

SHIWA SHIREET LUWSANSHIWA'S SMOKE OFFERING RITUAL TO THE KHANGAI MOUNTAINS

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Introduction

The present article aims at introducing a ritual text written by the Khalkha Mongolian saint and reincarnation, Shiwa Shireet Luwsanshiwa (Tib. Blo bzang zhi ba, “Noble-minded piece”, 1682–1745) in honour of his birthplace and living area, the Khangai Mountains situated in central-western Mongolia.¹ The National Library of Mongolia preserves his two-volume collected works (*sūmbūm*, Tib. *gsung 'bum*) written in Tibetan and printed originally in Beijing. It contains mostly ritual and meditative texts. The community of Shiwa Shireet's revived monastery reprinted his collected works in 2023 as facsimile.² Shiwa Shireet wrote a purification offering text to venerate Mt. Otgontenger, the highest peak of the Khangai Mountains (4008 m) as well as the text “Invocation and Offering Prayer to the Mighty Deity, Khangai Khan to Fulfil Hopes” (Tib. *Lha chen Hang ka 'i rgyal po 'i gsol mchod 'dod pa 'i re bskong zhes bya ba bzhugs so*, ff. 12r–16v, National Library of Mongolia, S: NL10680-068), subject of the current study to venerate Khangai Khan, the spiritual lord of the mountain together with his retinue.

Shiwa Shireet Luwsanshiwa

Different, sometimes contradictory sources are available about Luwsan's life. Ven. Sh. Soninbayar published a biography written by Lkhündüwdewa in Tibetan, which was used to write the short summary below.³ Also the book of Ven. Sh. Ishtawkhai⁴ includes a short Tibetan summary, and some written Mongolian⁵ and modern Mongolian sources mention him as well.⁶ Comparing these sources, Luwsan's

¹ Access of the text was supported by the Stein-Arnold Exploration Fund of the British Academy, SA21/210010 and the Tempus Public Foundation in 2021. I am grateful to Ven. R. Byambaa, who later provided the photographs of the text to me. Also, to Ven. M. Nandinbaatar, who clarified certain parts of the text. The research and publication of the text was part of the project *Religious Landscape of the Khangai Mountain Range* supported by the National Research, Development and Innovation Office – NKFIH, FK-138052 of the Hungarian government.

² The facsimile does not contain bibliographical data.

³ Soninbayar 1998.

⁴ Lokesh Chandra 1960: English 19–20, Tibetan 14–20, Ishtawkhai 2006: 20–21.

⁵ Sainjargal – Oyuunjargal 2023: 148, 766.

⁶ Dashbadrakh 2004, Laagan 2004, Tsendendamba et al 2009.

biography can be retraced as follows: the Shiwa Shireet (Tib. *zhi ba*, “peace”; Mong. *siregetü*, Tib. *khri pa*, “throne-holder”, abbot)⁷ reincarnation lineage traces back to the era of Buddha Śākyamuni (cc. 560–480 BC). The first incarnation living in Buddha’s lifetime was reborn ten times in India, six times in Tibet, and six times in Mongolia. The first Mongolian incarnation, Khandjaw Toin (Tib. Mkha’ ’gro skyabs, 1617–1682) was a monk with noble origin, the son of the governor (Dsasag noyon) in Sain Noyon Khan Province. However, some sources do not mention him as a member of the lineage. The second Mongolian incarnation (sometimes the first) Luwsan was born in 1682 in the family of an official, Uran Tongorog Dsaisan in Said Chin Wan Banner in Sain Noyon Khan Province at a site called Bayantsagaan during the period of Setsen Chin Wan Efū Namjiliin Tseren.⁸ Luwsan’s mother was the Efū’s relative. Luwsan became a monk in his childhood, disciple of the first founders of the Gelukpa order in Mongolia: Öndör Gegeen Dsanabadsar (Tib. Blo bzang bstan pa’i rgyal mtshan, 1635–1723) and the Khalkha Dsaya Paṇḍita (Tib. Blo bzang ’phrin las, 1642–1719).⁹ Luwsan travelled to Tibet, and studied in Sera Monastery’s monastic college, Serje Dratsang (Tib. Se rwa byes grwa tshang) near Lhasa.¹⁰ Returning home, he founded a monastery at his birthplace and started to spread Buddhism. He also visited Dsanabadsar’s monastery, Urga, and after returning home he spread Buddhism even more intensively.

According to legends, the Oirats, conquering the Khalkha areas,¹¹ destroyed many monasteries and had many prisoners of war. Luwsan was drag away to the west, to the area of the Ölöts,¹² where he became the shepherd of the official, Khaliun Dsaisan. Soon, his merits and knowledge turned to light. Once, Khaliun Dsaisan invited three monks to recite the Eight-thousand verses version of the *Prajñāpāramitā sūtra*. The shepherd joined them, so Khaliun Dsaisan recognized his abilities. Another legend says that the local head lama said to Khaliun Dsaisan that the old shepherd had signs of a saint. Khaliun Dsaisan also saw a glory when the old shepherd slept outside at night, and also his wife recognized many times that the shepherd was an extraordinary man.¹³ Later, when Khaliun Dsaisan and Luwsan visited the main monastery of the Ölöts, the abbot recognized the shepherd as his master. Invited

⁷ Terms without distinction indicates the Khalkha form.

⁸ Tseren Efū was one of the main aristocrats of the four Khalkha provinces, founder of Tsetsen Chin Wan Banner in Sain Noyon Khan Province. His area belongs now to Arkhangai Province.

⁹ Many sources claim that he listened the teachings of the Fifth Dalai Lama (Ngag dbang blo bzang rgya mtsho, 1617–1682), but he died in the year when Luwsan was born.

¹⁰ About his life cf. Majer – Teleki 2013. A source claims that he learnt from the Khalkha Dsaya Paṇḍita in Tibet. However, as Dsaya Paṇḍita resided in Tibet from 1660–1679, they probably met in the Khangai region or Inner Mongolia.

¹¹ Conflict of the eastern (Khalkha) and western (Oirat) Mongols in the 17–18th centuries. The Khalkhas asked support from the Qing Dynasty (1644–1911), which later defeated the Oirats. Thus, Mongolia became under the overlordship of the Manchu Qing Dynasty from 1691–1911.

¹² Ölöts comprises an ethnic group of the western Mongols (Oirats). The term Ölöt refer many times not to the Ölöts themselves, but to the Oirats. Ölöts lived and lives different places during history. At the given time, they lived in the west, but a part of them lived in the 1730s in the eastern areas of the Khalkha River and Buir Lake. Nowadays, they live in Khowd and Arkhangai Provinces in Mongolia, as well as in China.

¹³ Ishtawkhai 2006: 20–21.

him and paid a homage, cried, and make him sit to his own seat in the monastery. Afterwards, the two monks spread Buddhism together and founded monasteries. The abbot, devotees, officers, and others requested VajrāvaliH initiation from the master, Luwsan, who led the ceremony by heart. All participants paid great honour to him, giving gold and silver. Luwsan handed it out to novices saying that “I am too old. If all mountains turn gold, and all water turn butter, I cannot profit from that. But, the Khalkha-Oirat conflict separates fathers and mothers, sons and daughters, and cause great misery. How fortunate would be if they could be together again.” Hearing this speech, the Oirats released all prisoners of war including Luwsan, and attended them to the Khalkha border. Thus, the war ended. This is the story of how Luwsan received the *Shiwa* (Tib. *zhi ba*, “peace, to pacify”) epithet. Returning to his homeland Luwsanshiwa spread Buddhism among people.

Qing emperor Qianlong (1711–1799, r. 1735–1796) invited him to Beijing in 1739 and nominated him as the abbot (*daa lam*) of Yunghokung Monastery.¹⁴ Referring to his old age, Luwsan returned home soon with food, golden and silver presents. He died in 1745 near Tamir River in the Khangai region.

