

# MONGOLICA PRAGENSIA '06

## Ethnolinguistics and Sociolinguistics in Synchrony and Diachrony

Charles University, Philosophical Faculty  
Institute of South and Central Asian Studies,  
Seminar of Mongolian Studies



Edited by  
**Jaroslav Vacek**  
**Alena Oberfalzerová**

2006

The publication of this volume was financially supported by the Ministry  
of Education of the Czech Republic as a part of the Research Project  
No. MSM001/05/0015 "Language as human activity, as its product and factor",  
a project of the Faculty of Arts, Charles University.

UNIVERSITY OF  
ARTS

© Jaroslav Vacek and Alena Oberfalzerová  
Edited by Jaroslav Vacek and Alena Oberfalzerová  
Reviewed by Assoc. Prof. PhDr. Pavel Novák, CSc., Faculty of Arts, Charles University  
and Prof. Dr. Ts. Shagdarsurung, National University of Mongolia  
Published by Nakladatelství TRITON  
in Prague in the year 2006  
as its 1040<sup>th</sup> publication.  
1<sup>st</sup> edition.

Cover Renata Brtnická  
Typeset Studio Marvil, s. r. o.

ISBN 80-7254-920-0

## CONTENTS

Preface

7-9

Alena Oberfalzerová:

Herder Aimгаа – a guide through popular wisdom

11-43

Ha Mingzong and Kevin Stuart:

Everyday Hawan Mongghul

45-70

Vladimír Weigert:

Some Mongolian proverbs currently used in the process  
of bringing up children

71-88

Veronika Kapišovská:

Language Planning in Mongolia II

89-114

Veronika Zikmundová:

Some common aspects of Khorchin Mongol and Sibe religious terminology

115-140

J. Lubsangdorji:

The Secret History of the Mongols in the mirror of metaphors

141-161

Jaroslav Vacek:

*Verba dicendi* and related etyma in Dravidian and Altaic 3.1. Etyma with  
initial labials (p-, b-, f-, v-, m-)

163-190

Daniel Berounský:

Tibetan ritual texts concerning the local deities of the Buryat Aga  
Autonomous Region, Part I

191-240

- VACEK, J., 2004a, Dravidian and Altaic "Sheep – Deer – Cattle". In: *South-Indian Horizons (Felicitation Volume for François Gros on the occasion of his 70th birthday)*. Edited by Jean-Luc Chevillard (Editor) and Eva Wilden (Associate Editor) with the collaboration of A. Murugaiyan. Institut Français de Pondichéry, École Française d'Extrême-Orient, Paris 2003, pp. 333–345.
- VACEK, J., 2004b, Dravidian and Altaic – In Search of a New Paradigm. *Archiv Orientalní*, Vol. 72, pp. 384–453. Reprinted in: *International Journal of Dravidian Linguistics* (Trivandrum, India), Vol. XXXV, No.1, January 2006, pp. 29–96.
- VACEK, J., 2004c, *Verba dicendi* and related etyma in Dravidian and Altaic 2. 1. Etyma with initial velars. In: *MONGOLICA PRAGENSIA '04, Ethnolinguistics and Sociolinguistics in Synchrony and Diachrony*. Edited by J. Vacek and A. Oberfalzerová. Triton, Praha, pp. 195–230.
- VACEK, J., 2005a, Dravidian and Altaic 'to break, to beat, to crush, to rub' (Ta. *kavi* – Mo. *xabir* / *xayar* – MT. *KAPU* – / *KAVYL* – / *KANTARĀ* – OT. *kam* – / *kak* –). *Archiv Orientalní*, Vol. 73, pp. 325–334.
- VACEK, J., 2005b, *Verba dicendi* and related etyma in Dravidian and Altaic 2. 2. Etyma with initial velars and final liquids. In: *MONGOLICA PRAGENSIA '05, Ethnolinguistics and Sociolinguistics in Synchrony and Diachrony*. Edited by J. Vacek and A. Oberfalzerová. Triton, Praha 2005, pp. 171–197.
- VACEK, J., 2005c, Dravidian and Altaic parts of the body 1. Breast. In: *Acta Mongolica*, Vol. 5 (246). Dedicated to the 100th Birthday of Professor Yo'nsiebu' Biyambyn Rinc'en (1905–1977). Ulaanbaatar 2005, pp. 65–70.
- VACEK, J., 2006a, Dravidian and Altaic – In search of a New Paradigm. *International Journal of Dravidian Linguistics* (Trivandrum, India), Vol. XXXV, No.1, January 2006, pp. 29–96. (Reprint of Vacek 2004b)
- VACEK, J., 2006b, Dravidian and Altaic 'to bow, bend, stoop, incline, curve'. 1. (C)VC- roots with initial labials and medial velars or labials. *Archiv Orientalní*, Vol. 74, pp. 183–202.
- VACEK, J., 2006c, Dravidian and Altaic parts of the body 2. Hair, feather. In: *Acta Mongolica*, Vol. 6. Ulaanbaatar, in print.
- VACEK, J. & J. LUBSANGDORJI, 1994, Dravidian-Mongolian-Chuvash Kinship Terms. *Archiv Orientalní* 62, pp. 401–414.
- ZVELEBIL, KAMIL V., 1970, *Comparative Dravidian Phonology*. Mouton, The Hague, Paris.

