

# ASPECTS OF MONGOLIAN BUDDHISM 3

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## Tradition and Innovation

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L'Harmattan

Budapest, 2022

# LAMIIN GEGEEN'S SMOKE OFFERING RITUAL TO THE KHANGAI MOUNTAIN RANGE

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The so-called “three lamps’ (*gurwan dsul*) of the Geluk tradition”, the first eminent Mongolian monks who spread the teachings of the Tibetan Geluk tradition<sup>1</sup> in Khalkha areas in Mongolia, are the first Jebtsundamba Khutugtu, Öndör Gegeen Dsanabadsar (Rje btsun dam pa Blo bzang bstan pa’i rgyal mtshan, 1635–1723), the Khalkha Dsaya Gegeen, Dsaya Paṅḍita Luwsanprinlei (Blo bzang ‘phrin las, 1642–1719), and Lamiin Gegeen Luwsandandsanjantsan (Blo bzang bstan ’dzin rgyal mtshan, 1639–1704). All of these three monks were born and active in the Khangai region,<sup>2</sup> studying in Tibetan Geluk monasteries, recognized by the Dalai and Panchen Lamas as reincarnations, having master-disciple relationship, founding monasteries and spreading Buddhist doctrine and rituals among the Mongols in the 17<sup>th</sup>–18<sup>th</sup> centuries.

The present article aims to introduce and translate a short, ritual text written by Lamiin Gegeen Luwsandandsanjantsan.<sup>3</sup> His collected works, written in Tibetan and printed in Beijing,<sup>4</sup> include a handful of ritual texts devoted to the Khangai Mountain Range and other nearby geographical sites.<sup>5</sup> The selected text, *Khang ka’i rgyal po’i gzhi bdag gi gsol kha shin tu bsdus pa* (“Brief Petition Offering to the

<sup>1</sup> Tsongkhapa (Blo bzang grags pa, 1357–1419) initiated the Tibetan Geluk or Yellow stream or Yellow Hat tradition. The Mongols adopted it in the 16–17<sup>th</sup> century.

<sup>2</sup> The Khangai Mountain Range is situated in the central-western part of Mongolia. Monks of current Öwörkhantai, Arkhangai, Bayankhongor, Dsawkhan, and Khöwsgöl provinces (parts of previous Tüsheet Khan Province, Sain Noyon Khan Province, Dsasagt Khan Province) have been venerating the Khangai Mountain Range and its local spirit, Khangai Khan since the 17<sup>th</sup> century.

<sup>3</sup> The Stein-Arnold Exploration Fund of the British Academy (SA21/210010, *Veneration Practice of the Khangai Mountain Range in Mongolia*) and the Tempus Public Foundation of Hungary (*Research Work in Libraries, Museums, and Monasteries in Mongolia: Sacred Texts devoted to the Khangai Mountain Range*) supported my fieldwork in Mongolia in 2021. I am grateful to the Institute of History and Ethnology, Mongolian Academy of Sciences for hosting my research. Besides, this article was written within the framework of a more detailed study of the *Religious Landscape of the Khangai Mountain Range* supported by the National Research, Development and Innovation Office (NKFIH, FK 138052), with the support of the Hungarian Government.

<sup>4</sup> Lamiin Gegeen’s collected works (Tib. *gsung ’bum*) are available in the National Library of Mongolia (No. NL-10939-114). I am grateful to Ven. Ragchaa Byambaa, University of Warsaw, who kindly provided me the copy of the Tibetan texts.

<sup>5</sup> For the short description of the four texts see Byambaa, R. – Gandsorig, D.: *Mongoliin Burkhan shashinii nomiin ikh Mergediin neg Lamiin gegeen Khanchinchoijil Luwsandandsinjantsangiin Sünbümiin büren garchig orshiwoi* (*Collected Works of Lamiin Gegeen Khanchinchoijil Luwsandandsinjantsan*). Mongolchuudiin töwd kheleer tuurwisan mongol khelend orchuulsan nom dsüin bürtgel. Mongol bilig, Ulaanbaatar 2009, 0122–0125.