He became known as Shireet Khamba (Tib. *shi re ge thu mkhan po*, “throne-holder abbot”), Shireet Tsorj (Tib. *shi re ge thu / khri pa chos rje*, “throne-holder lord of religion”) and Shireet Khutugtu (“throne-holder saint”). He had several disciples including the Khalkha saint and reincarnation, Chin Süjigt Nomon Khan Norowshiiraw (Tib. Blo bzang nor bu shes rab, 1677–1737).¹⁵

The Shiwa Shireet Reincarnation Lineage

The Shiwa Shireet reincarnation lineage belongs to the 13 lineages recognized with seal by the Qing emperors. The third incarnation received the seal in 1781.¹⁶ The Indian and Tibetan members of the reincarnation lineage tracing back to the time of Buddha Śākyamuni are mentioned in some sources.¹⁷ The last Tibetan incarnation was a king, who cured people.¹⁸ He was reborn six times in Mongolia, mostly in the area of Sain Noyon Khan Province, present area of Akhangai Province in the following forms: Nomun Edsen Khandjaw Toin (Tib. Mkha’ ‘gro skyabs, 1558–1640); Luwsanshiwa (Tib. Blo bzang zhi ba, 1681/2–1743/5);

¹⁴ Sainjargal – Oyuunjargal 2023: 148, 766. A source mentions his respectful visit to the Second Changkya Khutugtu (Tib. Ngag dbang blo bzang chos ldan, 1642–1714), whose monastery, Yunghokung is in Beijing, cf. Lessing 1942.

¹⁵ *Shi re ge thu chos rje blo bzang zhi ba*. Buddhist Digital Resource Center. <https://library.bdrce.io/show/bdr:P4147>.

¹⁶ The Qing emperors supported the spreading of Buddhism in the Mongolian areas. They recognized many Mongolian saints in the 17–18th centuries (*tamgatai khutagt*), who and whose successors received distinctive gifts from the emperors (e.g. garments, sitting pillows, sedan-chair) as well as privileges such as a monastic estate with livestock and subordinated areas and people (*shaw*).

¹⁷ Dashbadrakh 2004: 125, Sainjargal – Oyuunjargal 2023: 148. As parallel of another lineage see Kápolnás 2018, Kápolnás 2020.

¹⁸ Dashbadrakh 2004: 125–128.

Luwsannamkhaidorj (Tib. Blo bzang nam mkha'i rdo rje, 1744/1746–1797), who was born in the family of Chin Wan Chengünjaw and received the seal in 1781 from the Qing emperor Qianlong (r. 1735–1796),¹⁹ Khainsinlodoisambuu (Tib. Mkhas 'dzin blo gros bzang po, 1798/1799–1830), who was born as son of herder Jantsan in the banner of Khoshoi Chin Wan Lkhawandorj and was an eminent Tibetan polymath; Baldanchoimbel (Tib. Dpal ldan chos 'phel, 1831/1832–1875), was born in Tüsheet Khan Province as son of Ochir Taij in the banner of Wanchigshagdarsüren Gün; Agwaanlegdendambiiantsan (Tib. Ngag dbang legs ldan bstan pa'i rgyal mtshan, 1876–1929/1930),²⁰ who was born in the family of Luwsandorj Taij in the banner of Togmid Dsasag in Sain Noyon Khan Province's Achit Gün Banner, current area of Tsenkher District, Arkhangai Province, and moved to his subordinated area in 1879. His seal to govern an area was withdrawn in 1882, but he received it again in 1912, and founded an Ecclesiastical Office (*shandsodwa*, Tib. *phyag mdzod pa*). Another source claims that he had to receive the seal in 1903 from the Qing emperor Guangxu (1871–1908, r. 1875–1908), but finally, in 1916, he took it from the Mongolian saint and reincarnation Dilow Khutugtu Jamsranjaw (Tib. Lcam sring skyabs, 1883–1965) together with the titles *Shiwa* or *Nomch mergen biligt* ("learned, wise talent"). Another source claims that he received the *Nomch mergen biligt* title in 1917 from the Bogd Khaan (Tib. Ngag dbang chos kyi nyi ma bstan 'dzin dbang phyug, 1869–1924, r. 1911–1921).

Another book mentions contradictory names, but nicely describes the foundation and development of the monastery of the Shiwa Shireet lineage.²¹ It mentions Khandjaw (monastic name Sowdjamts), who was born in the family of Towiin Erden Üidsen Noyon as relative of the Sain Noyon Khan. The second incarnation, Luwsangawaa (should be the same as Luwsanshiwa) was born in Sain Noyon Khan Banner in Sain Noyon Khan Province. He received an ecclesiastical estate and started to build a monastery. A Khalkha *tüshmed* officer's letter addressed to the Bureau of Mongolian Affairs (Jurgan) in Beijing accounts about that the local noble, Khoshoi Chin Wan Rinchendorj helped Chingüünjaw²² near Chuluut River and participated in the revolution against the Manchus being the older brother of the Second Bogd Jawdsandamba Khutugtu (Tib. Blo bzang bstan pa'i sgron me, 1724–1757). The Manchus caught him. The third incarnation Namkhaidorj (Tib. Nam mkha'i rdo rje) was born in 1774. He was good in sciences and beloved by people. Though it was difficult to travel in the mountainous area, he travelled easily and appeared many times in the case of flood. People venerated him as a wizard. The fourth incarnation, Band' studied in Tibet for many years, but died not long after his return to Mongolia. The fifth incarnation was born in 1831 in Sain Noyon Khan Province as son of a prince and received the monastic name Wandanchoimbel (Tib. Dbang ldan chos 'phel). He became a famous doctor, healed people with spring water and herbs. He had a small

¹⁹ For more details on him and his reincarnations see Sainjargal – Oyuunjargal 2023: 148–150, 764–772.

²⁰ Tsedendamba et al 2009: 120.

²¹ Laagan 2004: 99–102.

²² Chingüünjaw was the head of the Khotgoits, a northern Mongolian ethnic group, and leader of the Khalkha revolution of 1756–1757 against the Manchus.

pharmacy in the monastery, often made excursions to collect herbs, venerated local spirits living in nature, and collected sacred texts in medical science. He participated in mountain veneration throughout the area of his monastic estate. He recited the following text at Khutugtu Owoo²³ mentioning the names of some sacred locations:

Ider and Terkhi Rivers
 Becoming the consorts of the Khangai Mountains.
 Blessed mother, Tsagaan Nuur [White Lake]
 On the terrace of the alpine mountains
 My Suman and Chuluut Rivers
 At the foot [of the lake or mountains]
 Qormusta deity,
 Who venerates all sentient beings
 Grant me with your spring water,
 Grant me with your spring water.²⁴

Perhaps because of this sacred text, draught never deserved the area. The saint wrote on wooden boards which thermal spring is good for which disease. These boards existed even in the 1960s.

The third or fourth member of the Shiwa Shireet reincarnation lineage, Baldanchoimbel (Dpal ldan chos 'phel, 1831/1832–1875) received a seal to govern a monastic estate from the Qing emperor Tongzhi (r. 1861–1875). This ecclesiastical area was located between the banners of Dalai Choinkhor Wan and Setsen Chin Wan, in the valley of Chuluut River, in Sain Noyon Khan Province (current area of Chuluut and Öndör-Ulaan Districts of Arkhangai Province). He received a “saint” (*khutagt*) seal from the Bogd Khaan in 1912 and in 1916. The National Library of Mongolia preserves a document dated in 1906, which confirmed the existence of the monastic estate.²⁵ The monastery moved more times, and settled in 1903, receiving the name “Tümen Būteelt” (“One-thousand works”).

The sixth Shiwa Shireet was born in Setsen Chin Wan Banner and had the monastic name Nawaanlegdendambijantsan. Darambadsar and Shagdarjaw, leaders of the estate, organized ceremonies, and established relations with other monastic estates, and introduced the *Tsam* (Tib. ‘*chams*) monastic dance²⁶ and other feasts. About 1,000 subordinated people (*shaw*) lived in the monastic estate, and many of them came from other provinces and banners. Several old, Mongolian tribes lived in the region (Borjigon, Barnuud Shuudai, Dairtan, Onjirgatan, Sewj, Choros, Khuluud), and more monks went for further studies to the neighbouring Tariatian Khüree Sanchüwlin (Tib. Bzang chub gling) Monastery of Dalai Choinkhor Wan

²³ *Owoo* is a cairn at mountains, passes, rivers and waters made of stone or wood. It can mark a border of an area and can be an “altar” for the veneration of local spirits. For its rules in Shamanism, Buddhism and folk religion see Birtalan 1996, 1998, 2004.

