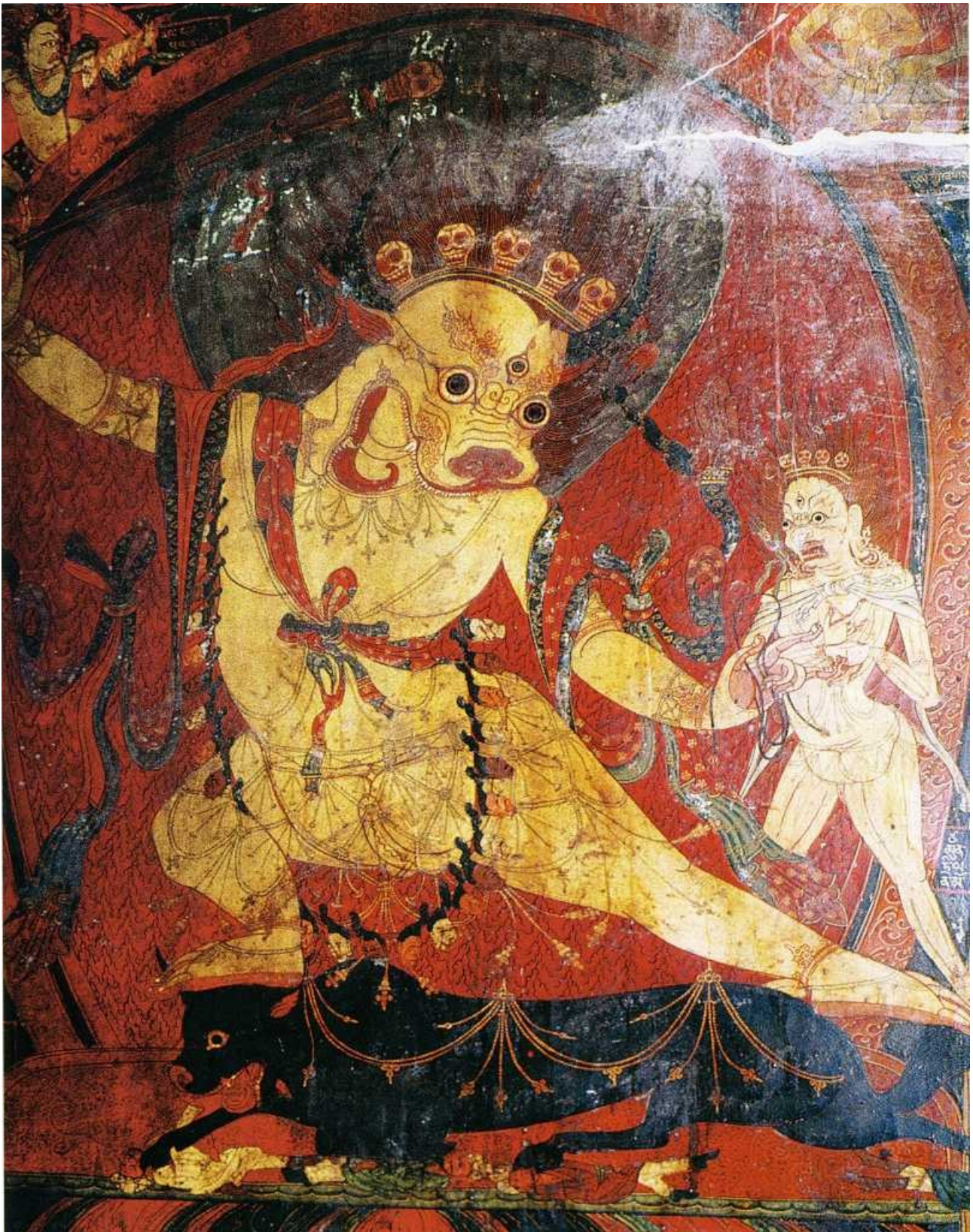
On the left wall below the large portraits are the paintings chronicling the construction and consecration of the temple. To the left are musicians celebrating the completion of the temple. The right upper band features princesses, the middle band Kashmiri officials wearing turbans, and the bottom band animals people and animals hauling the building's huge timber beams into place. Photo - Weyer/Aschoff: Tsaparang, Tibets Grosses Geheimnis.