Earth Deity, Khangai King”)<sup>6</sup> is widely known in Mongolia as *Khangai san*, the “Smoke Offering Ritual to the Khangai.” It is a basic text of the Khangai’s veneration recited in local monasteries in Öwörkhongai and Bayankhongor provinces even in these days.<sup>7</sup> Monks of previous centuries multiplied the original, Tibetan text for personal use, translated it into Mongolian,<sup>8</sup> and its modern Mongolian version with golden libation offering is available, too.<sup>9</sup>

### Veneration of the Khangai Mountain Range and Khangai Khan, its Mighty King

The Khangai Mountain Range is one of the largest mountain ranges in Mongolia, along with the Altai and Khentii Mountains. It is a source of many rivers, including the Orkhon, Ider, Dsawkhan, and Tamir Rivers. Its flora and fauna are abundant.<sup>10</sup> The protector deity or local spirit of the mountain range is Khangai Khan or Khangai Burkhan, the mighty Khangai King or Khangai Deity.

The veneration of mountains and at the stone or wood cairns (*owoo*), which indicate a sacred site, is a Mongolian practice that precedes Buddhism.<sup>11</sup> However, the Buddhist form of pacification and propitiation through smoke and other offerings to local spirits of nature began to spread throughout the Mongol territories in the 17<sup>th</sup> century in which the “three lamps of the Geluk tradition” had significant role. The

<sup>6</sup> Lamiin Gegeen’s Collected Works, blockprint, ff. 19r–20v. I am grateful to Ven. Ragchaa Byambaa, University of Warsaw, who kindly provided me the copy of the text, which serves as base of translation. See also Byambaa, R. – Gandsorig, D.: *Mongoliin Burkhan shashinii nomiin ikh Mergediin neg...*, 112, 0124 refereed in Mongolian as *Khangai khaanii nutgiin edsnii mash khuraangui solkh*.

<sup>7</sup> At present, the monks recite the Khangai prayers written by their old, eminent, local saint or master. For instance, Lamiin Gegeen’s texts are popular in Öwörkhongai province, whereas that of Dsaya Gegeen in Arkhangai province.

<sup>8</sup> The Hungarian Mongolist, Olivér Kápolnás possesses a Mongolian text which I defined as translation of Lamiin Gegeen’s text with an additional text. Also, three texts called *Qangyay-yin sang orosibai* are available in the National Library of Mongolia (4765/96, 8675/96, 20940/98), and one or two in the Mongolian Academy of Sciences, Institute of Language and Literature (918, 0269) which should be compared with the present translation.

<sup>9</sup> *Dgra lha chen po hang ka'i rgyal po'i bsangs gser skyems bzhugs so/* <https://m.facebook.com/100050829601387/posts/419598906411093/?sfnsn=mo>. The Tibetan text includes minor differences compared to the original one. For instance, Vajrabhairava is mentioned instead of Heruka, as meditational deity.

<sup>10</sup> The most sacred peak of the Khangai Mountain Range is Otgontenger (“Youngest deity”, 4021 meters high), residence of Vajrapāṇi. See Wallace, Vesna A.: “How Vajrapāṇi became a Mongol?” In: *Buddhism in Mongolian History, Culture and Society*. Ed. Wallace, Vesna A. Oxford University Press, New York 2015, 3–16.

<sup>11</sup> The nomadic Mongols have venerated nature, Father Sky (Tengri) and Mother Earth, and their immediate environment since ancient times. One finds traces of this in Mongolian honorific names for mountains, such as “king” (*khan*) and “majesty” (*khairkhan*). Regarding *owoos* see Birtalan, Ágnes: Typology of the Stone Cairns Obos and Their Symbolical Meaning (Preliminary Report, Based on Mongolian Fieldwork Material Collected in 1991–1995). In: *Tibetan Mountain Deities. Their Cults and Representations, Proceedings of the 7th Seminar of the International Association for Tibetan Studies*. Ed. Blondeau, Anne-Marie. Verlag der Österreichischen Akademie der Wissenschaften, Vienna 1998, 199–210.

smoke purification offerings in general aim to pacify and delight celestial beings and the spirit owners or custodians of natural sites such as mountains, rivers, lakes, forests, rocks, and plants. They are called *lus sawdag* in Mongolian (Tib. *klu sa bdag*, *gzhi bdag*, Skr. *nāga*). These rituals and offerings, which include different real and imagined scented incense and other precious goods, encourage these beings to ensure the well-being and good fortune of the inhabitants of the given region.

