

## The Seventh Panchen Lama's Smoke Offering Ritual devoted to Khangai Khan, Protector of the Khangai Mountains in Mongolia

Krisztina Teleki\* (Hungary)

**Abstract:** The article will briefly introduce three Tibetan ritual texts written by the Seventh Panchen Lama, Palden Tenpai Nyima (Tib. Blo bzang dpal ldan bstan pa'i nyi ma phyogs las rnam rgyal, widely known in Mongolia as Chogloinamjil, 1782–1853) devoted to Khangai Khan (“King Khangai”), the minor Dharmapāla and local spirit, “lord of the soil”, owner of the ground” of the Khangai Mountains (4008 m). It also provides the complete English translation of one of them, a smoke-offering ritual text (Khal. *san*, Tib. *bsangs*), which is available in about ten copies in the Tibetan Collection of the National Library of Mongolia ([www.bdrc.io](http://www.bdrc.io)) and also known in Arvain Khüree Gandanpuntsoglin Monastery in Arwaikheer city, Mongolia. The article will reveal the connection of the Seventh Panchen Lama and Khangai Khan's cult in this monastery.<sup>1</sup>

**Keywords:** Mongolian Buddhism, Seventh Panchen Lama, Khangai Mountains, Khangai Khan, mountain cult

### The Khangai Mountains and Khangai Khan's Cult

The Khangai Mountains situated in central-western Mongolia occupy certain areas of ten provinces. The term *khangai* primarily means a steppe-forest zone abundant in pastures, rivers, mountains, trees, and population. The Khangai Mountain Range (Khangain nuruu) zone occupies about 42 districts of five provinces (Övörkhangaï, Arkhangai, Bayankhongor, Zavkhan and Khöwsgöl), which are at the main scope of interest when studying the cult of Khangai Khan.<sup>2</sup>

The Tibetans and the Mongols believe that celestial beings and spirit owners or custodians live in natural sites such as mountains, rivers, lakes, forests, rocks, and plants (Khal. *gazriin ezen*, *ornii ezen*, *lus savdag*, Tib. *sa bdag*, *gzhi bdag*, *klu*, Skr. *nāga*).<sup>3</sup> Different real and imagined offerings can encourage these beings to ensure the well-being and good fortune of the inhabitants of the given region. This belief became widespread in Mongolia from the 17<sup>th</sup> century with the teachings of the Gelukpa stream.<sup>4</sup> Several Buddhist monasteries were built in the area, and their famous monks wrote plenty of ritual texts to the mountain range itself as well as to its subsidiary mountains, rivers, springs, and lakes.<sup>5</sup> After the closure and demolition of the monasteries in the

\* Research Fellow, (PhD), ELTE Eötvös Loránd University, Department of Mongolian and Inner Asian Studies, Research Centre for Mongolian Studies, Budapest, Hungary

<sup>1</sup> The survey is 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.

<sup>2</sup> Samiyaa 2009: 2–3.

<sup>3</sup> Wallace 2015a.

<sup>4</sup> Gelukpa stream (Tib. *dge lugs pa*) founded by Tsongkhapa (1357–1419) in Tibet. Known in Mongolia as “yellow religion” (Khal. *shariin shashin*).

<sup>5</sup> Teleki 2020a, 2020b, 2022, 2024. Khangai Khan can also be the name of the mountain range itself, as the Mongols use *khan*, *khairkhan* (“majesty”) to honour mountains.

1930–1940s, some monasteries were revived and partially rebuilt after 1990. The monks reintroduced religious services including mountain veneration, so a few old ritual texts devoted to the custodian(s) of the Khangai Mountains are in use again during the daily, monthly, or annual mountain veneration. Other old texts surviving the monastery demolition are stored in the archival collections of libraries, museums, and monasteries.<sup>6</sup>

The Lord of Secrets, Vajrapāṇi, one of the ten Dharmapālas (Khal. *arvan khangal, sakhius*) in Mongolia who protect the Buddhist doctrine, is the main protector of the Khangai Mountain Range, having his residence on its highest peak, Otgontenger (4008 m) in Zavkhan province, in the western part of the range.<sup>7</sup> However, “lord of the soil” Khangai Khan (Tib. hang kas / hang ka’i / khang kas khang ka’i, etc. rgyal po or gzhi bdag khang kas) is a minor Dharmapāla, and the most venerated deity of the Khangai Mountains in the eastern part of the mountain range, in current Övörkhangai province.<sup>8</sup> His two main cairns (Khal. *ovoo*)<sup>9</sup> of worship stand in the northern part of Övörkhangai province: one near Kharkhorin city (Khangain ovoo) and the other in Bat-Ölzii district (border area of Bat-Ölzii and Uyanga districts) at the peak of Tsagaan Khaikhan Mountain (known as Khangain Tsagaan ovoo) with the nearby Nagoon Nuur Lake. The monastic communities of local monasteries (e.g. Erdene Zuu in Kharkhorin district, Gandapeljeilin in Khujirt district, Tövkhön and Dechinchoinkhorlin in Bat-Ölzii district, Gandantsepellin in Uyanga district, Arvain Khüree Gandanpuntsoglin in Arvaikheer) venerate these *ovoos* annually in summer accompanied by local devotees (Erdene Zuu’s community venerates Khangain ovoo). In addition, the monks recite Khangai Khan’s certain ritual texts in some other monasteries of the above-mentioned five provinces based on their own tradition.<sup>10</sup>

A few pictorial representation<sup>11</sup> and ritual texts describe Khangai Khan’s main, peaceful emanation: 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 and various local deities and spirits who live in the nearby valleys, lakes, and springs. It seems that this deity “took a vow to protect the Dharma in the Khalkha land” at the time of the Third Dalai Lama, Sönam Gyatso (Tib. Bsod nams rgya mtsho, 1543–1588),<sup>12</sup> and apart from eminent Mongolian monks, some high-ranking Tibetan monks including the Seventh Panchen Lama also wrote sacred texts to delight the local spirits of the Khangai region.

### The Seventh Panchen Lama

Starting from the 16<sup>th</sup>–17<sup>th</sup> centuries, Tibetan and Mongolian relations became stronger and stronger with the studies of Mongolian monks and the visits of Mongolian aristocrats in the Qing court in Beijing (1644–1911) and in the Gelukpa monasteries

<sup>6</sup> Teleki 2024a.

<sup>7</sup> Wallace 2015b.

<sup>8</sup> Nebesky-Wojtkowitz 1996 (1956): 244–245.

<sup>9</sup> On the typology of cairns see Birtalan 1998.

<sup>10</sup> Based on the fieldwork conducted in 2023 and 2024.

<sup>11</sup> Fleming – Lkhagvademchig 2011, 924–925, Image 419. Isabelle Charleux has analysed some pictorial representations: Charleux 2024.