On the left wall in yab-yum with his consort Sparshavajra are three paintings of the three-faced six-armed Guhyasamaja, Guhyasamaja-Manjuvajra and Guhyasamaja-Akshobhavajra, associated with the Buddha Akshobhya, and the most ancient and fundamental Tantra of Vajrayana tradition of Buddhism. Here is Guhyasamaja-Manjuvajra with his two central hands crossed near the centre of his body, his right hands holding a sword and arrow, and his left holding a lotus and bow. Sparshavajra's two main hands circle Guhyasamaja- Manjuvajra, while her other hands mirror his. Photo: Weyer/Aschoff: Tsaparang, Tibets Grosses Geheimnis



On the right wall is a four-headed, 12-armed large painting of Chakrasamvara (Tib. Demchog), embracing his consort Vajravarahi. Vajravarahi's left hand circles Chakrasamvara's neck while her right holds a vajra. In his right hands he holds a vajra lasso, a drum, a hatchet, a chopper and a trident; while his left hands hold the vajra lasso, a skull full of blood, a noose and the heads of Brahma. Photo - Weyer/Aschoff: Tsaparang, Tibets Grosses Geheimnis.



To the right of the door is a painting of Yama (Tib. Shinje) riding a blue water buffalo. Yama is nude, has a buffalo head, wears a garland of human skulls, has an ornament shaped like a wheel on his breast, his right hand holds a sword topped with a skull, and his left hand holds a loop of rope. On the right is the fierce Dakini Simhaumukha. Snarling and roaring with a gaping large mouth on a white lion face, she stands fierce and menacing with two hands, with protruding fangs, curled tongue, two large round eyes and dark flowing hair. Her left hand clutches to the heart a white skullcup filled with blood. Photo - Thöni: Westtibet.



On the left side of the door is the four-armed Blue Mahakala (called Chandamaharoshana by Tucci), holding a sword and a vajra-topped curved chopper in his right hand, and a khatvanga (a staff with three human skulls, topped with a trident) and skull cup in his left. He is pot-bellied and stands on a human corpse. Photo - Weyer/Aschoff: Tsaparang, Tibets Grosses Geheimnis,



Along the left wall is the cycle of Demchog (Skt. Chakrasamvara), with five dakinis each holding Demchog in tantric yab-yum, with the far one being the red-skinned Vag Dakini. His two main arms embrace Vag Dakini, one with a vajra, the other a lotus. Vag Dakini's left hand circles Chakrasamvara's neck while her right holds a lotus. In his right hands he holds a vajra lasso, a hatchet, a drum, a trident and a chopper. His left hands hold a vajra lasso, a skull full of blood, a noose, the heads of Brahma, and a khatvanga. Photo - Weyer/Aschoff: Tsaparang, Tibets Grosses Geheimnis,