Being the local spirit or lord of the Khangai Mountain Range, Khangai Khan has various epithets.<sup>12</sup> A few pictorial representations<sup>13</sup> and ritual texts describe him: the colour of his body is like shimmery sunbeams on a snowy mountain. He holds a *vajra* in his right hand and a bowl of jewels in his left hand, in his lap. His retinue includes his female consort (a queen) as well as various local gods and spirits who live in the nearby valleys, lakes, and springs.<sup>14</sup>

Eminent monks of past centuries wrote ritual texts in different genres to Khangai Khan such as Lamiin Gegeen, the Khalkha Dsaya Paṇḍita, the Fourth Yalguusan Khutagt (Blo bzang bsam 'grub, 1820–1882), Dsawa Lam Damdin (Blo bzang rta dbyangs, 1867–1937), and even the Eighth Panchen Lama (Blo bzang dpal ldan bstan pa'i nyi ma phyogs las rnam rgyal, 1782–1853) and others. About 50 Tibetan and four Mongolian texts are available in the collections of Ulaanbaatar (some of them are duplums),<sup>15</sup> and individuals also possess relevant ritual texts. Lamiin Gegeen's text seems to have various copies in print, and written in hand being perhaps the most popular text devoted to the Khangai Mountain Range in Mongolia.<sup>16</sup>

<sup>12</sup> Tibetan texts include the following epithets: a divine devotee (Tib. *lha'i dge bsnyen*), a male deity (Tib. *pho lha hang kas*), Khangai King or Khangai Majesty (*Khangai khairkhan*, Tib. *Hang ka'i rgyal po*), a guardian of the Northern direction (Tib. *byang phyogs skyong ba*), Mighty Deity, Khangai (Tib. *Hang kas lha chen*), and Great War God (Tib. *dgra lha chen po*).

<sup>13</sup> Fleming, Zara – Lkhagwademchig, J. Shastri: *Mongolian Buddhist Art: Masterpieces from the Museums of Mongolia*. Vol. I, Part 1&2: Thangkas, Embroideries, and Appliqués. Serindia Publications, Chicago 2011, 924–925, in Chapter 7: Protectors, Image 419. Isabelle Charleux has analysed the pictorial representations of Khangai Khan, see Charleux, Isabelle: On Several Thang Kas depicting Mongol Mountain Deities. In: *Felicitation Volume for Prof. Choyiji*. Ed. Osamu Inoue – Bareja-Starzyńska, Agata – Quanrong. Varsovie: Polskie Towarzystwo Orientalistyczne (Polish Society for Oriental Studies) (Miscellanea Orientalia Series) (in print).

<sup>14</sup> According to O. Sühbbaatar, Lamiin Gegeen described Khangai Khan, his aspects and retinue in detail, but the text he referred to has not been found yet: Tib. *dGe mshan bcu ldan lha tshan hang gas rgyal po la bsang mchod 'bul tshul bzhugs so. Smoke Offering devoted to the Khangai King bearing the Ten Auspicious Signs*. Cf. Sühbbaatar, O.: Khangai khani sangiin sudar. In: *Lamiin gegeen Luwsandansanjantsan (1639–1704). Erdem shinjilgeenii bichig*. Ed. Khürelbaatar, L. Ulaanbaatar 1999, 79–85. Sühbbaatar, O., *Mongoliin takhilgat uul usnii sudar orshwoi*. Ulaanbaatar 2001.

<sup>15</sup> Teleki, Krisztina: *Sacred Texts devoted to Khangai Khan, the Lord of the Khangai Mountain Range Preserved in the Collections of Ulaanbaatar, Mongolia* (article in print).