<sup>12</sup> Teleki 2020: 216.

of Tibet and Inner Mongolia. Eminent Mongolian monks often became the disciples of the Dalai Lamas and the Panchen Lamas, who warmly welcomed them, educated them, and even sent deputies to Mongolia to help to build up the Buddhist (Gelukpa) church and culture.<sup>13</sup> Tashi Lhunpo Monastery (Tib. Bkra shis lhun po, founded in 1447), the monastic seat of the Panchen Lamas in Shigatse became a favourable place for Mongolian monks' studies from the 17<sup>th</sup> century.<sup>14</sup>

The Seventh Panchen Lama, Palden Tenpai Nyima (1782–1853) lived in Tashi Lhunpo Monastery in the “period of the short-lived Dalai Lamas” (Ninth, Tenth, Eleventh Dalai Lamas) and enjoyed great prestige in the Qing court.

From the colophons of the three texts that he devoted to Khangai Khan, we can assume that Mongolian monks and delegations from Sain Noyon Khan province in central-western Mongolia met him in the Qing court or visited him at Tashi Lhunpo Monastery to express their deep belief and honour or had connection in correspondence. Also, the Seventh Panchen Lama himself might have visited the Mongolian areas.<sup>15</sup> He became widely known in Mongolia as Chogloinamjil (Tib. Phyogs las rnam rgyal) and his collected works (Khal. *sümbüm*, Tib. *gsung 'bum*) are available in print in the Tibetan Collection of the National Library of Mongolia, the BDRC database ([www.bdrc.io](http://www.bdrc.io)) and in other collections.<sup>16</sup> A series of translation of his certain works are accessible, too.<sup>17</sup> He wrote many ritual texts to the local spirits of Sain Noyon Khan province, which indicate his close connection with Mongolian monks and aristocrats of the 18–19<sup>th</sup> century.

### The Seventh Panchen Lama's Three Ritual Texts devoted to Khangai Khan

At least about 45 texts of Khangai Khan preserved in the National Library of Mongolia are related to the Seventh Panchen Lama (cf. [www.bdrc.io](http://www.bdrc.io)). The research of their colophons indicates that these block prints and manuscripts are variants, copies, or parts of three original texts. The substantial number of surviving copies confirms that they were used and copied by Mongolian monks in the (presumably eastern) Khangai region (current Övörkhangaï province). The Seventh Panchen Lama wrote

<sup>13</sup> Teleki 2019.

<sup>14</sup> <https://tashilhunpo.org/the-panchen-lamas/>

<sup>15</sup> I am grateful for this information to Prof. Agata Bareja-Starzyńska, University of Warsaw. According to the oral communication of Dr. O. Bumdar', National University of Mongolia, the Panchen Lama visited the area of the Sönöts in Inner Mongolia.

<sup>16</sup> Blo bzang phyogs las rnam rgyal. <http://nlm.asianclassics.org/en/archives/doc/bdr:P2AG11>  
<https://eap.bl.uk/archive-file/EAP031-1-611>

Leiden University Libraries. Digital Collections. Rje btsun blo bzang dpal ldan bstan pa'i nyi ma phyogs las rnam rgyal dpal bzang po'i gsung 'bum ca pa'i dkar chag. [https://digitalcollections.universiteitleiden.nl/view/item/292740?solr\\_nav%5Bid%5D=a04f3d8c1d4815568dee&solr\\_nav%5B-page%5D=13052&solr\\_nav%5Boffset%5D=15](https://digitalcollections.universiteitleiden.nl/view/item/292740?solr_nav%5Bid%5D=a04f3d8c1d4815568dee&solr_nav%5B-page%5D=13052&solr_nav%5Boffset%5D=15)

Virginia. Images. Mandala. <https://images.mandala.library.virginia.edu/image/title-page-buddhist-text-rje-tsun-blo-bzang-dpal-ldan-bstan-pai-nyi-ma-phyogs-las-rnam-rgyal>

<sup>17</sup> A series of translation of various Buddhist deities' *dhāraṇī*'s are available as Kindle Edition by Erick Tsiknopoulos. E.g. The Dhāraṇī of White Mahākāla, the Wish-Fulfilling Jewel: The Second Form of the Protector Mahākāla: Extracted from 'The Treasure Mine of Practice Methods' Kindle Edition by [The Seventh Panchen Lama](#) (Author), [Erick Tsiknopoulos](#) (Translator); The Dhāraṇī of the Lord of Secrets, Vajrapāṇi: From 'The Treasure Mine of Practice Methods' Kindle Edition by [The Seventh Panchen Lama](#) (Author), [Erick Tsiknopoulos](#) (Translator).

the three texts for the requests of aristocrats and monks of Sain Noyon Khan province perhaps during their visits at Tashi Lhunpo Monastery. The texts indicate the following chronologic order:

- (1) At first, the subject of the present article, a short smoke offering ritual text (Khal. *san*, Tib. *bsangs*) was written. It is entitled “Khangai Khan’s Smoke Offering” (Tib. *Hang ka’i rgyal po bsangs mchod bzhugs so*, block print, 1r–4v, National Library of Mongolia, M0061445-020). This general, short smoke offering ritual has been devoted to the local spirit, “lord of the soil” (Tib. *gzhi bdag*) Khangai (except of the title of the text, added maybe later, he is not called “Khan” in the text), and other spirits of subsidiary mountains, lakes and rivers of the region. The text consists of the following parts: preparation and blessing of the offerings; offering them including outer, inner, secret offerings, golden libation, smoke offering and a sacrificial cake to Khangai and his retinue; and a colophon. Being an incense offering, various scanty flowers and woods produce a fragrance that delights the celestial beings. According to the colophon, the Seventh Panchen Lama wrote it for the request of the delegation of prince Delekdorj Gön (Tib. *Bde legs rdo rje*, Man. *güng*, 1785–1824) known as governor, state supporter third-ranking prince (Khal. *zasag, ulsad tuslagch gün*) in Mongolia.<sup>18</sup> He was the governor (Khal. *khoshuu noyon*) of Üizen Günüi Khoshuu (later Üizen Vangiin Khoshuu) banner in Sain Noyon Khan province, current area of the central part of Övörkhangai province: Taragt, Tögrög, Züünbayan-Ulaan, Arvaikheer, and Bayangol districts. The main monastery of the banner, Gandanpuntsoglin (Tib. *Dga’ ldan phun tshogs gling*, “Island of Joyful Abundance”) also known as Üizen Günüi Khüree, Üizen Vangiin Khüree, Arvain Khüree, Arvaikheeriin Khüree (“Monastery at the Barley Field”), and Bart Khüree (“Monastery with Prints”, Tib. *par*, “print, print block”) was founded in 1730 on the bank of the River Ongi (current Arvaikheer city, centre of Övörkhangai province),<sup>19</sup> and became famous for its printing activities of sacred texts. Interestingly, the text contains two lines saying that “insert here the names of all local sites” which refer to that this “frame” text was written to become used to delight all local spirits of the visitors’, users’, copiers’ area (presumably Üizen Günüi Khoshuu banner) with a smoke offering. This text did not become part of the Panchen Lama’s Collected Works (*sümbüm*, Tib. *gsung ‘bum*). The block print of the National Library of Mongolia (M0061445-020) was used as the basis for translation below, and minor changes of other versions will be summarized after the translation (M0060154-007, M0064052-019, M0064052-026, M0064371-002, M0060737-012, M0063062-011). Arvain Khüree Gandanpuntsoglin Monastery in Arvaikheer also preserves a copy in its library.
- (2) The Seventh Panchen Lama wrote an extensive, fulfilling and amending liturgy (Khal. *gaans*, Tib. *bskang gso*) to Khangai Khan for prince Delekdorj’s