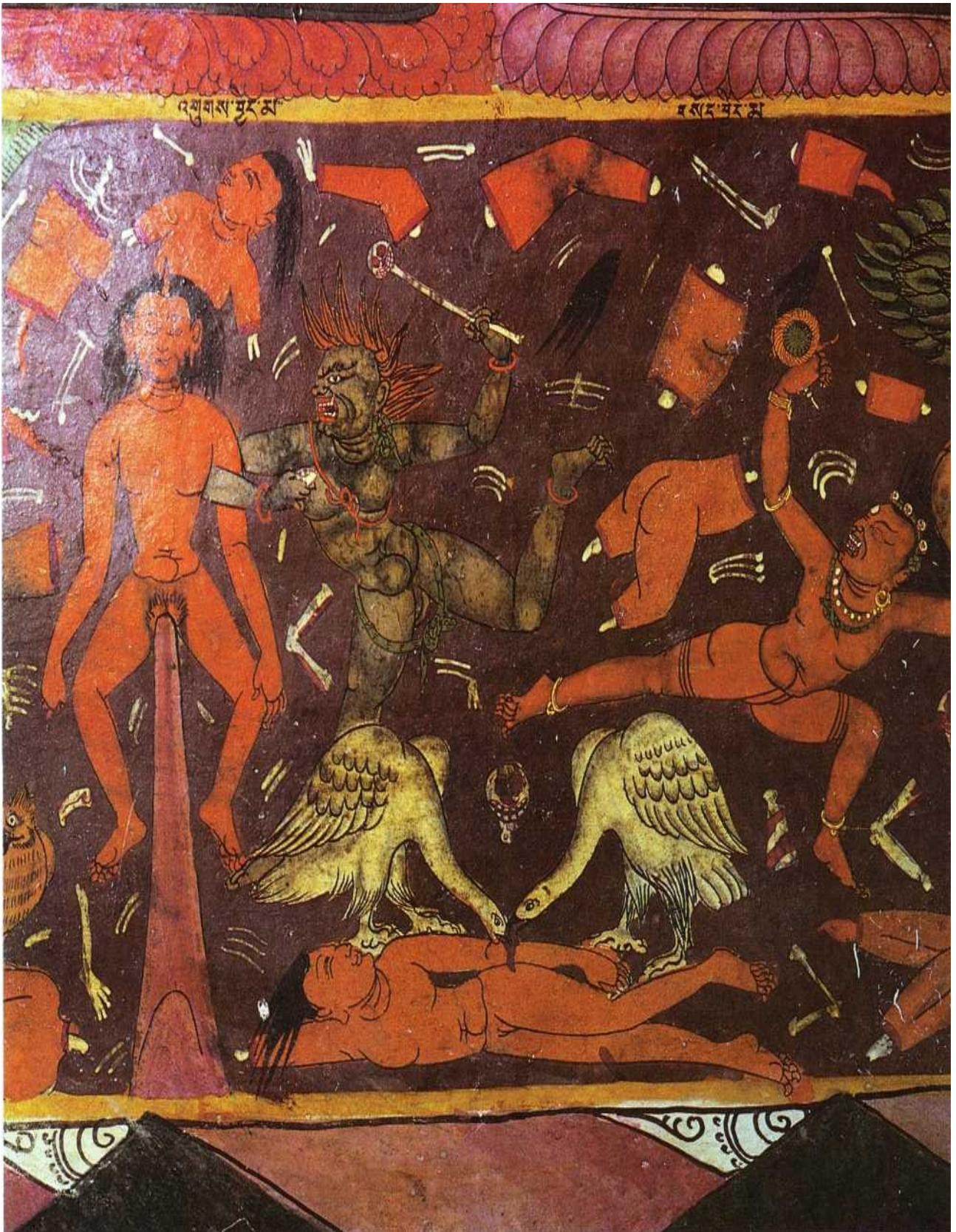




Along the back wall is the cycle of Akshobhya (Guhyasamaja), the five Tathagatas each with three heads and six arms, garbed in rich bodhisattva ornaments and crowns. On the far left of the wall is my favourite, a beautiful Ratnasambhava, painted in Kashmiri style with the faces and bodies elongated, the waists are very narrow, and the abdomens slightly bulging. They have well-developed, almost breast-like pectoral muscles, although their multiple arms are thin and spidery. Photo - Weyer/Aschoff: Tsaparang, Tibets Grosses Geheimnis,



Along the right wall is the cycle of Heruka (Tib. Kye Dorje), with five dakinis each holding Heruka in tantric yab-yum, with this one called Padma Dakini. Photo - Aschoff: Tsaparang - Königsstadt in Westt Tibet (1997).



A 0.5m high band of paintings runs beneath the murals, depicting the eight great cemeteries of India. There are macabre scenes of disembowelment by lions, tigers, and other wild animals, and a striking image of a long-haired man impaled on a pole. Here also are images of the eight chortens, eight holy mountains (including Kailash), eight holy trees, and the eight holy waters.





Below the Demchog Mandala Temple is a small windowless temple, its walls covered with good paintings. Thöni calls it the Hidden Temple (Verborgnen in German). Here is a painting of two attendants to Vajravarahi (Tib. Dorje Phagmo), the left with what looks like the head of an eagle, and the right with the head of a pig, each holding a vajra-topped chopper and skull cup. Photo - Thöni: Westtibet.