<sup>16</sup> Mentioning some examples, the individual text is available in the Ulaanbaatar City Public Library (*Khang ka'i rgyal po'i gsol kha shin tu bsod pa bzhugs*, manuscript, ff. 1r–3v, Russian paper, 7x21.5 cm, 31871, <http://koha.pl.ub.gov.mn/>). It is also part of the text *Bsang chog bkra shis char 'begs/hang ka'i gsol kha g.yang gugs bkra shis bzhugs* (National Library of Mongolia, M0059788-001, 10r–13r) and the private archives of Ch. Gansükh, National Library of Mongolia, who claims that this blockprint was probably printed in Arwain Khüree (Öwörkhanga province, Arwaikheer) with the title *Bsang chog bkra shis char 'bebs/ bsang chog khyab bdag ma/ yang gsang gi bsang/ Hang ka'i gsol kha g.yang 'gug bkra shis bzhugs*, blockprint, ff. 1r–11r (part related to Khangai Khan, 8v–10r), and also probably S.M0054146-049 in the National Library of Mongolia.

## Lamiin Gegeen's Smoke Offering Ritual

Lamiin Gegeen Khanchinchoijil Luwsandandsanjantsan (Tib. mKhan chen chos rgyal Blo bzang bstan 'dzin rgyal mtshan) also known as Erdene Bandid Khutagt or Erdene Mergen Bandid was born in a noble family in 1639, as descendent of Tümenkhen Sain Noyon Khan (1588–1641), also Chinggis Khan (1162?–1227). He became a disciple of Öndör Gegeen Dsanabadsar and went to study to Tibet in 1656, at the age of 17. He was recognized as reincarnation, and after returning back to Mongolia in 1662, he built monasteries in his homeland, the Khangai region, Sain Noyon Khan Province (current Öwörkhongai province, Uyanga district).<sup>17</sup> Later, his residence moved, and settled down (in current Bayankhongor province, Erdenetsogt district).<sup>18</sup> It became one of the most populated monasteries in Mongolia until the monastery destruction of the era of persecution in 1937–1938.<sup>19</sup>

Lamiin Gegeen was an eminent polymath, who laid the basis of Tibetan medicine and astrology combined with Mongolian features. He founded monasteries also in Inner Mongolia (current China) and worked there as Urga's<sup>20</sup> head abbot (*khamba nomon khan*, from 1694–1699, thus he received the Khanchin title (Tib. *mkhan chen*, “with great knowledge”, “great abbot”). He returned back to his homeland in 1699, and introduced monastic rules in religious practice and recitation, called *Khanchin deg* (Tib. *mkhan chen sgrigs*). He was reborn in Mongolia many times.<sup>21</sup> Being one of the most eminent monks of Mongolia, Lamiin Gegeen is especially worshipped in the Khangai region (Öwörkhongai and Bayankhongor provinces) where he and his reincarnations lived. Reviving the pre-1937 religious practice, the monks of current monasteries, having revived or newly built after the 1990s in Öwörkhongai and Bayankhongor provinces, recite the Khangai's smoke offering ritual written by Lamiin Gegeen: *Khang ka 'i rgyal po 'i gzhi bdag gi gsol kha shin tu bsod pa* (“Brief Petition Offering to the Earth Deity, Khangai King”). For instance, the monk community of Erdene Dsuu monastery (founded in 1586) include this text to the monthly ceremony devoted to the Ten Dharma Protectors (*Sakhius, Arwan Khangal*), whereas the monks of the monastery situated in Gandannorowlin Monastery, Khujirt recite

<sup>17</sup> For details on these monasteries see <http://mongoliantemples.org/en/component/dommm/2027?view=oldtempleen> and <http://mongoliantemples.org/en/component/dommm/2028?view=oldtempleen>.

<sup>18</sup> <http://mongoliantemples.org/en/component/dommm/1241?view=oldtempleen>.

<sup>19</sup> At present, a monumental *stūpa* stands on the old, sacred site, and the monastic tradition was revived in a newly built monastery in the centre of Bayankhongor province.