²⁴ Laagan 2004: 100.

²⁵ *Khalkhiin Sain noyon khan aimgiin 25 khoshuu, 8 khutagtiin shawiin gadsar ornii tölöv.*

²⁶ Cf. Majer – Teleki 2014 in Hungarian.

Banner.²⁷ The sixth incarnation had close connections to the Bogd Khaan: he used to go to Urga to greet him for the Lunar New Year or sent an envoy. The monastic estate existed until 1924. The area belonged to Öldsii-Öndör Uuliin Khoshuu of Tsetserleg Mandal Province after 1912, which merged to Khan-Öndör Uuliin Khoshuu. After 1931 the old territory became parts of Chuluut and Öndör-Ulaan Districts.

Shireetiin Khüree Monastery

The monastery stood once in the monastic estate of the lineage (Shiwa Shireet Khutagtiin Shaw'), north-west of Setsen Chin Wan's banner of Sain Noyon Khan Province. The third incarnation, Namkhaidorj (Nam mkha'i rdo rje, 1744/1746–1797) founded it in 1778 on the left bank of Chuluut River. The monastery called Shiwa Shireetiin Khüree or Shireetiin Khüree Gendenchoipellin (Tib. Dge ldan chos 'phel gling, "Island of Increasing the Virtuous Dharma", GPS: N 48°51', E 100°20') stood on the border of current Chuluut and Öndör-Ulaan Districts in Arkhangai Province. Being the most extensive monastery of the region, 22 temples, six financial offices and a treasury belonged to it. The current name of the place is Khüreenii Buur' ("monastery foundation", monastery ruins). The monks of the monastery used to venerate the following mountains: Chuluutiin Khadat in the west, Daakhiin Am in the east, and Khükhdiin Owoo in the south. Śrīdevī and Begtse were the main protectors of the monastery, which was famous for its *Tsam* dance and Maitreya procession. The butterfly dance of the *Tsam* was performed here by women, which was exceptional in Mongolia. The monastery was closed and destroyed during the communist purges. Foundations of 11 (temple) buildings are visible for today. The famous Buddhist artist, Ongoodoi's sculptures and tools are exhibited in the Arkhangai Province Museum.²⁸ The monastery followed special regulation and was famous for its *mantra* recitation (*maan'khögjikh*) and for the cult of Vajrayoginī (Tib. Na ro mkha' spyod). Several Tantric practitioners lived in the area until the 1930s, even the monks of the monastery performed the "body offering" ritual (*dsod lüijin*, Tib. *gcod*, *lus sbyin*). At the time of the fifth incarnation Sowd *gawj* philosopher monk founded Khajidiin Khural or Narkhajid Burkhnii Süm Temple in honour of Vajrayoginī at Narangiin Enger in Chuluut District. He wrote the essential teachings (Tib. *chos skor*) devoted to Vajrayoginī, printed in block. Mostly young women recited this text by heart.²⁹ Bigchü Chandi kept the tradition during socialism and revived it in the 2010s. Garchigsaju (1925–2015) was the last tantric practitioner living in the area.

A small monastery, Bor Burgasnii Dugan or Burgasiin Khüree sat in the banner of Said Wan, as a branch of Shireetiin Khüree (GPS: N 49°17', E 100°29'), in the 1st Bag (old Adsarga brigade) in Öndör-Ulaan District, on the bank of Bor Burgas in

²⁷ It was one of the most populated monasteries of Mongolia, famous for its education in Buddhist philosophy.

²⁸ *Shiwa shireetiin khüree*. Documentation of Mongolian Monasteries Project, 2007 <http://mongoliantemples.org/mn/2020-07-08-04-38-38/old-aimags-in-mongolian-mn/120?view=oldtemplemn>.

²⁹ Tsedandamba et al. 2009: 230.

the forest-steppe zone. 40 monks lived in the two temples of the monastery founded in the 1860s, who came from Shireetiin Khüree. The monks venerated the old Bor Burgasnii Owoo in the first month of summer, held the Avalokiteśvara recitation in the middle month of summer, and the Maitreya procession in the first month of autumn. Yama was the main protector deity of the monastery, which closed in 1937, and was destroyed in 1939.³⁰

The tradition of Shireetiin Khüree was revived with the opening of Dechenrawjaalin Monastery (Shireetiin Khüree Shiwa Shireet Gegeenii Dechenrawjaalin Khiid, Tib. Bde chen rab rgyas gling, “Island of Greatly Spreading the Great Bliss”, GPS N 47°32’, E 100°13’) in Chuluut District centre. S. Dashsündew and N. Janraijaw monks initiated the revival in June 1992 supported by the devotees’ community as well as a local citizen, Artsed. At the beginning the wedding palace, a wooden yurt was used for services. Bakula Rinpoche (1918–2003), a Tibetan Buddhist monk, Ambassador of India visited the site in 1994. For the initiation of Ds. Mönkhbat, O. Galsannamjil and U. Otgonbayar a temple building was built in 2004 from devotees’ donation and the volumes of the Kanjur, and Śrīdevī’s statue have arrived. The monastery had eight monks in 2007, who held monthly and annual rituals including the daily chanting (*Tsogchin*, Tib. *tshogs chen*) on 3rd, ritual in honour of the Medicine Buddha on 8th, Feast Offering (*Tsogchid*, Tib. *tshogs mchod*, Skr. *gānapūja*) on 15th, 25 and 29th, and for the proper rebirth of the deceased ones (*Oroin yerööl* and *Ganjuur*). The wooden temple was 10x10 m in size, having two stone lions and two prayer wheels in front. The abbot is Ds. Mönkhbat. The monastery sits in the foreground of Mt. Sünchiin Uul on the bank of Chuluut River with Owoo Uul in the West and Sünchiin Dood Üdsüür in the East. The monks venerate the alpine Sünchiin Uul Mountain. The old temple buildings’ condition became bad, so the monk community built a new, spacious temple building in 2022 with the gentle donation of D. Tsend and his relatives. The temple has various large statues. Conferences were organized in 2022 and 2023 in Ulaanbaatar, and detailed research have started on the lineage and the monastery. The monastic community plans to build a dormitory for monks and a palace of the next reincarnation of Shiwa Shireet.³¹

Smoke-Offering to the Khangai Mountains written by Luwsanshiwa

The National Library of Mongolia preserves Luwsanshiwa’s collected works. Among the smoke-offering ritual texts (*san*, Tib. *bsangs*), one can find the smoke-offering ritual entitled “Invocation and Offering Prayer to the Mighty Deity, Khangai Khan to Fulfil Hopes” (*Lha chen Hang ka’i rgyal po’i gsol mchod ’dod pa’i re bskong zhes bya ba bzhugs so*, ff. 12r–16v, 52×10 cm paper, in a frame of 46×7 cm, 6 lines per

³⁰ *Shiwa shireetiin khüree*. Documentation of Mongolian Monasteries Project, 2007 <http://mongoliantemples.org/mn/2020-07-08-04-38-38/old-aimags-in-mongolian-mn/120?view=oldtemplemn>.

³¹ *Shiwa shireet gegeentnii tsogtsolbor*. <https://shireetgeegen.mn/>

page, S: NL10680-068). Several monks wrote ritual texts in honour of the Khangai Mountain Range, its sub-mountains, rivers and springs from the 17th century.³² According to the belief of the Tibetans and the Mongols the smoke purification offerings in general are intended to pacify and delight celestial beings and the spirit owners or custodians (Khal. *lus sawdag*, Tib. *klu sa bdag*, *gzhi bdag*, Skr. *nāga*) of natural sites such as mountains, rivers, lakes, forests, rocks and plants. These rituals encourage them to ensure the well-being and good fortune of the inhabitants of a given region.³³ In their honour and for their grace offerings should be performed from time to time. The spiritual lord of the Khangai Mountains is Khangai Khan (Tib. *Hang ka'i rgyal po*), a minor Dharmapāla, war god³⁴ who resides in a beautiful celestial palace described in Shiwa Shireet's text in brief.

