

Mount Kailash

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Kailasa redirects here. For the band, see [Kailasa \(band\)](#)

Mount Kailash	
	
The north face of Mount Kailash	
Elevation	6,638 m (21,778 ft)
Prominence	1,319 m (4,327 ft)
rossing the pass and going downhill as far as possible (viewing Gauri Kund in the distance).	

The north face of Mount Kailash



The south face of Mount Kailash

Location

 Mount Kailash Tibet, China	
Range	Transhimalaya
Coordinates	31°4′0″N 81°18′45″E / 31.066667°N 81.3125°E Coordinates: 31°4′0″N 81°18′45″E / 31.066667°N 81.3125°E
Climbing	
First ascent	No ascent attempts
Mount Kailash (also Mount Kailas; Tibetan: གངས་པ་ར་ཅི་ན་པ་ལྷོ་པ་ཆེ་, <i>Kangrinboqê</i> or <i>Gang Rinpoche</i>; Sanskrit: कैलास पर्वत, <i>Kailāsa Parvata</i>; simplified Chinese: 冈仁波齐峰, <i>Gāngrénbōqí fēng</i>) is a peak in the Gangdisê Mountains, which are part of the Transhimalaya in Tibet. It lies near the source of some of the longest rivers in Asia: the Indus River, the Sutlej River (a major tributary of the Indus River), the Brahmaputra River, and the Karnali River (a tributary of the Ganges River). It is considered a sacred place in four religions: Bön, Buddhism, Hinduism, Jainism. In Hinduism, it is considered to be the abode of Lord Shiva and a place of eternal bliss. The mountain lies near Lake Manasarowar and Lake Rakshastal in Tibet.	



Religious significance

[\[edit\]](#) In Hinduism

According to [Hinduism](#), Lord [Shiva](#), the destroyer of ignorance and illusion, resides at the summit of a legendary mountain named **Kailāsa**, where he sits in a state of perpetual meditation along with his wife [Pārvatī](#).

According to Charles Allen, one description in the [Vishnu Purana](#) of the mountain states that its four faces are made of [crystal](#), [ruby](#), [gold](#), and [lapis lazuli](#).^[7] It is a pillar of the world and is located at the heart of six mountain ranges symbolizing a lotus.^[7]

The largest and most important rock-cut temple, [Kailash Temple](#) at [Ellora](#), [Maharashtra](#) is named after Mount Kailash. Many of its sculptures and reliefs depict episodes relating to Lord Shiva and Maa Parvati, including Ravana's tale. (Ravana was a devotee of Lord Shiva. Ramayana does not document Ravana shaking the mountain.) Ravana's mother had fallen ill. As they were great Lord Shiva devotees, he had attempted to carry the temple on his back to bring it closer to his mother. Shiva, being stunned by his boldness, had blessed him with immortality as Ravana had passed Lord Shiva's test of devotion.^[8]

In Jainism

In [Jainism](#), Kailash is also known as Mount Ashtapada and is the site where the first Jain [Tirthankara](#), [Rishabhadeva](#), attained [Nirvana/moksa](#) (liberation).^[9] [The authenticity of Mount Kailash being Mount Ashtapada is highly debated]

[\[edit\]](#) In Buddhism



Tibetan [Thangka](#) depicting Mount Kailash

[Tantric Buddhists](#) believe that Mount Kailash is the home of the Buddha [Demchok](#) (also known as Demchog or [Chakrasamvara](#)),^[10] who represents supreme bliss.

There are numerous sites in the region associated with [Guru Rinpoche](#) (Padmasambhava), whose [tantric](#) practices in holy sites around Tibet are credited with finally establishing Buddhism as the main religion of the country in the 7th-8th century CE.^[11]