<sup>18</sup> <https://mongoltoli.mn/history/h/760>.

<sup>19</sup> For further information see <http://mongoliantemples.org/en/component/dommm/1992?view=oldtempleen>.

request at Tashi Lhunpo monastery in the Chamber of the Kadampa Palace. We can assume that this text was written separately or later than the above-mentioned smoke offering ritual as the Panchen Lama mentions to recite the “smoke offering text written separately”, and refers to prince Delekdorj with a more complete title in the colophon: *Üizen biligt dalai erkh daichin Delekdorj* (“Üizen Gifted, Ocean Right Warrior, Delekdorj”).<sup>20</sup> This detailed liturgy is a substantial text in the cult of Khangai Khan as it describes his celestial palace and four emanations in detail.<sup>21</sup> This text is available in the National Library of Mongolia at least in 30 copies, and in large number in Arvain Khüree Gandanpuntsoglin Monastery, where the monk community recite it monthly at the *Sakhius* ceremony on the 29<sup>th</sup> of the lunar month, following the old tradition. The monks venerate Tsagaan Khaikhan Mountain annually after the veneration of the nearby Nogoon Nuur Lake in the first month of summer.<sup>22</sup>

- (3) Presumably later, the Panchen Lama wrote a feast offering (Tib. *tshogs 'khor*) for the request of the Fourth Zaya Gegeen Luvsanjigmeddorj (Tib. Blo bzang 'jigs med rdo rje, 1804–1866/1867) of Zayaiin Khüree Monastery of Sain Noyon Khan province (current Tsetserleg city, Arkhangai province), who went to study to Tibet in 1834. Its longer part (1r–15r) is similar to the above-mentioned detailed liturgy, but an offering of various articles (Tib. *chas 'bul*, 9r–10r), and the Feast Offering itself (15–17v) became added.<sup>23</sup> This text did not become part of the Panchen Lama's Collected Works and exist only in one or two copies in the National Library of Mongolia, which indicates that this text was not widely used.

At the present stage of research details about these meetings of the Panchen Lama, local monks and aristocrats are not known. However, Ya. Ganzayaa, the abbot of Arvain Khüree Gandanpuntsoglin Monastery mentioned that the local aristocrat (probably Delekdorj) met the Panchen Lama and requested him to write such a detailed liturgical text. After the rebuilding and reopening of the old, destroyed monastery, the old monks recommenced services in the 1990s, and now the active monastery houses a new pictorial representation of Khangai Khan,<sup>24</sup> recite the Seventh Dalai Lama's detailed liturgy at the *Sakhius* ceremony and annually venerate local mountains

<sup>20</sup> *Gzhi bdag Hang kas rgyal po'i bskang gso cha lag tshang ba bzhugs so*. “Complete Fulfilling and Amending Liturgy to the Lord of the Soil, Khangai Khan”. Edging: *Hang kas* (‘Khangai’). Block print, ff. 1r–10r, 6 lines, 41.5x8.5 cm, 30.0x7.0 cm, M0051459–024. It exists in about ten copies even with different titles.

<sup>21</sup> René de Nebetsky-Wojkowitz (1996, 1956) and O. Sükhbaatar (1999) provide the description of his four emanations (pacifying, increasing, overpowering, wrathful). They discovered this text of the Seventh Panchen Lama following Guiseppe Tucci (1949).

<sup>22</sup> The use of the above mentioned two texts at this occasion require further study.

<sup>23</sup> *Byang phyogs zhwa ser bstan pa'i bsrung ma gzhi bdag chen po Kang ka'i rgyal po'i 'khor dang bcas pa'i gtor chog gser skyems tshogs 'khor dang bcas pa bzhugs so*/ “Sacrificial Cake, Golden Libation, and Feast Offering to Khangai Khan, the Mighty Lord of the Soil, Protector of the Teachings of the Yellow Hat Tradition in the North, and his Retinue”. Edging: *Hang ka'i rgyal po* (‘Khangai King’). Block print, ff. 1r–17v, 6 lines, 35.5x9.0 cm, 29.0x7.0 cm, M0053820–015.

<sup>24</sup> It was painted on the basis of the old thangka painting preserved in the Erdene Zuu Museum and published by Fleming – Lkhagvademchig 2011, 924–925, Image 419.

including Tsagaan Khaikhan and Ikh Bayan Uul in Bat-Ölzii district, which refer to the old tradition of mountain veneration.<sup>25</sup>

What follows here is the translation of the shortest, presumably oldest text written by the Seventh Panchen Lama to Khangai Khan. Perhaps, it was printed in Arvain Khüree.

### Translation (M0061445-020)

(1r) Smoke Offering to Khangai Khan

(1v) OM SVASTI

If you want to offer a smoke offering to the lord of the soil, Khangai and other regional deities and lords of the soil of mountains and rivers of the Khalkha area smash various smoke offering articles that you have, and prepare the golden libation, butter-flour dough, a round shaped offering cake<sup>26</sup> and other ritually pure articles. Consecrate them with the six *mantras* and the six *mudras* according to your own meditation practice of Guhyasamāja, Cakrasaṃvara or Yamāntaka,<sup>27</sup> or if you have:

May the ocean of offering clouds pervade all realms  
With the power of the infallible compassion of the Three Jewels,<sup>28</sup>  
Of Buddha(s) and Bodhisattva(s)'s blessing,  
And the completely pure Dharmadhātu that is infallible from dependent origination.