<sup>20</sup> Urga or *Örgöö* was the residence of the Khalkha Jebtsundamba Khutugtu. It was founded in 1639 at the Lake Shireet Tsagaan Nuur in the Khangai region, in present area of Öwörkhongai province, but moved 28 times until it settled down in the current Ulaanbaatar basin in 1855. Due to the Khalkha-Oirad war, Urga resided in the area of Inner Mongolia from ca 1690–1700.

<sup>21</sup> Lamiin Gegeen's Mongolian lineage includes the following incarnations: 1. Blo bzang bstan 'dzin rgyal mtshan (1639–1704), 2. Blo bzang pan chen dpal 'bar (1705–1787), 3. Tshe dbang rgyab mchog (1789–1845), 4. Dpal ldan bstan pa tshul khrims (1846–1860), 5. 'Phrin las thogs med (1862–1907), 6. 'Jam dbyangs rdo rje (1910–1912), 7. Tshe ring rdo rje (1913–1937), 8. B. Erdenebat (1996–). For details see Dashbadrakh, D.: *Mongoliin khutagtuud*. Ulaanbaatar 2004.

it on a daily basis among other smoke offering texts.<sup>22</sup> (Supposedly, the text is also used in the monastery of Uyanga district and other sites in Öwörkhangaï province as well as in Bayankhongor province.)

### Transcription of the Text<sup>23</sup>

(19r) *NAMO GURU PADMA SIDDHI YA/*

*'dir dgra lha chen po khang ka'i rgyal po gsol bar 'dod pas/ phyi nang mchod gtor  
sogs bshams la/ sngags drug phyag rgya drug gis byin gyis brlabs la/ 'di skad du/*

*KYEE*

*lha yul la sogs gar bzhugs gnas mchog gnas  
dgra lha chen po khang ka'i rgyal po che/  
yum sras phyi nang blon po las mkhan dang/  
sde brgyad gzhi bdag 'khor bcas gnas 'dir gshegs/*

*mdun gyi nam mkhar 'ja' tshon 'khrigs pa'i klong/  
sna tshogs kun (19v) bzang mchod sprin gang ba'i dbus/  
zhi rgyas dbang drag rnam 'gyur sna tshogs kyi/  
'phrin las bsgrub phyir brtan par bzhugs su gsol/*

*phyi nang mchod pa dam rdzas spyang gzigs dang/  
bza' bca' btung ba mtsho ltar rab 'khyil nas/  
dgra lha chen po khyed la 'bul lags kyi/  
bzhes nas mi mthun rkyen ngan zlog tu gsol/*

*rin chen gyis spras mdzes pa'i snod nang du/  
sha chang zho dar dkar mngar gtor ma'i tshogs/  
Om Āḥ Hūṃ gis bdud rtsir byin brlabs nas/  
khang ka'i rgyal po 'khor dang bcas la 'bul/*

*gser zhun 'khyil 'dra'i ye shes me nang du/  
tsan dan a gar shugs [shug!] spos sna dang/  
phye mar la sogs bsregs pa'i dud sprin 'dis/  
dgra lha chen po 'khor dang bcas pa bsangs/*

<sup>22</sup> I am grateful to M. Enkhbaatar, research fellow of the Institute of History and Ethnology, Mongolian Academy of Sciences and Ven. B. Gombosüren, monk of Gandannorowlin Monastery for sharing this information and the handwritten text with me.

<sup>23</sup> Lamiin Gegeen's Collected Works, No. NL-10939-114, blockprint, Vol. 1, ff. 19r–20v.