## Tibetan ritual texts concerning the local deities of the Buryat Aga Autonomous Region, Part I

Daniel Berounský

**Summary:** The paper introduces Tibetan ritual texts dedicated to the local deities of Aga Buryats. These are viewed as documents illustrating the role of Tibetan language in this particular area, which allows us to see more properly the process of Tibetanization of the religion. The texts to the two deities of "monastery *oboo*" (Phuntshog, U'lrte) and the text to the couple of hills near Chilutai village are presented in translation and in the original. These Tibetan texts clearly follow the Tibetan patterns of the cult. This was often the only form of survival after the years of communist repression (from the 1930's until 1990), when only a few older people kept the cult alive in the form of chanting the Tibetan text. But from several rare testimonies it appears that, besides the Tibetan text, a very vivid ritual took place on the mountains in the past (Zu'un U'nder hill). This ritual was not observed in Tibet and contained a number of traditional Buryat (or Mongol) elements. Such ritual carried by oral tradition proved to be more fragile and did not survive the communist repressions. In the introductory notes the cultic place *oboo* is discussed. In the case of the Buryats the *oboo* is probably a Buddhicised cultic place of local deities.

### Introduction

The main task of this paper is to present those Tibetan ritual texts, devoted to the local deities in Buryat Aga Autonomous Region, which have survived to this day and to make them available both in their original form and in translation into English. Some 14 texts will be introduced and due to the demands of space, they will be divided into two parts for convenience; the rest of the texts will be published in the following edition of *Mongolica Pragensia*. At the same time the paper is connected with a previous article dealing with the ritual text dedicated to the Thirteen Northern Lords of the Hori Buryats. They are both the result of field work conducted in the Aga region in 2000. And also in this case the collection of the ritual texts and useful comments were carried out by my dear and hospitable friend Munko Zhargalov, the main astrologer of the Aga monastery.

These texts represent survival through a long period of time during which such cults were banned by communist officials (1930's – 1990, i.e. some 60 years, more than one generation). Although the main monastery of the Aga region, the so called Aga monastery (Tib. *Bde chen lhun grub gling*), was

officially reopened as early as 1946, *de facto* it started to work as a Buddhist monastery only in the 1960's (with only some seven Buddhist monks) and still with strong restrictions on the part of the regime (see Bělka 2001, p. 201). The cult of the local deities near the center of the Aga Autonomous Region, the town Aginskoe, became, due to the presence of heavy restrictions imposed by communist officials, only a relic of the past. In some regions located far from its administrative center, the cult was maintained only by older people and with difficulty. They performed a simple ritual there based mostly on the chanting of the Tibetan text by those few able to read Tibetan.

These ritual texts are viewed as valuable documents of the transition, on the part of the cult of places in the landscape, into the frame of Tibetan Buddhism. But this is done without any attempts to judge them in terms of "progress", "goals of historical process" or attributing marks for "morality" etc.<sup>1</sup> The basic aim is simply to come closer to what was once happening in the region.