OM ĀḤ HŪM – repeat it three times. Then, with the sound of music or without [recite]:

KYEEH

May the group of gracious root and lineage lamas (2r) from Vajradhara through the root guru,

Tutelary deities, Tathāgatas of the three times,<sup>29</sup> the Three Jewels  
Together with the ocean of Śrāvakas, Pratyekabuddhas and Dharmapālas  
Descend here to this ever-excellent place of worship.<sup>30</sup>

Especially, with the great bliss of  
*Insert here the names of each local deities of the mountains and natural environment,*  
And all other regional deities and lords of the soil without exception  
Who live in the mountains, waters, and plants of this region,  
Descend here to this ever-excellent place of worship.

<sup>25</sup> Fieldwork in August, 2023 and in September, 2024. On the monastery see <http://mongolian-temples.org/mn/2020-07-08-04-38-38/2020-07-08-04-41-50/291?view=newtemplemn>.

<sup>26</sup> Tib. *brang rgyas* → 'brang rgyas. Bowl-shaped offering to spirits, woman's breast, heart-shaped offering cake.

<sup>27</sup> Tib. *gsang bde 'jigs gsum*. The three main tutelary deities of the Gelukpa tradition.

<sup>28</sup> Tib. *mchog gsum* or *dkon mchog gsum*, Buddha, Dharma, Saṅgha.

<sup>29</sup> Tib. *dus gsum bde gshegs*. The Buddhas of the past, present and future.

<sup>30</sup> Tib. *kun bzang mchod pa'i gnas*. Tib. *kun bzang* "All-positive, ever excellent" is also the name of Samantabhadra.

I praise the Guru, the tutelary deity, and the Three Jewels,  
Who bestow all ordinary and extraordinary *siddhis* as soon as they enter to one's  
mind,

[Also], Regional deities, lords of the soil, and their retinue  
With faith, and pay homage with respect.

Offering of the ocean of various offering clouds  
Arising from the all-illuminating path [Sky] of blissful emptiness:

I offer the nectar's drinking water, gaudy flower, (2v)  
Fragrant incense, butter lamp illuminating the darkness,  
Ocean of scented water, hundred-flavoured food,  
Music with thousand melodies<sup>31</sup>  
To instil delight to the Guru, the tutelary deity, the Three Jewels'  
Dharma protectors who take order,  
Khangai and other regional deities, lords of the soil, and their retinues.  
Fulfil my wishes without exception.

I offer golden libation swirling as a nectar ocean,  
The five sense pleasures, the secret great bliss<sup>32</sup> and other  
Oceans of outer, inner, and secret offerings,  
And this large, red, purified and realized, kindled sacrificial cake  
To instil delight the Guru [the tutelary deity, the Three Jewels'  
Dharma protectors who take order,  
Khangai and other regional deities, lords of the soil, and their retinues].  
Fulfil my wishes without exception.

With the smoke cloud that fills the whole sky  
By burning Banyan tree having the Tathāgata's blessing,  
White and red sandalwood, camphor, sillahi,  
Aloe woods (3r), saffron, frankincense,  
Gold, turquoise, copper and shell leaves,  
Cane, juniper, rhododendrons, artemisia and other  
Hundreds of incenses of gods, *nāgas* and people  
In a blazing fire being splendid as pure gold,  
I purify the gracious root and lineage lamas.  
I purify the deities of the Four Tantra classes<sup>33</sup> and their retinue.

I purify the six-armed [Mahākāla], Yama, Śrīdevī,  
Pañjajaranātha Mahākāla (?), the White Mahākāla (?), Vaiśravaṇa, Begtse,  
Brahma, peaceful and wrathful, and others,<sup>34</sup>

---

<sup>31</sup> These are the outer offerings (Tib. *phyi mchod*).

<sup>32</sup> Tib. *gsang ba bde chen*. Tib. *bde chen* means Great Bliss, Mahāsukkhā.

<sup>33</sup> Tib. *rgyud sde bzhi*. Kriyā, Charyā, Yoga, and Anuttara Yoga Tantra.

<sup>34</sup> Tib. *gur zhal phyag bzhi rnam sras lcang srang dang/ tsang pa zhi drag phing dkar la sogs pa*. Tib. *phying dkar* means white felt. Another version says *phyi*. I translated supposing *phyir*.

The ocean of vow-holder Dharmapālas,  
The groups of the *dākas* and *dākiṇīs* of the three abodes,  
The group of the eighty white guardian spirits of the Kadampas,  
And all guardian spirits protecting the side of virtue. (3v)

I purify the goddess living on the earth, female subterranean spirits, and others,  
Lords of the soil without exception living in the 3,000-fold world system,  
Especially, with the great bliss of  
*Insert here the names of each local deities of the mountains and natural environment*  
And the lords of the soul, *Nyen* spirits<sup>35</sup> and their retinues living in  
Other hills and rivers, forests,  
Ponds, waterfalls, springs, and rivers,  
Passes, passages, islands (?)<sup>36</sup> and other sites of the region.

By offering this offering cake and smoke-offering articles to the guests of reverence  
May us and our retinue's  
Defilements in meditation, ugliness, defilements through quarrel and other  
All impurities and defilements be purified without exception.\*

Bases on whatever [we] do,<sup>37</sup>  
Do not be jealous, malice, and envy.  
Always function as our protector friend,  
Fulfil all wishes without exception.

After pacifying<sup>38</sup> all sickness (4r) and negative influences, robbers, and obstacles,<sup>39</sup>  
Increase longevity, merit, grandeur, entourage, and wealth,  
Descendants, fame, and others,  
The Dharma and religious deeds.

After dissolving all articles of desires, the three realms and all the upper classes  
under your power,  
Quickly destroy the group of enemies and evil doers,  
All existing human and non-human harms  
With wrathful punishment.

May the compassion of the Guru, the tutelary deity, and the Three Jewels,  
And the power of the holistic actions of the Dharmapālas, regional deities and  
lords of the soil  
Pacify all contradictions and decay in this region.  
May excellent provisions enrich as the waxing moon.

<sup>35</sup> Tib. *gnyan*. Lord of trees, deities of the land or earth, pestilential disease, epidemic, infectious sickness, plague, species of wild sheep.

<sup>36</sup> Tib. *gling dka'*, other versions say Tib. *gling dga'*. Meaning unclear.

<sup>37</sup> Tib. *gzhi byas gang du bya ba ci byed kyang*. Other versions mention *gzhi bye*, *gzhi byed*, *gzhi byes*.

<sup>38</sup> Tib. *'phrin las bzhi*. Here starts the four holistic actions through which a deity can act: pacifying, increasing, overpowering, wrathful.

<sup>39</sup> Tib. *bar gcod* → *bar chod*.



The Śākya monk, the glorious and excellent Lobsang Palden Tenpai Nyima Chogle Namgyal composed it for the request of the delegation of local lamas, laymen, monk officers (4v) led by the Khalkha *Gün* prince Delekdorj who encouraged [me] saying that this kind of smoke offering was required which contains the names of each lord of the soil of the region. OM MAṄGALAM.