The text recited by a monk at the *owoo* cairn of the given mountain, similarly to other smoke-offering texts, consists of the following parts: preparation for the offering, namely burning various scanty plants and other offering; preparation, invitation of the deity and his retinue, handing over the offerings, benediction, requests, colophon. The root text is followed by the offering of an offering cake to local spirits and a closing benediction.

Translation of the Tibetan Text (National Library of Mongolia, S: NL10680-068)

Invocation and Offering Prayer to the Mighty Deity, Khangai Khan to Fulfil Hopes (12r)

NAMO GURU³⁵

If you want to perform a petition offering to the regional deity, owner of the ground, the mighty deity, Khangai Khan, burn smoke-offering articles, white and red sandalwood, aloe wood, nutmeg, juniper, rhododendron and other scents, the three whites,³⁶ the three sweets,³⁷ various foods, various grains, various cloths, various strips of silk, various woods,³⁸ different fruits, and butter-flour³⁹ to fill the ground and the sky with their smoke. Moreover, [prepare] the first select portions⁴⁰ of tea, beer,

³² Wallace 2015a, 2015b, Teleki 2017, 2019, 2022, 2023.

³³ For the relation of nomads and nature see Avar 2014.

³⁴ Cf. Birtalan 2013.

³⁵ Skr. "I pay homage to the Master."

³⁶ Tib. *dkar gsum*, milk, butter, yoghurt. Khal. *süü*, *tos*, *tarag*.

³⁷ Tib. *mngar gsum*, sugar, molasses, honey. Khal. *dsöögjin bal*, *buram*, *mösön chikher*, "honey, molasses, candy".

³⁸ Tib. *shing*, "wood".

³⁹ Tib. *phyé mar*, mixture of barley flour and butter (Khal. *tos*, *guri*). It can replace "food offering" if an offering cake (Skr. *bali*, Tib. *gtor ma*, Khal. *balin*) is not available.

⁴⁰ Tib. *phud*. The first portion of tea is offered to the Buddha in Mongolia. The Mongolian term *deej*, "the first and finest part of something", such as *ideenii deej*, "first portion of the meal" corresponds to Tibetan *phud*. It refers to the offering of the "finest part" to the deity.

milk, and food, also golden libation,⁴¹ offering cake,⁴² costly offerings,⁴³ arrow [with a scarf], mirror, banner, arrow and bow, sword, armour, and other types of weapons as well as the seven outer offerings⁴⁴ with musical instrument.⁴⁵ If all are available physically that is good. If not, visualize them. (12v)

The practitioner should take a sit. At first, he prepares himself with the recitation of the “Taking Refuge”, “Awakening of the Bodhicitta”, the Four Immeasurable”, and meditation and others as usual.⁴⁶ Then, based on his Guruyoga,⁴⁷ he consecrates the smoke-offering articles, the offering cake, the costly offerings, and others with the six *mantras* and the six *mudras*⁴⁸ with music [ringing a bell].

HRĪH

May the knowledge holder, accomplished Guru Padmasambhava,⁴⁹

*Atīśa,⁵⁰ the splendid Third Dalai Lama,⁵¹

Vajradhara’s emanation Luwsanprinlei⁵² and other

Direct and indirect⁵³ lamas’ blessing fall as a rainfall.

Mighty deity, Khangai, who took a vow to protect the Victorious One’s teaching,⁵⁴

The source of benefit and happiness,

Also, the doctrine of Tsongkhapa Losang Drakpa,⁵⁵ and Buddhists,⁵⁶

Descend here with your retinue.

⁴¹ Tib. *gser skyems*, Khal. *serjim* mostly represented with barley beer in Tibet, and vodka in Mongolia.

⁴² Skr. *bali*, Tib. *gtor ma*, Khal. *balin* offering cake or dough offering.

⁴³ Tib. *spyen gzigs*, costly offering which “delights the eyes”. The Mongols offer guns, armours, spades, hoes, and other weapons and tools to wrathful deities.

⁴⁴ Tib. *chu gnyis nyer spyod*. Offering bows including two water, flower, incense, butter lamp, scent water, food.

⁴⁵ Tib. *rol mo*, mostly a bell or a *damaru*.

⁴⁶ Tib. *skyabs 'gro, sems bskyed, tshad med bzhi*: “Taking Refuge” (Tib. *Skyabs 'gro*, Khal. *Itgel*). These prayers and meditation are the usual prelude for Tantric meditations. *Bsgom pa* refers here to meditation on emptiness, before the seed syllable of the deity appears.

⁴⁷ Tib. *lha'i rnal 'byor*, Skr. *guruyoga*.

⁴⁸ Tib. *sngags drug phyag rgya drug gi rgyud*. Tantra of the six *mantras* and *mudras*. Cf. <https://garchen.net/wp-content/uploads/2020/06/6-Mantras-6-Mudras.pdf>

⁴⁹ Tib. *slob dpon Pad ma 'byung gnas*. Padmasambhava (8–9th century), Tantric master of Oḍḍiyāna, founder of the Tibetan Nyingmapa stream, and Samye, the first Tibetan monastery in 779.

⁵⁰ Perhaps *Atīśa Dīpaṃkara (982–1054), master of Vikramaśīla Monastery, main figure of the second convention in Tibet, founder of the Kadampa stream.

⁵¹ The Third Dalai Lama, Sönam Gyatso (Bsod nams rgya mtsho, 1543–1588). The author of the text nicely plays with the meanings of the names of these monks.

⁵² The above-mentioned Khalkha Dsaya Paṇḍita (1642–1723), master of the author.

⁵³ The Tibetan text is emended *pas => pa'i*.

⁵⁴ Epithet of Buddha Śākyamuni.

⁵⁵ Tsongkhapa (Tsong kha pa Blo bzang grags pa, 1357–1419), founder of the Tibetan Gelukpa school, which widely spread in Mongolia.

⁵⁶ Tib. *bstan 'dzin*. Holder of the teachings, doctrine-holder, teacher.

Khangai Khan, who manifests in four bodies
 In accordance with the four holistic actions⁵⁷ to protect the Dharma,
 Descend here with your retinue,
 From the vast sky of spontaneously accomplished great bliss.⁵⁸

Recall the instructions of holy masters, root and lineage gurus,
 Together with your vows.⁵⁹
 For the proper completement of my deeds
 Descend here with your retinue without delay.

In the sky before me, in a beautiful celestial palace
 Made of jewels in square shape with four gates,
 In a charming, great palace adorned with pearl garlands, bells, and bangles,
 Eaves, gem top ornament and others,
 On a sparkling throne made of gems,
 Khangai Khan, who owes the power to pacify the enemies of the Dharma,
 Having white colour body, one head, and two arms,
 Holding a *vajra* in your right, and a tray of jewels in your left hand,
 Whose body and head are decorated with divine substances and clothes,
 Who is surrounded by his queen, son, and minister(s),
 Take place on [this] delighted throne with smiling face.

HRĪH

May this cloud of offering properly originated in the nature of wisdom truth body
 and great bliss,
 Consecrated by the six *mantras* and the six *mudras*,
 Filling the whole sky
 Delight the mighty deity, Khangai, and his retinue.

May this scent drinking water [*argham*]
 Accomplished from the prepared and visualized divine substances, swirl as a lake.⁶⁰
 May the flowers of mountains, plains, and waters completely bloom.
 May the smoke of various trees and herbs wreath. [With offering these]
 Mighty deity, Khangai and your retinue, fulfil your vows.
 Fulfil your vows and liberate Buddhist practitioners
 From all outer and inner obstacles and hindrances.
 Provide abundance and complete all wishes.

⁵⁷ Tib. *'phrin las bzhi*. Holistic actions or Buddha activities including pacifying, increasing, magnetizing deeds, and wrathful subjugation.

⁵⁸ Tib. *bde chen*, Skr. *mahāsukha*.