<http://www.mountainsoftravelphotos.com/Tibet%20Guge/2006-07%20Tibet%20Guge/Tsaparang/slides/Tibet%20Guge%2009%20Tsaparang%20Demchog%20Temple%2008%20Hidden%20Vajravarahi%20Attendants.html>



[Demchog Temple, Buddha Vairocana with a Bodhisattva crown](#)





























From just outside the Yamantaka Temple I stared up at a strange windowless structure near the top of the slope. This is thought to be the base of a huge siege tower built by the invading Muslim army who destroyed the kingdom.



We started the tough climb towards the top of the Tsaparang complex. The Royal Summer Palace at the northern end of the hill top is empty.



Four main beams span the ceiling outside, each with charmingly carved figures underneath



With a beating heart I followed the tunnel, climbing higher and higher ... I stepped into the light of sun again and realized that I was standing on the very summit of Tsaparang. - Lama Anagarika Govinda: The Way of the White Clouds.



From the Citadel at the top of Tsaparang, we had a wonderful view to the north.



From the Citadel at the top of Tsaparang, we had a wonderful view back towards the entrance, across the marvelously eroded valleys around the site. In the middle, just to the right of centre is the Temple of Lotsava Rinchen Zangpo.



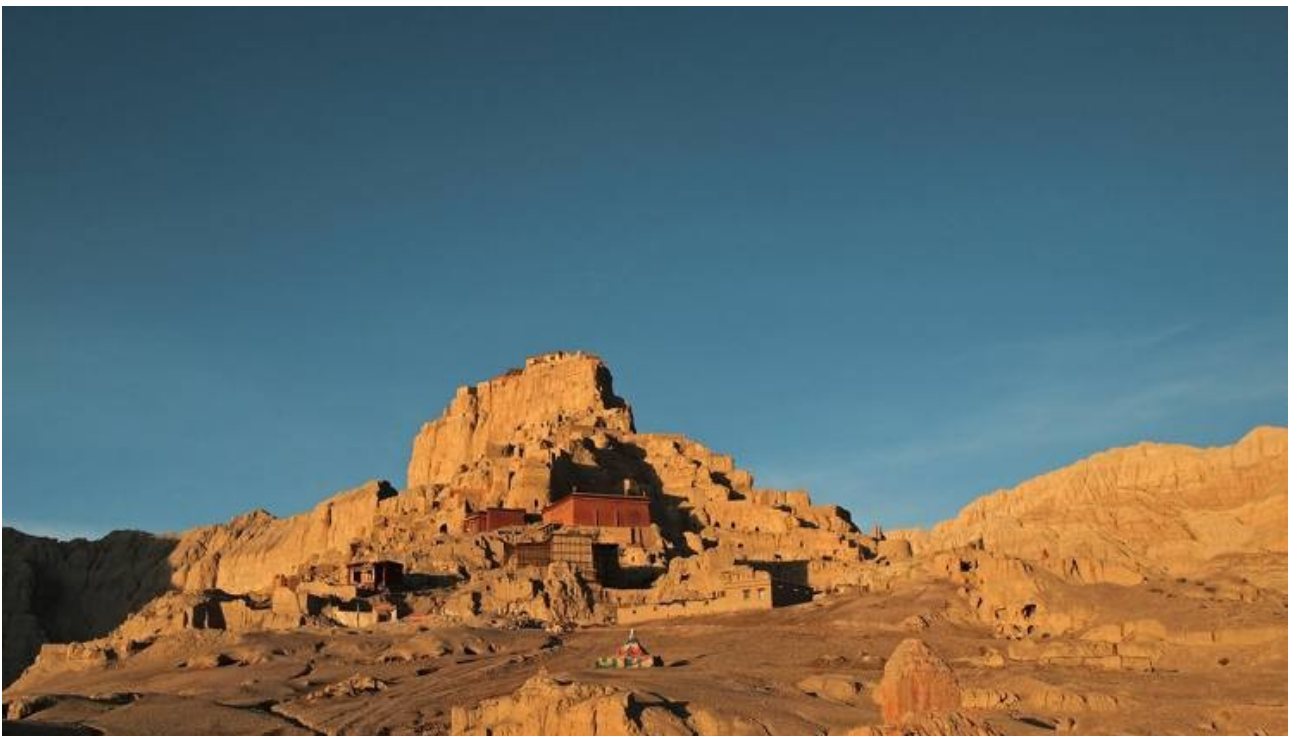


From the Citadel at the top of Tsaparang, we had a wonderful view to the south west.