### Copies and Variants

As mentioned above the translation was based on text No. M0061445-020, block print preserved in the National Library of Mongolia. Six other versions kept in the Library are available in the BDRC database, which contain minor differences, and at least another two also exist in the National Library of Mongolia, which have not yet been included to the database. Additionally, a text was found in the library of Arvain Khüree Gandanpuntsoglin Monastery.

- M0064052-019. “Smoke Offering Ritual to Khangai Khan”. *Hang ka’i rgyal po bsang mchod bzhugs*. Block print, 35.5x9 cm, 1r–4v. It was printed with the same block as M0061445-020. Instructions and important *mantras* are highlighted in colour which refer to its use during rituals.
- M0064371-002. “Smoke Offering Ritual to the Mighty Deity, Khangai Khan.” *Lha chen hang ka’i rgyal po bsangs chog*. Manuscript, 26.5x6 cm, 11r–14v. It follows the Seventh Panchen Lama’s *Gaans* text in order, and afterwards, a detailed “Benediction” starts (Tib. *bkra shis*).
- M0060154-007. “Smoke Offering to the Mighty Deity Khangai, the Mighty Lord of the Soil of the Khalkha Land; and Other Regional Deities and Lords of the Soil living in Mountains and Rivers”. Tib. *Khal kha yul gyi gzhi bdag chen po lha(n) chen hang ka’i sogs ri bo chu klung rnam la gnas pa’i yul lha gzhi bdag gi bsang mchod bzhugs so*. Manuscript, 22.5x9 cm, 1r–4v. Comparing with the block print, it includes certain corrections or explanations. For instance, when mentioning the sentence in which locations need to be inserted it says: *rang rang gi yul phyogs* ... “places of your own region”. It includes an important interlining (marked with \* in the English translation):

Pacify the attacks of wolves toward  
Goats, sheep, horses, cattle, and camels,  
Protect food, wealth, properties from  
Robbers and loss.  
In this region make snow and rain, big blizzard,  
Always resultful in the ten virtues.<sup>40</sup>

After the end of the text, another text, a golden libation offering starts.

- M0064345-026. “Smoke Offering Ritual to the Mighty Deity, Khangai Khan.” Tib. *Lha chen khang ka’i rgyal po bsang chog bzhugs so*. Manuscript, 30.5x7.5 cm, 1r–4v. It is not only a copy of the original text but contains the inserted list of the following regional locations of presumably current Övörkhanga province

<sup>40</sup> 3r–3v. *ra lug rta glang rngo mong la/ spyang khu gnod ‘tshe zhi bar mdzod/ zas phyug nor rdzas thams cad la/ chom rkun god kha bsrung par mdzod/ yul ‘dir kha char bu yug chen po dag/ dge bcu ‘bras la rtag spyod par mdzod/*

(1r–1v and 4r–4v) including mountains (Khal. *uul*), rivers (*gol*), lakes (*nuur*) and other sites. The same text, a manuscript is available in Arvain Khüree Gandanpuntsoglin Monastery in Arvaikheer (see below).

Especially Dechinravdan Ovoo, Ulaan Zesiin Uul, Chandmaan' Uul, Orkhon Gol, Övtiin Gol (?), Bayanzürkh, Gezeg Nuur, Galuut Nuur, Nachin Uul (?), Dechin Yarinpil Ovoo, Ulaan Gan (?), Ongiin Gol, Ölziit(iin) Öndör, Arvain Tal, Avzaga (Khairkhan) Uul, Khünnügiin (?) Noyon Uul, Dagnaltai (?), Ders, Khyar, Khoshuu (?) Khökh / Shükheegiin Bor Nuur, Ereen, Mazar Bulag, Belkhüü (?) Borjigid, Tögrög, Ulaan Nuur, Maan'tiin Shir(ee), Khoolt (?), Khongor Tsakhar Khutsa (?) Uul, Akhardan (?), Bayan khudag, Erdenebulag.<sup>41</sup>

- “Smoke Offering to the Guru, Tutelary Deity, the Three Jewels, and especially to Khangai, the Lord of the Soil of the Khalkha Land and Others” (Tib. *'dir bla ma yi dam dkon mchog gsum dang khyad par khal kha'i yul gyi gzhi bdag khang kas sogs pa'i bsangs mchod bzhugs so*). Arvain Khüree Gandanpuntsoglin Monastery, Manuscript, 1r–6v. The text is the same as the above-mentioned one and mentions the same locations.
- M0060737-012. “Way of Offering a Smoke Offering to the Lord of the Soil, Khangai and Others of the Khalkha Land”. Tib. *Khal kha'i yul gyi gzhi bdag khang ka'i sogs la bsangs mchod 'bul tshul*. Manuscript, 22.5×8.5cm, 1r–4v. It contains highlights.
- M0063062-011. “Way of Offering a Smoke Offering to the Lord of the Soil, Khangai and Others of the Khalkha Land”. Tib. *Khal kha'i yul gyi gzhi bdag khang kas sogs la bsangs mchod 'bul tshul*. Manuscript, 22.5x9 cm, 1r–6v. It contains highlights.
- M0052824-050. “Smoke Offering to Khangai Khan”. Tib. *Hang ka'i rgyal po bsangs mchod bzhugs so*. Edging: *bsang mchod* (“Smoke Offering”). Block print, 35.2x8.5 cm, 1r–4v. The text is available in the National Library of Mongolia but is not part of the BDRC database.
- M0055331-012. “Smoke Offering Devoted to the Guru, the Tutelary Deity, and the Three Jewels, and especially to Khangai, Lord of the Soil of the Khalkhas”. Tib. *'Dir bla ma yi dam dkon mchog gsum dang khyad par Khal kha'i yul gyi gzhi bdag Khang kas sogs pa'i bsangs mchod bzhugs so*. Block print, 45.0x9.0 cm, 1r–5v. The text is available in the National Library of Mongolia but is not part of the BDRC database.

<sup>41</sup> Tib. *khyad par bde chen rab brtan o sbo dang/ zangs ri dmar po yid bzhin nor bu dang/ or hong chu bo u ba thu'i kwal gnas pa/ pa yan ci ru ke/ke tse ke no'ur/ ka la'u thu no'ur ri bo na chen gyi/ o bho bde chen yar 'phel u lan kwan/ ong ki'i chu bo ol tsi/tse thu un ter/ ar sba'i tha la ab dza ka ri bo/ ri bo no yon o la hu u ne ked/ stag rnal tha'i te ri/re su khe re ho/ shu'u ku/khu ke sbor/sber nō'ur e reng dang/ ma dzar sbu lag bcas la gnas pa dang/ sbel ke khu dang sbor ci ked dag dang/ thu ke rig/reg sogs khron par gnas rnams dang/ u lan no'ur ma ni thu'i she re/ ho lo thu dang hong kor tsha har dang/ hu tsha'i u'u la dang a har dang/ pa yan hu tug er te ni sbu lag/ la sogs ...* I am grateful to PhD candidate M. Mönkhbadrakh and Ven. M. Nandinbaatar for his assistance to identify these sites. The identification of many locations needs further research.