sngon tshe slob dpon padma 'byung gnas dang/  
 pad dkar 'dzin pa bsod nams rgya mtsho yi/  
 spyang sngar bstan pa bsrung bar zhal bzhes pa/  
 dgra lha chen po khang ka'i rgyal por bstod/

bdag sogs dpon slob yon mchod mi nor dang/  
 dgon gnas dge (20r) 'dun sde dang bcas pa kun/  
 dgra lha chen po khyod la gnyer gtad pas/  
 'gal rkyen kun sel mthun rkyen ma lus sgrubs/

nad gdon mu ge sad ser than pa sogs/  
 mi 'dod nyer tsho thams cad zhi ba dang/  
 tshe dang bsod nams dpal dang 'byor ba sogs/  
 gong nas gong du 'phel zhing rgyas par mdzod/

kham s gsum legs tshogs ma lus dbang sdud cing/  
 gnod byed dgra bgegs drag pos tshar gcod mdzod/  
 mdor na bsam don yid bzhin 'grub pa dang/  
 bla med byang chub bsgrub pa'i stongs grogs mdzod/

rig 'dzin chen po padma 'byung gnas dang/  
 kun mkhyen bsod nams rgya mtsho la sogs pa'i/  
 rtsa brgyud bla mas ji ltar bka' sgo ba'i/  
 dam las ma 'da' bcol ba'i 'phrin las sgrubs/

rtsa brgyud dpal ldan bla ma dam pa dang/  
 yi dam bcom ldan khrag 'thung HERUKA/  
 bstan bsrung chen po khang ka'i rgyal po yis/  
 bkra shis bde legs phun sum tshogs par shog/<sup>24</sup>

ces pa khang ka'i rgyal po'i gsol kha shin tu bsodus (20v) pa 'di ni don gnyer can  
 'gas bskul ba'i ngor sa mtha'i lha'i btsun pa blo bzang ming 'chang [can] bas [pas]  
 dga' ldan bkra shis dge 'phel gyi bla brang du bkod pa'o/<sup>25</sup>

<sup>24</sup> *Bsang chog bkra shis char 'begs/hang ka'i gsol kha g.yang gugs bkra shis bzhugs* (National Library of Mongolia, M0059788-001, 10r–13r) adds here: *lhag bsam dag pas tshul 'dir brtson pa na/ tshangs dang dbang po 'jig rten skyong ba dang / khang ka'i rgyal po la sogs bsrung mas kyang/ g.yel ba med par rtag tu grogs byed shog/*

<sup>25</sup> The text of Gandannorowlin Monastery adds an advice for a summoning prosperity ritual at the end: *g.yang 'gugs ni/ khyee srib gnyis bsang chog mu tig phreng ba las.*

## Translation

... (19r) NAMO GURU PADMASIDDHI YA<sup>26</sup>

If you want to make a petition-offering to the Mighty War God, Khangai King, prepare the inner, outer offerings<sup>27</sup> and offering cakes, consecrate them with the six *mantras* and the six *mūdras* and say as follows:

*KYEE*

From the celestial realms and other supreme sacred places

Great War God, mighty king Khangai  
Descend here with your  
Wife and external and internal officers and servants,  
The eight classes,<sup>28</sup> local guardians, and other retinue.

Take place here forever in the sky in front of me, at the joint of rainbows,  
In the centre of various, excellent clouds of offerings  
To complete your buddha activity<sup>29</sup> with various  
Pacifying, increasing, magnetizing, and subjugating deeds.

Great War God, I offer to you  
These inner and outer offerings, sacred substances, costly offerings,  
Food and beverage swirling like a lake.  
Take them and remove all evil circumstances.

Consecrating as nectar with the mantra: *Om Āḥ Hūṃ*  
I offer this offering of meat, alcohol, yoghurt, silk, and sweet, white offering cake  
In a vessel adorned with jewels  
To Khangai King and his retinue.

I offer this smoke cloud of  
Sandalwood, aloe wood, juniper, butter-flour and others  
Burning in the fire of wisdom, swirling like pure gold  
To the Mighty War God and his retinue.

<sup>26</sup> I pay homage to Padmasiddhi. It refers to Padmasambhava, whose mantra is *Om Āḥ Hūṃ Vajra Guru Padma Siddhi Hūṃ*.

<sup>27</sup> Tib. *phyi nang mchod pa*. Outer offering consists of seven types of offering in bowls representing: drinking water, washing water, flower offering, incense offering, butter lamp, water representing fragrant perfume, a small food offering, and an additional music offering. Inner offering means a skull cup filled with the “nectar” of ten impurities representing urine, blood, etc. These offerings are offered to Tantric, wrathful deities or protectors.