⁵⁹ Khangai Khan took a vow to protect the Dharma. Thus, the practitioner requests Khangai Khan to ensure and support his practice, offering, and deeds.

⁶⁰ It can be understood as the scent (smoke) and tasty foods swirl as a lake, but we assume the list of the outer offerings, the first of which is the offering water (Tib. *mchod yon*). See details in the next footnotes.

I light big and large butter and oil lamps.
 Scent water mixed with camphor and saffron swirls.
 Greatly heaping hundred-flavoured delicious food, divine food,
 With the sound of cymbals, big conch-shell and other instruments (13v). [With offering these]
 Mighty deity, Khangai and your retinue, fulfil your vows.
 Fulfil your vow and liberate Buddhist practitioners,
 From all outer and inner obstacles and hindrances.
 Provide abundance and complete all wishes.

On the same way, offering the ground filled⁶¹ with the outer, inner [offerings]⁶² and the five desirables,⁶³
 The seven precious emblems of royalty,⁶⁴ the eight auspicious signs,⁶⁵
 Tea, beer, butter-flour, golden libation⁶⁶ drinks,
 Distinguished pleasant wealth of deities and people.
 Mighty deity, Khangai and your retinue, fulfil your vows.

The smoke of burning camphor, saffron, sala tree, nutmeg,
 Tagara, medical seed, rhododendrons,
 Sandalwood, aloe wood, juniper, various incenses fill the sky.
 Mighty deity, Khangai and your retinue, fulfil your vows.

Moreover, with offering the delighting costly offerings:
 Magical powerful and strong horse adorned with beautiful saddle and bridle,
 Terrifying male and female yak-head with long, thick fur,
 Flocks of goats and sheep with nice ornaments.⁶⁷
 Mighty deity, Khangai and your retinue, fulfil your vows.

⁶¹ Tib. *sa gzhi*, earth, foundation, ground, foundation of the earth, vast ground, soil. The practitioner imagines the offering of the earth with various goodness and offers it with all the other offerings.

⁶² Outer offerings (Tib. *phyi mchod*). 1. a bowl with water, which symbolizes drinking water (Tib. *mchod yon*) offered to the mouth, 2. a bowl with water representing washing water (Tib. *zhabs gsil*) offered to the feet and hands, 3. a bowl filled with rice and a flower stuck into it, which represents a flower offering (Tib. *me tog*), 4. a bowl filled with rice with an incense stick placed in it to represent smelling incense offering (Tib. *gdug spos*), 5. butter lamp (Tib. *mar me*), a bowl filled with melted butter or oil, 6. a bowl with water representing fragrant perfume (Tib. *dri chab*), 7. a bowl of rice representing food offering (Tib. *zhal zas*), 8. a bowl of rice with two cymbals representing a music offering (Tib. *rol mo*). Inner offering (Tib. *nang mchod*) includes blood, urine, alcohol, and other Tantric symbols.

⁶³ Tib. *'dod yon lnga*. Symbols of the five senses.

⁶⁴ Tib. *rgyal srid rin chen bdun*, Khal. *khan töriin doloön erdene*: Dharma wheel, wish-fulfilling gem, queen, minister, elephant, horse, and general, cf. Kelényi – Vinkovics 1995.

⁶⁵ Tib. *bkra shis rtags bgyad*, Khal. *naiman takhil*, Dharma wheel, conch shell, parasol, victory banner, fishes, eternal knot, lotus, and vessel.

⁶⁶ In the form of alcohol (Tib. *gser skyems*, Khal. *serjim*).

⁶⁷ In the Tibetan and Mongolian cultural areas livestock or animals can be offered in an unbloody form as a symbolic offering to deities (Tib. *tshe thar*, Khal. *seter*), marking them with silken scarves. The livestock offering in this way (*seterlekhi*) is untouchable and sacred. At mountain veneration they are set free and offered to local spirits.

[I offer] Stag, female deer, mountain wild sheep, saiga,
 Antelope, elk, musk deer, hog, and dog,
 Flush of Garuḍa, vulture, screech owl, and owl,
 Hawk, vulture,⁶⁸ and raven.
 Mighty deity, Khangai and your retinue, fulfil your vows.

[I offer] Mouth opening, threaten, wild tiger and leopard,
 Bear, grizzly, jackal, wolf, fox, lynx,
 A vessel filled with golden *vajra* and jewels,
 Sparkling jewels, (14r) silver vessel and iron hook.
 Mighty deity, Khangai and your retinue, fulfil your vows.

[I offer] Banner, battle-ax, bow and arrow, lasso,
 Arrow [with a scarf], mirror, vessel of precious jewels,
 Armour ornamented with various silks,
 Inexhaustible, sharp, and various weapons.
 Mighty deity, Khangai and your retinue, fulfil your vows.

In a spacious vessel generating from the precious jewels of BHRŪM [syllable]
 I consecrate the three whites, the three sweets, jewels,⁶⁹ various yields,⁷⁰
 Offering cakes made of seeds, nectar, meat, and blood,
 To be the nectar of immaculate wisdom.
 I offer them⁷¹ to the mighty deity, Khangai and your retinue.
 Take it with pleasure and liberate Buddhist practitioners,
 From all outer and inner obstacles and hindrances.
 Provide abundance and fulfil all wishes.

HRĪH

I praise you, mighty deity, Khangai and your retinue,
 Manifested from the fundamental nature of the sphere of reality,⁷²
 In various forms as a play⁷³ including pacifying, increasing, magnetizing, subjugating,
 and other emanations,
 Having the strength of protecting the Buddha's doctrine.

I praise you, mighty war god and your retinue,
 Who inseparably protect us, the adherents of the doctrine of

⁶⁸ Tib. *byan rlag* => *bya rlag*.

⁶⁹ Precious metal or precious stone.

⁷⁰ Tib. 'bras, "yield", 'bras bu, "fruit".

⁷¹ Here ends the offering articles.

⁷² Skr. *dharmadhātu*.

⁷³ Tib. *zlos gar*. An important Tantric principle, as the various manifestations of Buddhist deities, especially the wrathful emanation, are only plays, which are unconceivable for us.

The Second Victorious One and Lord Tsongkhapa
Through the four holistic actions.

Pacify diseases, obstructing spirits, untimely death,
All human and non-human dangers and harms (14v) of us,
Masters and disciples and our retinue
Performing the deeds of tranquillity.⁷⁴

Increase retinue, wealth, health, bliss,
Longevity, well-being, merit, reputation, endurance,
Learning and realization, accomplishments, religious deeds, and others
As the waxing moon.

Quickly and naturally bring under your power
All beings of the three realms,
[Bestow] Their food, wealth, reaches, all wished articles
As they come to their minds, in all times.

If you do not manage to conquer
The enemies and obstructors having heretical thoughts and deeds
With pacification, increasing and bringing under power,
Smash them into dust with the actions of slaying, suffering, expelling, and paralyzing.

Mighty deity, Khangai and your retinue
Escort the goer, welcome the comer of us,
Masters and disciples and our retinue
As a watchman for three days, as a sentinel for three nights.

In general, in the country, and especially in this region
Pacify sickness and illness of people and livestock, debate and quarrel,
Frost and hail, drought,⁷⁵ famine, evil and others without exception,
And bring complete auspiciousness.

Continuously save⁷⁶ from the loss of people and livestock caused by wolves and
bandits,
Curse, scandal, lawsuit, and all other undesirables,
Suffering, harms and injures,
And be our ally.

⁷⁴ The pacifying manifestation is therapeutic (cure for already appeared harms), and prophylactic (prevention).

⁷⁵ This part illustrates the everyday concerns of the Mongols including cattle disease (*maliin öwchin*), loss because of the harsh winter (*dsud*), and draught (*gan*).

⁷⁶ Tib. *bsung* => *bsrung*.

Bestow the treasure of all needs and excellence in the fields of the ten directions,⁷⁷
 Bestow the fortune, prosperity, grandeur, reputation without exception of
 Brahmā, Indra, *Cakravartin*,⁷⁸
 Nāga king, and all royals and powerful of the world (15r).

In brief, as an inseparable shadow
 Fulfil your holistic actions without laziness
 For us and for our retinue
 When we are going and staying at home and abroad, whatever we do.