As we can see the same text is available in both block print and manuscript forms under different titles. All texts define the genre: “smoke offering” (Tib. *bsang*) or “cleansing offering” (Tib. *bsang mchod*, *bsang gi cho ga*). However, Khangai Khan is defined differently marking probably the development of his cult: “lord of the soil” (Tib. *gzhi bdag*), “mighty lord of the soil in the Khalkha land” (Tib. *khal kha yul gyi gzhi bdag chen po*), “king/khan” (Tib. *rgyal po*),<sup>42</sup> “mighty deity Khangai” (Tib. *lha chen hang ka'i*), “mighty deity Khangai Khan” (Tib. *lha chen hang ka'i rgyal po*). Moreover, the fact that the ritual text was devoted not only to one custodian (Khangai) but also to various local spirits living in mountains and rivers in the region, many variants mention “Khangai and others”. The most interesting version is M0064345-026 and its parallel preserved in Arvain Khüree Gandanpuntsoglin Monastery, which commemorated that the local monks inserted the names of nearby locations indeed when using the text.

### Conclusion

We can conclude that the smoke offering ritual is the shortest text of the three texts written by the Seventh Panchen Lama in honour of Khangai Khan. He wrote it for the request of governor Delegdorj's delegation and dedicated this smoke offering ritual not only to the lord of the soil, Khangai, but to other spirits of different locations, mountains, rivers and passes of the region. The text has survived in more copies (block prints and manuscripts) which indicate an extensive use.

The National Library of Mongolia contains at least six other versions or fragments, which require further research as well as the story of the delegations, the exact date and location of the texts (presumably all belonged once to Gandanpuntsoglin Monastery, the eastern Khangai region, north-eastern part of Övörkhongai province).

It worth mentioning, that another, older ritual text titled “Brief Petition Offering to the Lord of the Soil, Khangai Khan” (Tib. *Khang ka'i rgyal po'i gzhi bdag gi gsol kha shin tu bsdu pa*) written by the famous Mongolian saint and reincarnation, the First Lamiin Gegeen Luvsandanzanjantsan (Tib. Blo bzang bstan 'dzin rgyal mtshan, 1639–1704) became the most popular ritual text in the Khangai's eastern part.<sup>43</sup> He was born in the Khangai region and founded monasteries in present-day Uyanga district of Övörkhongai province. His ritual text exists in many copies in the National Library of Mongolia, and also available in the monasteries of the Eastern Khangai region, as the monk communities of all the above-mentioned monasteries: Erdene Zuu, Gandapeljeilin, Tövkhö, Dechinchoinkhorlin, Gandantsepellin, Arvain Khüree Gandanpuntsoglin, which revived their old tradition in the 1990s, have been using this text during the daily chanting or during other recitations.

### Primary Sources

- M0060154-007 = “Khal kha yul gyi gzhi bdag chen po lhan chen hang ka'i sogs ri bo chu glud rnams la gnas pa'i yul lha gzhi bdag gi bsangs mchod.” *mKha' 'gro ma sengge'i gdong can gyi sgo nas byang grol dang byabs khros byas tshul*

<sup>42</sup> In Tibet it also refers to *gyalpo*, a type of mischievous spirit.

<sup>43</sup> For the translation of the text see Teleki 2022.

*rkyen ngan sel byed sogs*, pp. 100–06. Buddhist Digital Resource Center (BDRC), [purl.bdrc.io/resource/MW1NLM2236\\_O1NLM2236\\_007](http://purl.bdrc.io/resource/MW1NLM2236_O1NLM2236_007). Accessed 8 May 2024. [BDRC bdr:MW1NLM2236\_O1NLM2236\_007]

- M0060737-012 = “Khal kha’i yul gyi gzhi bdag khang ka’i sogs la bsangs mchod ’bul tshul.” Thun mong rten ’brel sgrig byed pa’i lha rnam mnyes byed bsangs yig sogs, [S.n.], pp. 119–26. Buddhist Digital Resource Center (BDRC), [purl.bdrc.io/resource/MW1NLM2819\\_O1NLM2819\\_012](http://purl.bdrc.io/resource/MW1NLM2819_O1NLM2819_012). Accessed 1 Aug. 2024. [BDRC bdr:MW1NLM2819\_O1NLM2819\_012]
- M0061445-020 = “Hang ka’i rgyal po bsangs mchod.” *Dam can chos kyi rgyal po’i gtor chog bskang gso bstod bskul dang bcas pa sogs*, pp. 181–88. Buddhist Digital Resource Center (BDRC), [purl.bdrc.io/resource/MW1NLM3527\\_O1NLM3527\\_020](http://purl.bdrc.io/resource/MW1NLM3527_O1NLM3527_020). Accessed 8 May 2024. [BDRC bdr:MW1NLM3527\_O1NLM3527\_020]
- M0063062-011 = “Khal kha’i yul gyi gzhi bdag khang kas sogs la bsangs mchod ’bul tshul.” *rTa mgrin gsang sgrub kyi chos kyi skor las ’chi ka ma’i sems can la phan thabs bya tshul nyams thag dbugs ’byin sogs*, pp. 150–61. Buddhist Digital Resource Center (BDRC), [purl.bdrc.io/resource/MW1NLM5144\\_O1NLM5144\\_011](http://purl.bdrc.io/resource/MW1NLM5144_O1NLM5144_011). Accessed 1 Aug. 2024. [BDRC bdr:MW1NLM5144\_O1NLM5144\_011]
- M0064345-026 = “Lha chen hang ka’i rgyal po bsangs chog.” *sNang brgyad kyi bcos cho ga phan bde’i ’byung gnas sogs*, pp. 351–58. Buddhist Digital Resource Center (BDRC), [purl.bdrc.io/resource/MW1NLM6427\\_O1NLM6427\\_026](http://purl.bdrc.io/resource/MW1NLM6427_O1NLM6427_026). Accessed 8 May 2024. [BDRC bdr:MW1NLM6427\_O1NLM6427\_026]
- M0064052-019 = “Hang ka’i rgyal po bsangs mchod.” *dGe tshul gyi phyir bcos gso sbyong dbyar gnas dgag dbye bslab bya mdor bsdus rnam sogs*, pp. 156–63. Buddhist Digital Resource Center (BDRC), [purl.bdrc.io/resource/MW1NLM6134\\_O1NLM6134\\_019](http://purl.bdrc.io/resource/MW1NLM6134_O1NLM6134_019). Accessed 8 May 2024. [BDRC bdr:MW1NLM6134\_O1NLM6134\_019]
- M0064371-002 = “Lha chen hang ka’i rgyal po bsangs chog.” *sNang brgyad kyi bcos cho ga phan bde’i ’byung gnas sogs*, pp. 351–58. Buddhist Digital Resource Center (BDRC), [purl.bdrc.io/resource/MW1NLM6427\\_O1NLM6427\\_026](http://purl.bdrc.io/resource/MW1NLM6427_O1NLM6427_026). Accessed 1 Aug. 2024. [BDRC bdr:MW1NLM6427\_O1NLM6427\_026]
- *’Dir bla ma yi dam dkon mchog gsum dang khyad par khal kha’i yul gyi gzhi bdag khang kas sogs pa’i bsangs mchod bzhugs so* [Smoke Offering to the Guru, Tutelary Deity, the Three Jewels, and especially to Khangai, the Lord of the Soil of the Khalkha Land and Others]. Arvain Khüree Gandanpuntsoglin Monastery, Manuscript, 1r–6v.