<sup>28</sup> Tib. *lha srin sde brgyad*. Eight classes of gods and spirits who were able to receive and practice the teaching of Buddha. These classes can also refer to various types of mundane spirits who can cause either help or harm, but remain invisible to normal human beings.

<sup>29</sup> Tib. *'phrin las*. Deed, action, activity, abundant service, buddha activity. It has four forms regarding deities: pacifying, increasing, magnetizing, and subjugating deeds.



I praise the Mighty War God, Khangai King  
Who vowed to protect the Dharma  
In the presence of Padmasambhava in former times,  
And Sönam Gyatso,<sup>30</sup> the holder of the White Lotus.

We, masters and disciples, patrons and friends,  
The whole monastic community of this holy place,  
Entrust you, Mighty War God!  
Remove all obstacles, and  
Ensure all good circumstances.

Pacify all the unwished sufferings including  
Illness, famine, frost and hail, drought and others.  
Increase and spread our lifetime, merits, glory, wealth and others  
More and more.

Magnetize everything that is good in the three realms<sup>31</sup> and  
Subjugate all the harmful enemies.

In short, complete all what we wish and  
Be our ally in attaining unsurpassable enlightenment.

Complete your buddha activity without breaking your vow entrusted by  
The great knowledge holder, Padmasambhava,  
The omniscient Sönam Gyatso and other  
Root and lineage gurus.<sup>32</sup>

May auspiciousness, good fortune, and abundance reside here  
By the holy, glorious lineage gurus, and  
The meditational deity, the blessed Blood Drinker, Heruka<sup>33</sup> and  
The mighty Dharma protector, Khangai King.

*[Colophon:] The border region's holy god, Luwsan wrote this brief petition to Khangai King in the palace of Gandandashgembe<sup>34</sup> for the encouragement of zealous people.*

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<sup>30</sup> Tib. bSod nams rgya mtsho. Sönam Gyatso was the Third Dalai Lama (1543–1588).

<sup>31</sup> Tib. *kham s gsum*. The three realms include the samsaric realms of Desire, Form and Formlessness.

<sup>32</sup> Tib. *rtsa brgyud bla ma*. Root and lineage gurus refer to tantric tradition, and the practice inherited from master to disciple.

<sup>33</sup> Heruka is a name for the deity of the Cakrasaṃvara Tantra, and also the name of a category of wrathful deities, enlightened beings in Vajrayāna that adopt a fierce countenance to benefit sentient beings. Here, it is a tutelary or meditational deity (Tib. *yi dam*).

<sup>34</sup> Tib. bKra shis dge 'phel gling. Lamiin Gegeen founded it in 1662 in Öwörkhanga Province (Dashbadrakh, D.: *Mongolin khutagtuud* ..., 96.). Probably it is the same as Böörljüütiin khural or Sain noyonii khüree.

## Conclusion

The translated text exemplify the general structure of smoke offering rituals: invitation of the deity and his retinue, performing smoke offering and other pleasant offerings to them, praising and encouraging Khangai Khan to ensure health and prosperity in the region. Also, the text mentions various Mongolian disasters such as harsh winter weather, and also great masters and deities worshipped by Lamiin Gegeen including Padmasambhava, the Third Dalai Lama, Heruka, and Khangai Khan. In colophon Lamiin Gegeen refers to himself as author “Luwsan”, who wrote this ritual text in Gandandashgembel Palace or Monastery, which supposedly stood once in the current area of Öwörkhantai province.

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#### INTERNET RESOURCES

- [http://koha.pl.ub.gov.mn/\(02.02.2022\)](http://koha.pl.ub.gov.mn/(02.02.2022))
- <http://mongoliantemples.org/en/component/domm/1241?view=oldtempleen>  
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- <http://mongoliantemples.org/en/component/domm/2027?view=oldtempleen>  
(02.02.2022)
- <http://mongoliantemples.org/en/component/domm/2028?view=oldtempleen>  
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- <https://m.facebook.com/100050829601387/posts/419598906411093/?sfnsn=mo>  
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