May the Second Victorious One, Lobsang Drakpa's⁷⁹ teaching,
 The assembly of adherents and the Saṅgha
 Completely fill this place.
 May theory and practice increase,
 May great auspicious goodness pervade.

This “Invocation and Offering Prayer to the Mighty Deity, Khangai Khan to Fulfil Hopes” was written when in the dark age the All-pervading Lord Vajradhara embodied as a play in the form of a Buddhist monk, glorious and excellent Dsaya Paṇḍita Luwsanprinlei. I bow at his foot with great reverence. Being one of his Excellence's⁸⁰ inferior disciples who became a vagabond and a slave, the humble and lazy Blo zhi,⁸¹ I [myself] wrote it with the thought to assist my living place's Lord [Khangai Khan] to the completion of favourable conditions relying on the oral tradition of previous monks. With this writing may the teaching of the second Victorious One's spread and flourish forever. Be auspiciousness.

SVASTI

If you wish to offer an offering cake⁸² to the local spirits (15v), prepare an offering cake with balls of dough from the mixture of the three whites and the three sweets to an offering cake bowl. If it is not available, dairy products⁸³ and others are also suitable. Take refuge and arise the Bodhicitta with the recitation of the *Sangs rgyas chos tshogs ma* prayer,⁸⁴ and meditate on the Four Immeasurables. With the proud of the Great Compassionate One [Avalokiteśvara]⁸⁵ purify it with the OM VAJRA AMṚTA [*mantra*]⁸⁶ and make it empty with the SVABHĀVA [*mantra*].⁸⁷ From the

⁷⁷ Four cardinal, four intercardinal directions, up and down.

⁷⁸ Skr. *cakravartin*, universal monarch.

⁷⁹ Tsongkhapa's name.

⁸⁰ The Khalkha Dsaya Paṇḍita Luwsanprinlei was a master of Luwsanshiwa.

⁸¹ Full name is Blo bzang zhi ba (Luwsanshiwa).

⁸² Tib. *gzhi bdag gtor ma*, Khal. *shawdag dorom*, offering cakes to local deities.

⁸³ Tib. *dkar zas*. Dairy products including milk, curds, and cheese.

⁸⁴ Part of the prayer “Taking Refuge”.

⁸⁵ Identification with the deity results in a kind of proud.

⁸⁶ OM VAJRA AMṚTA KUNḌALI HANA HANA HŪM PHAT.

⁸⁷ OM SVABHĀVA ŚUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚUDDHO ‘HAM.

space of emptiness, from the OM [syllable] in wide and large jewel bowls and from the melting to the OM's light the offering cake from the divine substances which delights each senses became an inexhaustible nectar ocean completed with the five desirables.⁸⁸ Consecrate it with saying OM ĀḤ HŪM three times. The light from your heart's HRĪM [syllable] to all regional deities, local spirits and guardian spirits living in this landscape and region VAJRA SAMĀDZA'Ḥ⁸⁹

I pay homage to Sugata Prabhūtaratna.
I pay homage to Sugata⁹⁰ Holy Surūpa.
I pay homage to Sugata Sku 'byams glas.
I pay homage to Sugata' Jigs kun bral ba.

Dedicate it [the offering cake, saying the *mantra*] NAMAḤ SARVA TATHĀGATA AVALOKITE, OM SAMBHARA SAMBHARA HŪM seven or 21 times. I offer this offering cake involving the five desirables of the five senses: form, voice, spell, taste, and touch to delight the Five Sisters of Longevity, the 12 Local Female Spirits,⁹¹ Khangai Khan and other regional deities, local spirits, protectors of the country (16r), the ones continuously existing in nature, especially Selenge, Dulaan, Kharaa, Terkhi, Namnan⁹² and other places' guardian and protector deities, *Nāgas*, earth lords, humans and non-humans, benevolent spirits, regional deities, local spirits – loving as a mother, being close as a sister. Take it well! May the whole country in general, and especially we practitioners, masters and disciples and the donors increase and prosper, may proper behaviour follow our misdeeds instead of envy. [Khangai Khan] Be our refuge, protector, and defender. May all our wishes come true spontaneously without any obstacles. Enhance us in strength and companion.

With the strength of my thought,
With the strength of the Tathāgata's⁹³ charity,
With the strength of the Dharmadhātu,
May all objectives, all wishes,
Everything appropriately⁹⁴
In this world, without exception⁹⁵
Completed without impediment.

⁸⁸ It will be the food of local spirits.

⁸⁹ “Vajra assembly”.

⁹⁰ Skr. Sugata, an epithet of the Buddha.

⁹¹ Tib. *tshe ring mched lnga, bstan ma bcu gnyis* are mountain goddesses, who forms Śrīdevī's retinue.

⁹² Rivers and mountains in the northern part of the Khangai Mountains.

⁹³ Skr. Tathāgata, Tib. De bzhin gshegs pa, epithet of the Buddha.

⁹⁴ Tib. *ci rigs pa => ci rigs par*.

⁹⁵ Tib. *ma lus pa => ma lus par*.

– in this way recite the “Saying the Power of the Truth”,⁹⁶ “All Phenomena, All Misdeeds that Exist”, “Blurred Star” and other appropriate dedications and prayers. It was written by Blo zhi following the oral tradition of afore monks encouraged by Erkhem Toin Luwsan Tseween Wanchig (16v),⁹⁷ descendant of a noble family, a monk with deep faith. May virtuous goodness increase! Be auspiciousness.

NAMO GURU

The essence of compassion, Precious Lord, Avalokiteśvara
As you made this support⁹⁸ your residence⁹⁹ indeed,
Bestow the bliss of quick release,
From all unbearable¹⁰⁰ illness, suffering and torments.

Immediately after letting go the life’s formation,¹⁰¹
After being born in the most supreme realm,
The Sukhāvātī paradise,
May I be the chief disciple of its guide, Amitābha.

The Boundless realm’s Buddhas, Bodhisattvas,
Pratyekabuddhas, Śrāvakas, Śrāvakas who obtained the truth,
With the strength of the never deceptive dependent causation,
May be quickly according to my prayers.

Conclusion

The rite delights Khangai Khan, the lord of the Khangai Mountains as well as his retinue with various offerings asking for their support. The polished language of the text written mostly in verse (9 syllables/line) refers to the perfect Tibetan language knowledge of Luwsanshiwa. The colophon immortalizes his great respect towards his master, the Khalkha Dsaya Paṇḍita Luwsanprinlei, and perhaps indicates that he wrote this text after his exile. Khangai Khan’s description in his palace makes this text special and essential as well as the mentioning of the Khangai Mountain’s flora and fauna in the forms of incense and other offerings. The mentioned weather circumstances refer to the typical, extreme weather of Mongolia. The National Library of Mongolia preserves the original text in the collected works of the

⁹⁶ Tib. *Bden stobs brjod, Chos rnams thams cad, Sdig pa ci yang, Skar ma rab rib*. Different, short, four-line prayers.

⁹⁷ Tib. Er khem to yon Blo bzang tshe brtan dbang phyug. Son of a local nobleman. His identification needs further research.

⁹⁸ Tib. *rten*, Khal. *shüteen*, “support”, a Buddhist image, *stūpa* or sacred text, which serve as a support in meditation.

⁹⁹ Tib. *mngon gsum bstan pa* => *mngon sum bsten pa*.

¹⁰⁰ Tib. *mi zad*, “inexhaustible” => *mi bzad*.

¹⁰¹ Tib. *’du byed*, Skr. *saṃskāra*, “formation, conditioned existence”, one of the five aggregates and twelve links.

Luwsanshiwa, but its reprint was published in 2023. The texts seem not to be used in annual mountain veneration in the revived and active monastery. At the present stage of research, we cannot state that this beautiful smoke offering text was widespread and widely used before the monastery demolition of 1937 as its copies do not exist in such large numbers as, for instance, the smoke offering ritual written by the First Lamiin Gegeen (Tib. Blo bzang bstan 'dzin rgyal mtshan, 1639–1704)¹⁰² or the golden libation offering written by the Fourth Yalguusan Khutugtu (Tib. Blo bzang bsam grub, 1820–1882) of the Khangai Mountains.