## References

- Birtalan, Ágnes 1998. Typology of the Stone Cairns Obos and their Symbolical Meaning (Preliminary Report, Based on Mongolian Fieldwork Material Collected in 1991–1995). In: Anne-Marie Blondeau (ed.). *Tibetan Mountain Deities. Their Cults and Representations*. Proceedings of the 7th Seminar of the International

- Association for Tibetan Studies, Graz 1995. Wien: Verlag der Österreichischen Akademie der Wissenschaften, 199–210.
- Birtalan, Ágnes 2013. Equestrian Warrior Deities in the Leder Collections. Some Aspects of the Mongolian War God. In: M. Lang – S. Bauer (eds.). *The Mongolian Collections Retracing Hans Leder*. Vienna: Austrian Academy of Sciences, 99–110.
  - Charleux, Isabelle 2024. *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).
  - Fleming, Zara – Lkhagvademchig, J. Shastri 2011. *Mongolian Buddhist Art: Masterpieces from the Museums of Mongolia*. Vol. I, Part 1&2: Thangkas, Embroideries, and Appliqués. Chicago: Serindia Publications, Chicago.
  - Nebesky-Wojkowitz, René de. 1996 [1956]. *Oracles and Demons of Tibet: The Cult and Iconography of the Tibetan Protective Deities*. Book Faith: India.
  - Samiyaa, R. 2009. *Khangai* [Khangai]. Ulaanbaatar.
  - Sühkbaatar, Kh. O. 1999. Khangai khani sangiin sudar [Smoke Offering of Khangai Khan]. In: Khürelbaatar, L. *Lamiin Gegeen Luvsandanzanjantsan (1639-1704), Erdem shinjilgeenii bichig*. Ulaanbaatar, 79-85.
  - Teleki, Krisztina 2019. Tibetan Lamas in Urga from the 17<sup>th</sup>-20<sup>th</sup> centuries. In: *Mongolica. An International Journal of Mongol Studies* 54 (2019), 96-116.
  - Teleki, Krisztina 2020a. Khalkha Zaya Pandita's Smoke Offering Rituals to the Khangai Mountain Range. In: Wallace, A. V. (ed.), *Sources of Mongolian Buddhism*. New York: Oxford University Press, 207–225.
  - Teleki, Krisztina 2020b. A Sacred Text Devoted to the Local Spirits of Mount Bulgan. In: Birtalan, Ágnes – Teleki, Krisztina – Béres, Judit (eds.), *Aspects of Mongolian Buddhism 2. Buddhism in Practice*. Budapest: L'Harmattan, 346–355.
  - Teleki, Krisztina 2022. Lamiin Gegeen's Smoke Offering Ritual to the Khangai Mountain Range. In: Birtalan, Ágnes – Teleki, Krisztina – Béres, Judit (eds.): *Aspects of Mongolian Buddhism 3. Tradition and Innovation*. Budapest: L'Harmattan, 102–111.
  - Teleki, Krisztina 2024. Sacred Texts devoted to Khangai Khan, the Lord of the Khangai Mountain Range Preserved in the Collections of Ulaanbaatar, Mongolia. In: Bareya-Starzynska, Agata – Rogala, Jan (eds.). University of Warsaw, Faculty of Oriental Studies. Warsaw: Publishing House Elipsa (forthcoming).
  - Tucci, Giuseppe 1949. *Tibetan Painted Scrolls*. 3 Vols. Rome.
  - Wallace, Vesna A. 2015a. Buddhist Sacred Mountains, Auspicious Landscapes, and Their Agency. In: Wallace, Vesna A. (ed.): *Buddhism in Mongolian History, Culture, and Society*. New York: Oxford University Press, 221–240.
  - Wallace, Vesna A. 2015b. How Vajrapāṇi Became a Mongol. In: Wallace, Vesna A. (ed.). *Buddhism in Mongolian History, Culture, and Society*. New York: Oxford University Press, 179–201.

### Internet resources

- [https://digitalcollections.universiteitleiden.nl/view/item/292740?solr\\_nav%5Bid%5D=a04f3d8c1d4815568dee&solr\\_nav%5Bpage%5D=13052&solr\\_nav%5Boffset%5D=15](https://digitalcollections.universiteitleiden.nl/view/item/292740?solr_nav%5Bid%5D=a04f3d8c1d4815568dee&solr_nav%5Bpage%5D=13052&solr_nav%5Boffset%5D=15)
- <https://eap.bl.uk/archive-file/EAP031-1-611>
- <https://images.mandala.library.virginia.edu/image/title-page-buddhist-textrje-tsun-blo-bzang-dpal-ldan-bstan-pai-nyi-ma-phyogs-las-rnam-rgyal>
- <http://mongoliantemples.org/en/component/domm/1992?view=oldtempleen>
- <http://mongoliantemples.org/mn/2020-07-08-04-38-38/2020-07-08-04-41-50/291?view=newtemplemn>
- <https://mongoltoli.mn/history/h/760> <http://nlm.asianclassics.org/en/archives/doc/bdr:P2AG11>
- <https://tashilhunpo.org/the-panchen-lamas/>

### Appendix 1. Transcription of the Text (M0061445-020)

(1r) hang ka'i rgyal po bsangs mchod bzhugs so/

(1v) OM SVASTI/

'dir khal kha'i yul gyi gzhi bdag hang kas sogs ri bo chu klung nams la gnas pa'i yul lha gzhi bdag nams la bsangs mchod 'bul bar 'dod pas/ bsangs sna gang 'jom/ gser skyems phye mar brang rgyas sogs gtsang spra thon par bshams la/ rang gsang bde 'jigs gsum gang yang rung ba'i rnal 'byor dang ldan pa'i sngags drug phyag rgyas drug gis byin gyis rlabs pa'am/ yang na/

mchog gsum bslu ba med pa'i thugs rje dang/  
sangs rgyas byang chub sems dpa'i byin rlabs dang/  
chos dbyings rnam dag rten 'brel mi bslu'i mthus/  
mchod sprin rgya mtshos zhing kun gang gyur cig/