The Temple of Samvara/Bde-mchog is a chapel standing on top of the steep clayey mountain, around which the town was constructed, and around which was spread the crown of the caves of its inhabitants, dug out of the ravine. This small temple is built just in the middle of the royal palace. It was to host the tutelary spirit (yi-dam) of the country. - Giuseppe Tucci: *The Temples of Western Tibet and their Artistic Symbolism* (1935).











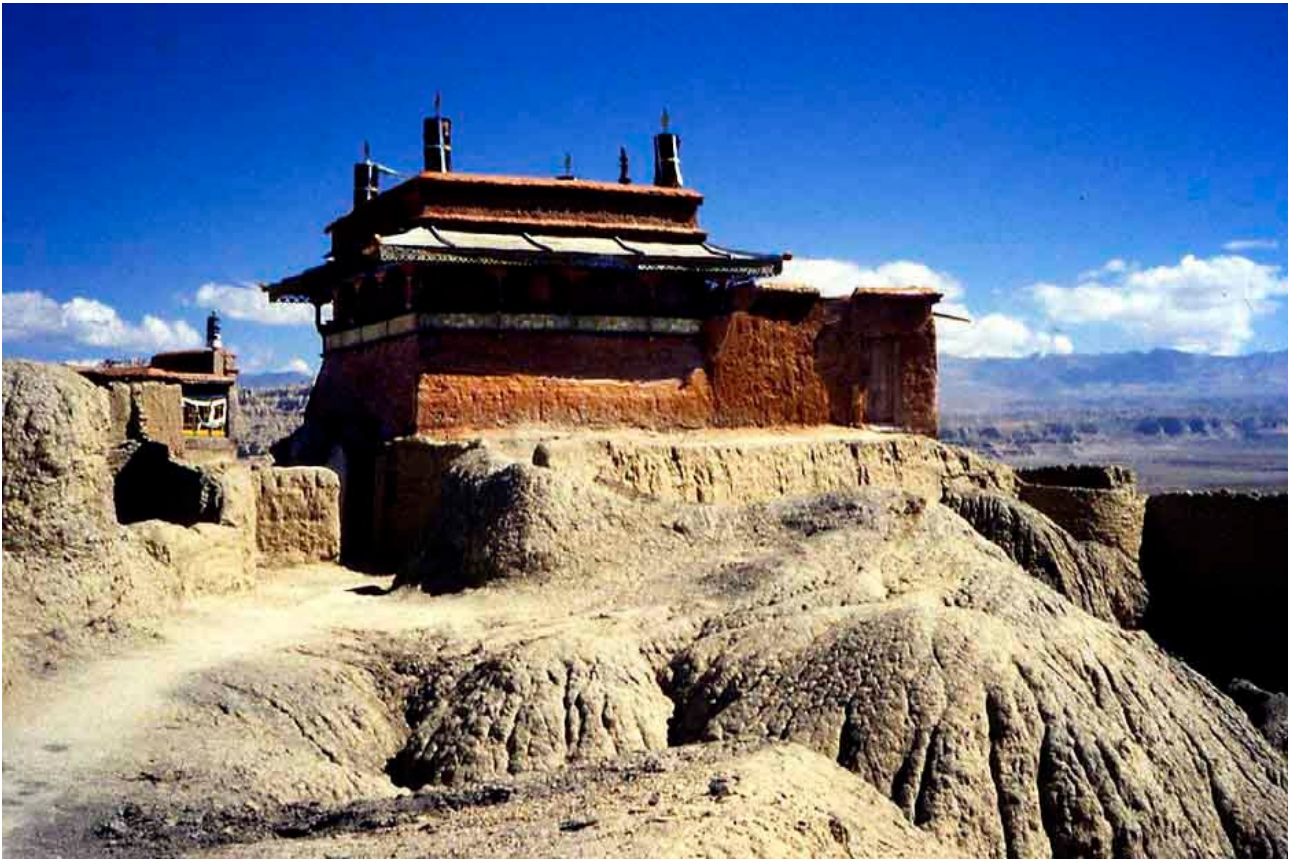




























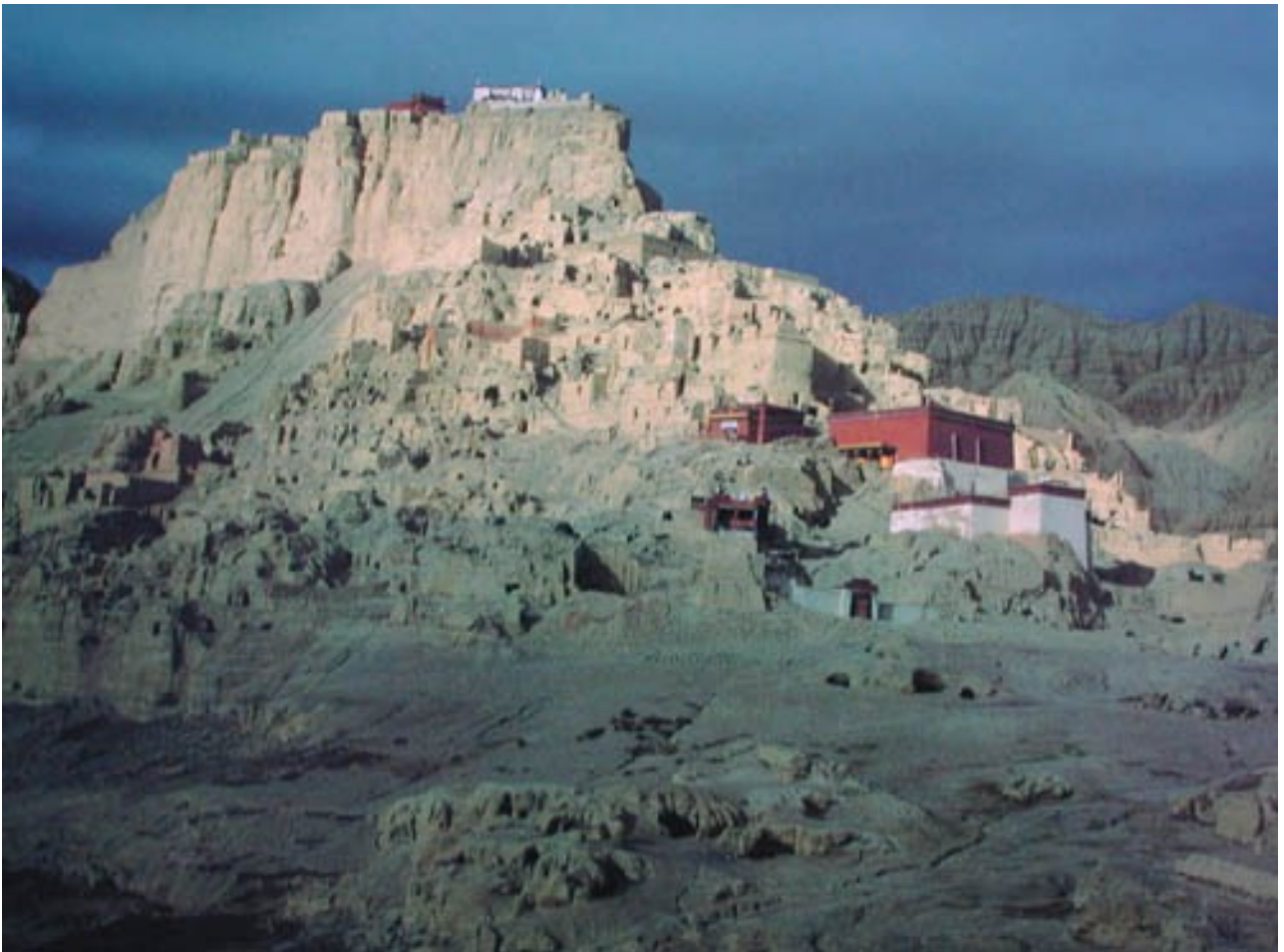




















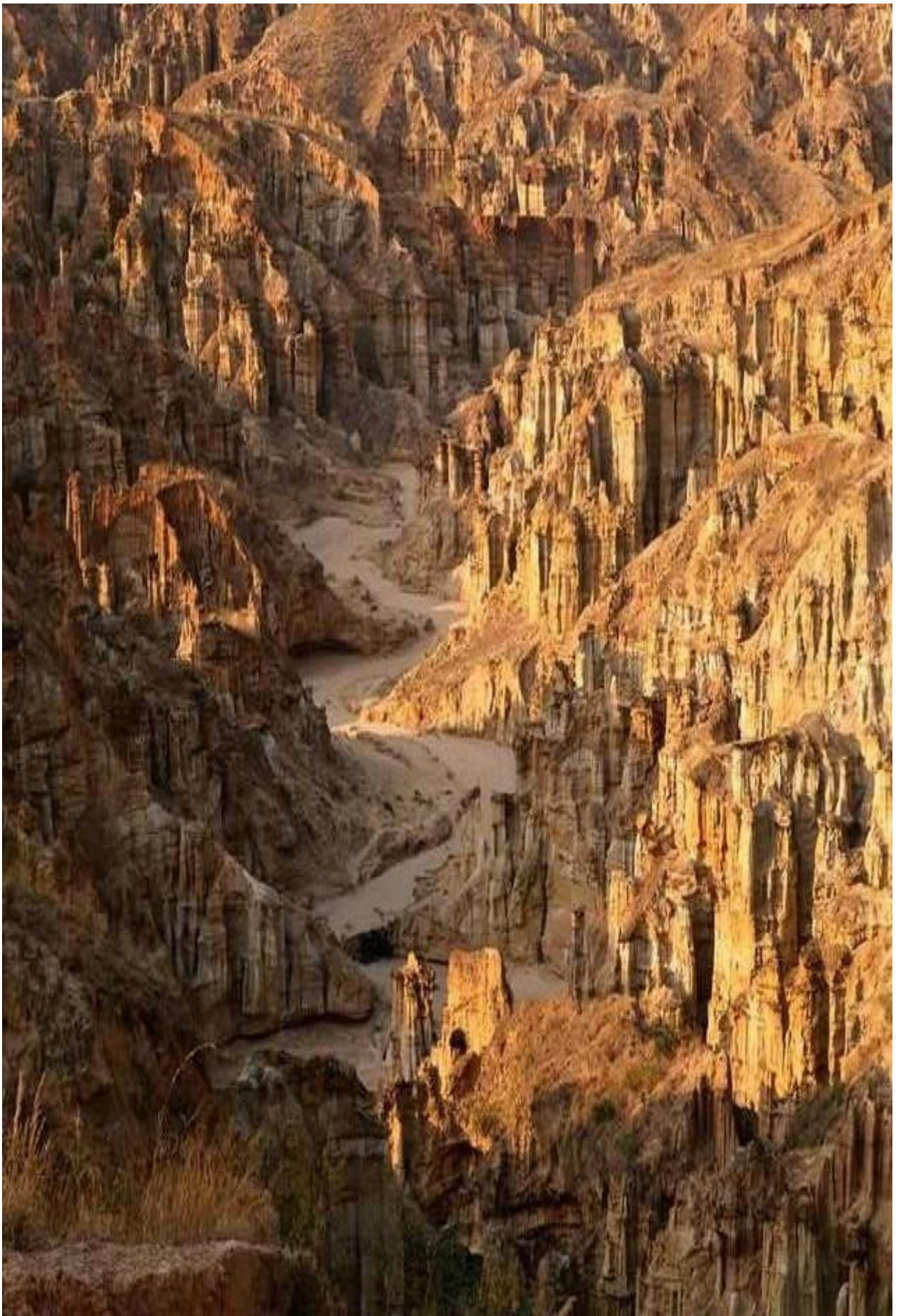














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