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Appendix: Transcription of the Tibetan Text

National Library of Mongolia, S: NL10680-068

(12r) *lha chen hang ka'i rgyal po'i gsol mchod 'dod pa'i re bskong zhes bya ba bzhuks so/ NAMO GURU/ 'dir yul lha gzhi bdag lha chen hang ka'i rgyal po'i gsol mchod gtong bar 'dod pas/ bsangs rdzas tsan dan dkar dmar/ a ka ru/ dza ti/ shug pa/ ba lu su lu sogs dang dri bzang sna tshogs dang/ dkar gsum/ mngar gsum/ zas sna 'bru sna gos sna dar sna shing sna shing tog sna tshogs phye mar dang bcas mer bsregs pa'i du ba sa dang bar snang gi gang ba dang/ gzhan yang/ ja phud chang phud 'o ma phud zas phud/ gser skyems gtor ma/ sbyan gzigs mda' dar me*

long/ mdung dar/ mda 'gzhu ral gri/ go khrab sogs mtshon cha'i rigs dang/ chu gnyis nyer spyod rol mo dang bcas pa dngos su bshams/ 'byor na rab ma 'byor ma yid kyis sprul nas/ (12v) bya bar chog/ sgrub pa po gral la 'khod de/ thog mar skyabs 'gro sems bskyed tshad med bzhi bsgom pa sogs kyi spyi ltar sngon du btang nas/ rang lha'i rnal 'byor dang ldan pas bsang rdzas mchod gtor spyan gzigs sogs sngags drug dang phyag rgya drug gis byin gyis brlab ste/ rol mo dbyangs dang bcas pas/ 'di ltar/ HRĪH rig 'dzin grub pa'i slob dpon padma 'byung/ phul byung bsod nams gzhi gyur rgya mtsho'i dpal/ rdo rje 'chang dngos blo bzang 'phrin las sogs/ dngos brgyud bla mas byin rlabs char bzhin phob/ phan bde 'byung gnas rgyal ba'i bstan pa dang/ blo bzang snyan pa'i grags 'bar btsong kha pa'i/ bstan dang bstan 'dzin bsrung bar zhal bzhes pa/ hang ka'i lha chen 'khor bcas gnas 'dir gshegs/ bde chen lhun grub nam mkha'i klong yangs nas/ bstan pa bsrung phyir 'phrin las rnam bzhi yi/ sku bzhir ston mdzad sprul pa'i hang ka'i rgyal/ 'khor dang bcas pa gnas 'dir gshegs su gsol/ yongs 'dzin rtas brgyud bla ma dam pa yi/ bka' bsgos dam bcas ji bzhin dran mdzod la/ bdag gi 'phrin las tshul bzhin sgrub pa'i phyir/ 'khor bcas thogs pa med par gshegs su gsol/ mdun gyi nam mkhar mdzes sdug gzhal yas khang/ rin chen las grub gru bzhi sgo bzhi pa/ mu tig do shal drin chung g.yer khas spras/ mda'yab pu shu/d/ (13r) nor bu'i tog dang bcas/ sna tshogs yid 'ong pho brang chen po'i nang/ sna mang rin chen 'bar ba'i khri steng na/ bstan dgra 'dul byed mthu rtal hang ka'i rgyal/ sku mdog dkar po zhal gcig phyag gnyis pa/ phyag g.yas rdo rje g.yon pas nor gzhong bsnams/ lha rdzas na bza' sku dang dbu la gsol/ btsun mo sras blon tshogs kyis yongs bskor nas/ dgyes pa'i khri la 'dzum zhal brtan par zhugs/ HRĪH bde chen ye shes chos sku'i ngang nyid las/ legs byung sngags dang phyag rgyas byin rlabs pas/ nam mkha'i khyon kun bkang ba'i mchod sprin gyis/ hang ka'i lha chen 'khor bcas dgyes gyur cig/ dngos bshams yid sprul lha rdzas las grub pa'i/ dri bzang ngad ldan mchod yon mtsho ltar 'khyil/ ri thang chu skyes me tog mngon bar bkra/ sna tshogs ljon shing sman sna'i dud sprin 'khrigs/ hang ka'i lha chen 'khor bcas thugs dam bskangs/ thugs dam bskang nas dam chos sgrub pa yi/ phyi nang 'gal rkyen bar gcod kun 'bral zhing/ phun tshogs 'dod pa'i don kun sgrub par mdzod/ mar dang 'bru me'i snang gsal che che sbar/ ga bur gur gum gyis spags dri chag 'khyil/ ro brgya'i zas sna cher spungs zhal zas dang/ sil snyan dung chen sna tshogs rol mo'i sgras/ (13v) hang ka'i lha chen 'khor bcas thugs dam bskangs/ thugs dam bskangs nas dam chos sgrub pa yi/ phyi nang 'gal rkyen bar gcod kun 'bral zhing/ phun tshogs 'dod pa'i don kun sgrub par mdzod/ gong ltar rings 'gre phyi nang 'dod yon sna lngas sa gzhi dang/ rgyal srid rin chen bdun dang bkra shis rtags/ ja chang phye mar gser skyems btung ba dang/ yid 'ong lha mi'i longs spyod phun tshogs kyis/ hang ka'i lha chen 'khor bcas thugs dam bskangs/ ga bur gur gum spos dkar dza ti dang/ rgya spos na gi ba shu su lu dang/ tsan dan a kar shug pa spos sna tshogs/ bsregs pa dud sprin lha yi lam bkang bas/ hang ka'i lha chen 'khor bcas thugs dam bskangs/ gzhan yang dgyes pa'i spyen gzigs 'bul ba ni/ rdzu 'phrul shugs ldan sga srab rgyan mdzes rta/ rab 'jigs g.yag rog zhol chen pho mo dang/ mdzes pa'i rgyan ldan ra lug tshogs rnam kyis/ hang ka'i lha chen 'khor bcas thugs dam bskangs/ sha ba yu mo gnyan snyan rgya ru dang/ rko ba kha sha gla ba phag dang khyi/ mkha' lding bya rgod srin bya 'ug pa dang/ khra dang byan