OM ĀḤ HŪM zhes lan gsum brjod/ de nas/ rol mo dbyangs dang bcas pa 'am/ med kyang rung ste/

KYEEH

rdo rje'i 'chang nas rtsa ba'i bla ma'i bar/  
drin can rtsa brgyud bla ma'i tshogs (2r) nams dang/  
yi dam dus gsum bde gshegs dkon mchog gsum/  
nyan rang bstan bsrung rgya mtshor bcas pa nams/  
kun bzang mchod pa'i gnas 'dir gshegs su gsol/

khyad par bde chen rang rang gi dang  
ri bo sa chu gnas bdag gis ming bcug go/  
la sogs yul 'di'i ri chu rtsi shing la/  
gnas pa'i yul lha gzhi bdag ma lus pa/  
kun bzang mchod pa'i gnas 'dir gshegs su gsol/

dran pa tsam gyis mchog mthun dngos grub kun/  
 stsol mdzad bla ma yi dam dkon mchog gsum/  
 yul lha gzhi bdag 'khor dang bcas rnams la/  
 dad pas bstod de gus pas phyag 'tshal lo/

bde stong kun gsal lam yangs las 'byung ba'i/  
 sna tshogs mchod sprin rgya mtsho 'bul ba ni/  
 bdud rtsi mchod yon mdzes pa'i me (2v) tog dang/  
 dri zhim spos dang mun sel sgron me dang/  
 spos chu'i nyal 'gro'i ro brgyai'i zhal zas dang/  
 sgra snyan stong sgrog snyan brjid rol mo'i tshogs/  
 bla ma yi dam mchog gsum bka' sdod dang/  
 hang ka la sogs yul lha gzhi bdag rnams/  
 'khor dang bcas la dgyes pa bskyed phyir 'bul/  
 bsam don ma lus yid bzhin 'grub par mdzod/

gser skyems bdud rtsi rgya mtshor 'khyil pa dang/  
 'dod yon lnga dang gsang ba bde chen sogs/  
 phyi nang gsang ba mchod tshogs rgya mtsho dang/  
 sbyangs rtogs sbar ba'i dmar chen gtor ma 'dis/  
 bla ma yi dam xxx 'grub par mdzod/

rgyal ba'i byin rlabs byang chub ljon shing dang/  
 tsan dan dkar dmar ga bur si la dang/  
 a ga ru dang gur gum spos dkar nag/ (3r)  
 gser g.yu zangs dang dung gi lo ma can/  
 spa shug ba lu su lu mkhan pa sogs/  
 lha klu mi yis bsangs rdzas brgya phrag dag/  
 rab mdzes gser zhun 'bar 'dra'i mes bsregs pa'i/  
 dud sprin lha yi lam kun 'gengs pa 'dis/  
 drin can rtsa brgyud bla ma'i tshogs rnams bsangs/  
 rgyud sde bzhi yi lha tshogs 'khor bcas bsangs/

phyag drug chos rgyal dmag zor rgyal mo dang/  
 gur zhal phyag bzhi nam sras lcam sring dang/  
 tshangs pa zhi drag phyid dkar la sogs pa'i/  
 dam can bstan bsrung rgya mtsho tshogs rnams bsangs/  
 gnas gsum dpa' bo mkha' 'gro tshogs rnams dang/  
 bka' gdams bsrung ma dkar po brgyad bcu'i tshogs/  
 dkar phyogs skyong ba'i bsrung ma thams cad bsangs/ (3v)

sa yi lha mo bstan ma la sogs pa'i/  
 stong gsum gnas pa'i gzhi bdag ma lus dang/  
 khyad par bde chen rang rang gi dang/ ri bo sa chu gnas bdag ming bcug go/  
 la sogs yul 'di ri klung nags tshal dang/

lding ka bab chu khron pa chu chen dang/  
lam phrang gling dka' sogs la bder gnas pa'i/  
gzhi bdag gnyan po 'khor dang bcas pa bsangs/

sri zhu'i mgron la mchod gtor bsangs rdzas 'di/  
phul bas bdag cag 'khor dang bcas rnams kyi/  
nyams grib rtsog dang 'khon grib la sogs pa/  
mi gtsang grib kun ma lus bsangs gyur cig/

gzhi byas gang du bya ba ci byed kyang/  
ko long ru nga phrag dog ma byed par/  
rtag tu mgon skyabs dpung gnyen grogs mdzad nas/  
bsam don ma lus (4r) yid bzhin 'grub par mdzod/

nad gdon chom rkun bar gchod kun zhi nas/  
tshe bsod dpal 'byor 'khor dang longs spyod dang/  
rigs brgyud snyan pa'i grags pa la sogs pa/  
bstan dang bstan pa'i bya ba rgyas par mdzod/

'dod dgu'i yo byad khams gsum che dgu rnams/  
dbang du bsod nas sdang dgra gdug pa'i tshogs/  
mi dang mi min gnod pa ci mchis pa/  
drag po'i chad pas myur du tshar gcod mdzod/

bla ma yi dam mchog gsum thugs rje dang/  
chos bsrung yul lha gzhi bdag 'phrin las mthus/  
yul 'dir mi mthun rgud pa kun zhi zhing/  
legs tshogs yar ngo'i zla ltar 'phel gyur cig/

ces khal kha'i kun bde legs rdo rjes gtso byas yul de'i ser skya las sne rnams kyis  
(4v) gzhi bdag so so'i ming sgra thon ba'i bsangs mchod 'di lta bu zhig dgos zhes  
bskul ba ltar Śākya'i dge slong blo bzang dpal ldan bstan pa'i nyi ma phyogs las rnam  
rgyal dpal bzang pos sbyar ba'o/ legs so MAṄGALAM/

## Appendix 2. Original Text

M0061445-020 = “Hang ka'i rgyal po bsangs mchod.” *Dam can chos kyi rgyal po'i gtor chog bskang gso bstod bskul dang bcas pa sogs*, pp. 181–88. *Buddhist Digital Resource Center (BDRC)*, [purl.bdrc.io/resource/MW1NLM3527\\_O1NLM3527\\_020](http://purl.bdrc.io/resource/MW1NLM3527_O1NLM3527_020). Accessed 8 May 2024. [BDRC bdr:MW1NLM3527\_O1NLM3527\_020]