It is said that [Milarepa](#) (c. 1052-c. 1135 CE), champion of Tantric Buddhism, arrived in Tibet to challenge Naro Bön-chung, champion of the [Bön](#) religion of Tibet. The two magicians engaged in a terrifying sorcerers' battle, but neither was able to gain a decisive advantage. Finally, it was agreed that whoever could reach the summit of Kailash most rapidly would be the victor. While Naro Bön-chung sat on a magic [drum](#) and soared up the slope, Milarepa's followers were dumbfounded to see him sitting still and meditating. Yet when Naro Bön-chung was nearly at the top, Milarepa suddenly moved into action and overtook him by riding on the [rays of the sun](#), thus winning the contest. He did, however, fling a handful of snow on to the top of a nearby mountain, since known as Bönri, bequeathing it to the Bönpo and thereby ensuring continued Bönpo connections with the region.^[12]

^{[13][14]}

In Bön

The [Bön](#), a religion which predates Buddhism in Tibet, maintain that the entire mystical region and the nine-story [Swastika](#) Mountain are the [seat of all spiritual power](#).

Outer and Inner Kailash Kora in Tibet



Outer Kailash Kora

1. Darchen-Dirapuk, 22km

The narrow trail for Kailash Kora is not far to the west of Darchen. After one hour trekking you could view Mt. Kailash. And then the trail will get to the north to Lhachu Valley. After another one hour trekking, you'll see one of the landmarks of Mt. Kailash – ChoSen Kang-nyi at 4,750m. **It is said those with sins can't pass the tower.**

To the east there is a huge flagpole which is changed on every April 15 Tibetan year. If you are planning to make the Kailash Kora in the Year of Horse, you are advised not to miss this important day. Then the small road will lead you to the bottom of the valley with red cliffs on both sides. At the middle of the west cliff, there is the impending Chogu Monastery (4,820m) built in the 13th century which houses a precious statue called Chogu Opame from India. It is said this statue can speak. And here you'll see the breathtaking west cliff of Mt. Kailash, the triangle ice wall. Trekking along the Lhachu river, you'll be going up little by little and reach the Dira-Puk monastery.

There is accommodation at Dira-Puk Monastery but the condition is very poor. On this first day, you may feel hard as the road in the afternoon getting tilting.

2. Dirapuk-Zutulpuk, 20km

This is the most challenging day as you'll climb up 762m to reach the highest point of the Kailash Kora – Dolmala Pass (5630m). The twisting road starts from a steep stone slope leading to the Silwutsel Charnel Ground (5,330m) covered by clothes, straps and Mani stones representing one time death.

At the narrow place of the road with big stones, it is said those who committed too much sin in pre-existence will not be able to pass through. At the end of the Silwutsel, to the road right, there is the foot print of Milarepa (Tibetan Buddhism). According to the legend, Milarepa and Naro Bonchung (Bon) met at the giant stone at the Dolmala Pass and both of them were trying to persuade the other to convert to his belief. It had been such a long dispute that the stones were left with their foot prints. At Dolmala, you may feel breathless and want to sit down on the stones after every few steps, but please don't rest there too long to avoid getting cold.

Then you'll get to the gravel road down. This is also the most dangerous part of Kailash Kora as you may get hurt on feet easily. It is really hard to imagine how the local people complete prostration on such a road. When looking down to the south of the mountain, you'll see the pure Gaurikund Lake.

After the slope, there will be no sign of road and you'll need to jump forward on the brown stones until the road appears again in the Lham Chukhir valley. There is a big stone at the conjunction of the road and the river where is the Buddha's foot print. At a Mani Stone in the river's east bank, you'll have the last chance to view the Mt. Kailash closely.

Now you may feel easier while walking on the river bank. After several kilometers, the river turns south into another valley. 2hrs later, you'll get to the Zutul-Puk monastery.

3. Zutulpuk-Darchen, 11km

Get up early in the morning and visit the Zutul-Puk monastery (4,790m).

The last part of the Kailash Kora is easy. The river bank becomes steep when the river flows from the valley into the Barga plain. There are many colorful stones, from red to yellow, from black to purple (it is called "Trangser Trangmar"). Then the road will turn right to Darchen.

Inner Kailash Kora

The starting point of Inner Kailash Kora is also in Darchen. The first monastery to pass is called Jiangza Monastery and then to the west to Selong Monastery from where back to Darchen. It passes two lakes on road with one in white and another in black. This inner kora is even harder

than the outer kora and according to the religious belief, it shall be conducted after completion of **13 rounds of the outer kora.**