rlag bya rog tshogs rnam kyis/ hang ka'i lha chen 'khor bcas thugs dam bskangs/ kha gdangs mche gtsigs gtum po stag dang gzigs/ dom dred lce sbyang 'phar ba wa dbye dang/ gser gyi rdo rje nor bus gang ba gzhong/ rin chen 'bar ba dngul (14r) gzhong lcags kyu 'dis/ hang ka'i lha chen 'khor bcas thugs dam bskangs/ mdung dar dgra sta mda' gzhu zhags pa dang/ mda' dar me long nor bu rin chen gzhong/ sna tshogs dar gyis brgyan pa'i go khrab dang/ mi zad rno dang sna tshogs mtshon cha 'dis/ hang ka'i lha chen 'khor bcas thugs dam bskangs/ BHRŪM las rin chen las grub snod yangs su/ dkar gsum mngar gsum rin chen bras sna dang/ 'bru bcud sha khrag spungs pa'i gtor ma'i tshogs/ zag med ye ses bdud rtsir byin rlabs nas/ hang ka'i lha chen 'khor dang bcas la 'bul/ dgyes bzhin bzhes nas dam chos sgrub pa yi/ phyi nang 'gal rkyen bar gcod kun bral zhing/ phun tshogs 'dod pa'i don kun sgrub par mdzod/ HRĪH chos dbyings ngang las zhi rgyas dbang drag sogs/ sna tshogs rnam gyur sprul pa'i zlos gar gyis/ sangs rgyas bstan pa bsrung ba'i mthu rtsal can/ hang ka'i lha chen 'khor dang bcas la bstod/ rgyal ba gnyis pa rje btsun btsong kha pa / bstan 'dzin skyes bu bdag cag yon mchod la/ 'phrin las rnam bzhis g.yel med skyong mdzad pa'i/ dgra lha chen po 'khor dang bcas la bstod/ bdag cag dpon slob yon mchod 'khor bcas kyi/ nad rigs gdon bgegs dus min 'chi ba dang/ mi dang mi min nyer 'tshe (14v) gnod pa kun/ nye bar zhi ba'i 'phrin las mdzad du gsol/ 'khor dang longs spyod nad med bde ba dang/ tshe dpal bsod nams snyan grags lang tsho che/ lung rtogs yon tan bstan pa'i bya ba sogs/ thams cad yar ngo'i zla ltar rgyas par mdzod/ srid gsum skye dgu kun dang de dag gi/ zas nor 'byor ba 'dod dgu'i yo byad kun/ yid la bsam pa ji bzhin dus kun tu/ myur du dbang du 'du ba'i 'phrin las mdzod/ zhi rgyas dbang gis 'dul du ma 'tshal na/ bsam sbyor log par lta ba'i dgra bgegs rnam/ bsad gzer bskrad renga rmugs pa'i 'phrin las kyis/ skad cig tsam gyis thal bar brlag par mdzod/ hang ka'i lha chen 'khor bcas khyed rnam kyis/ bdag cag dpon slob 'khor dang bcas pa la/ nyin gsum bya ra mtshan gsum mel tshe dang/ phar 'gro'i skyel ni mtshur 'ong bsu ba mdzod/ rgyal khams spyi dang khyad par yul phyogs 'dir/ mi nad phyugs nad 'thab rtsod 'khrug long dang/ sad ser than pa mu ge ngan pa sogs/ ma lus zhi zhing bde legs gang bar mdzod/ mi phyugs gong ba sbyang shor rkun 'jag dang/ gzhan gyi byad kha mi kha kham chu sogs/ mi 'dod sdug bsngal nyer 'tshe gnod pa kun/ rtag tu bsung zhing dpung gnyen grogs mdzod cig/ phyogs bcu'i zhing na phun tshogs dgos 'dod gter/ tshangs pa brgya byin 'khor lo bsgyur rgyal dang/ klu rgyal 'jig rten (15r) mthu chen thams cad kyi/ phywa g.yang dpal 'byor snyan grags ma lus stsol/ mdor na bdag sogs 'khor dang bcas pa rnam/ bzhi byes gang du 'gro 'dug ci byed kyang/ 'bral med lus dang grib ma ji bzhin du/ g.yel ba med pa'i 'phrin las sgrub par mdzod/ rgyal ba gnyis pa blo bzang grags pa yi/ bstan dang bstan 'dzin dge 'dun 'dus tshogs 'dis/ gnas 'di yongs gang bshad sgrub gong 'phel zhing/ bkra shis bde legs chen pos khyab par shog/ ces lha chen hang ka'i rgyal po'i gsol mchod 'dod pa re bskong zhes bya ba 'di ni khyab bdag rdo rje 'chang dbang snyigs ma'i dus su ngur smrig 'dzin pa'i zlos gar bsgyur ba'i rdo rje 'chang chen po dza ya paṇḍita blo bzang 'phrin las dpal bzang po'i zhab rdul sbyi bos len pa/ rje de nyid kyi slob bu'i tha shal du gtogs pa phyogs med rnam g.yeng gi khol por gyur pa sprang btsun snyom las pa blo zhi ming can gyis rang gi gnas yul gyi bdag po la 'di lta bu zhig bgyis pas mthun rkyen sgrub pa'i rogs don

mdzad byung snyam pa'i sems kyis bla ma snga ma rnams kyi gsung rgyun la brten nas sug bris su bgyis pa'i 'dis kyang rgyal ba gnyis pa'i bstan pa dar zhing rgyas la yun ring du gnas par gyur cig/ bkra shis//

SVASTI/ 'dir gzhi gdag gtor ma gtong bar 'dod pas/ (15v) de nas gtor snod gcig tu dkar gsum mngar gsum 'dres pa'i gtor ma zan ril dang bcas pa bshams/ ma 'byor na dkar zas sogs yang rung/ sangs rgyas chos tshogs mas skyabs sems bya/ tshad med bzhi bsgoms/ rang thugs rje chen po'i nga rgyal dang ldan pas/ OM VAJRA AMRTAs bsang/ SVABHĀVAs stong par sbyangs/ stong pa'i ngang las OM las rin po che'i snod yangs shing rgya che ba rnams kyi nang du OM 'od du zhu ba las byung ba'i gtor ma rang rang gi dbang po rnams tshim par byed nus pa'i lha rdzas las grub pa'i 'dod yon lnga ldan gyi bdud rtsi'i rgya mtsho zad mi shes par gyur/ OM ĀḤ HŪM/ lan gsum gyis byin gyis rlabs/ rang gi thugs ka'i HRĪM las 'od zer 'phros pa gzhi yul bdag la gnas pa'i gnas bdag gzhi bdag bsrung ma thams cad VAJRA SAMĀDZA'H bde gshegs rin chen mang la phyag tshal lo/ bde gshegs gzugs mdzes dam par phyag 'tshal lo/ bde gshegs sku 'byams glas la phyag 'tshal lo/ bde gshegs 'jigs kun bral ba la phyag tshal lo/ NAMAḤ SARVA TATHĀGATA AVALOKITE / OM SAMBHARA SAMBHARA HŪM / lan bdun nam nyer gcig gis bsngo/ mchod sbyin gyi gtor ma gzugs sgra 'dri ro reg bya 'dod pa'i yon tan lnga dang ldan pa 'di nyid tshe ring mched lnga bstan ma bcu gnyis hang ka'i rgyal po la sogs pa gnas bdag gzhi bdag yul bdag (16r) (g)nyug mar gnas pa rnams dang/ khyad par du yang se leng ge u lan ha ra ther khi rnam nang la sogs pa yul 'di rnams la bsrung zhing skyong mdzad pa'i dkar phyogs la mngon par dga'ba'i lha klu sa bdag mi dang mi ma yin 'byung po gnas bdag gzhi bdag ma ltar byams zhing sring ltar nye ba rnams la dgyes pa bskyed phyir 'bul lo/ legs par bzhes la rgyal khams spyi dang/ khyad par du rnal 'byor pa bdag sogs dpon slob yon mchod 'khor dang bcas pa rnams kyi mi nor longs spyod 'phel zhing rgyas pa dang bya ba dang spyod pa nyes pa la kun slong rung phrag dog ma mdzad par mgon skyabs dpung gnyer mdzad pa dang bsam pa'i don thams cad yid bzhin du bgegs med du lhun gyis sgrub pa'i stobs grogs rgya chen po mdzad du gsol/ bdag gi bsam pa'i stobs dang ni/ de bzhin gshegs pa'i sbyin stobs dang/ chos kyi dbyings kyi stobs rnams kyis/ don rnams gang dag bsam ba kun/ de dag thams cad ci rigs pa/ 'jig rten khams 'dir ma lus pa/ thogs pa med par 'byung gyur cig/ ces bden stobs brngod/ chos rnams thams cad zhes dang/ sdig pa ci yang zhes dang/ skar ma rab rib zhes sogs bsngo ba smon lam ci rigs par bya'o/ zhes pa 'di ni rigs rus mngon par mtho ba dad gus dang ldan pa lha btsun er khem tho yon blo bzang (16v) tshe brtan dbang phyug gis bskul ba la brten nas bla ma'i gong ma'i gsung rgyun ltar blo zhi ming can gyi bris pas dge legs 'phel/ bkra shis/

NAMO GURU thugs rje'i bdag nyid rje btsun spyen ras gzigs/ rten 'dir mngon gsum bstan pa gnas byas nas/ mi zad nad dang sdug bsngal mnar ba rnams/ myur du mgyogs rjes thar par byin gyis rlobs/ tshe yi 'du byed btang bar gyur ma thag/ zhing gi mchog gyur bde ba can gyi zhing/ gang der skyes nas 'dren pa 'od dpag med/ sras kyi thu bo nyid du bdag gyur cig/ rab 'byams zhing (?) gi rgyal ba byang sems dang/ rang rgyal nyan thos nyan thos bden thob dang/ nam yang bslu ba med pa'i rten 'brel mthus / bdag gi smon bzhin myur du 'grub par shog/