#### Notes on the background of the cult of local deities among Buryats

The cult of the local deities is at the present time centered on the cultic place called *oboo* (*ovoo*). Its meaning in Mongolian languages is "heap" and its most common shape is a simple pile of stones with branches of trees attached to it, adorned by strips of textiles or Buddhist prayer-flags. These are considered to be suggestive of similar Tibetan places called *labtse* (Tib. *la btsas/ la rtse/ lha rdzas* etc.). Such a common type of *oboo* is sometimes replaced or supplemented by a small wooden chapel called *bumhan* following the Tibetan expression *bumkhang* (Tib. *'bum khang*, i.e. "house [with] hundred thousand [images of deities]"). There are also more variants of *oboo*, such as a stake for binding horses, a tent-shaped cluster of trunks of trees and sometimes Buddhist stūpa is associated with the *oboo*.<sup>2</sup>

1) Such ideological presumptions are stains on many texts of Buryat and Russian authors touching on the topic, who at the same time often carry out pieces of valuable research. It is valid also for Abaeva, who authored the text on the Buryat cult of mountains, based mostly on data collected in field research among Selenga Buryats (Abaeva 1992) and perhaps the study closest to the topic of the present paper. It is not clear whether the author simply gave an unavoidable degree of support to the regime of the given time or seriously believed in it. Such belief is clearly associated with several works of Gerasimova, who often considers the cults to be "primitive" within the ideological frame of the Marxist struggle of classes, which is so blindly simplifying.

2) For the description of various types of *oboo* in Mongolia and references to previous research see Birtalan 1998.

Most of the authors somehow as a matter of course consider the *oboo* to be an ancient cultic place and its cult to stem from the ancient religion of Mongolians.<sup>3</sup> To this I would raise an objection. Where the name *oboo* is concerned, it is not certain whether it is the older Mongolian designation of such a cultic place (*oboo* means "pile, heap") or is borrowed from Tibetan (from the Tibetan *rdo 'bum*, "hundred thousand stones"). The second possibility is mentioned by P. Poucha (1957, p. 92) and in the case of Buryatia it might be supported by testimony from the beginning of the 20<sup>th</sup> century about establishing new *oboo*. The laymen say in it that a Tibetan lama piled up a hundred thousand stones by which he created new *oboo*.<sup>4</sup>

As concerns Buryatia, from the recorded oral material and first-hand observations it appears that the *oboo* is primarily a cultic place connected with Buddhism. Only with the implementation of Buddhism under the *oboo* were various older cultic places unified and a simple pile of stones often replaced the "stone sacrificial altar" (Bur. *šeree*), burial places of shamans, heroes and noble persons.<sup>5</sup> The festival of *tailagan* was changed into the Tibetan patterned

3) It is strange how many authors connect the *oboo* with the ancient religion of Mongolia. I do not exclude the possibility of knowing *oboo* in ancient Mongolia, but I never saw any proof allowing me to treat the *oboo* as if there was a similar cult with a similar name. The cult of places of landscape and the *oboo* cult are not necessarily the same thing. Although it is apparent that several older cults were bound to the localities of landscape (the *tailagan* festivals), they of course used stone and wood for constructing their cultic places. From the sources at hand it seems to be more probable that the designation *oboo* appeared only in the context of Buddhist influence. There were more authors who somehow supposed that, for example Manžigeev (1978) writes about *oboo* as transformation from the shamanist sacrificial place called *šeree*, I would not agree that it was only this cultic place, but agree that it is perhaps an important one. To give an example of neglecting the proper meaning of *oboo*, Abaeva, in her otherwise very valuable work on the mountain cult of Buryats, says to begin with that the more shamanist Buryats from west of lake Baikal do not know their cultic places of landscape as *oboo*. On the other hand she continues by stating that it was the ancient cult of the Mongolians without offering any proof of the occurrence of the expression or testimony of a similar cult before Buddhism spread there (Abaeva 1992, pp. 66–68).

4) The testimony concerns the cultic place of "Blue cliff" in Zaigraevo, see Nacov, 1995, p. 67. The *rdo 'bum* is nowadays considered to be different from *la btsas* by Tibetans in Amdo. This represents, however, a quite usual shift of meaning in Tibetan expressions among Buryats. Similarly "faculty" (Tib. *grwa tshang*) appears in Buryat as *datsan* and designates now a whole monastery, to mention the well known example. *Rdo 'bum* is in Amdo a simple pile of stones to which pilgrims are adding new ones and it is treated separately from the main cairn and residence of the local deity.

5) For example the testimony about the creation of a new *oboo* in Sagaan Gube in 1939, which was established there by an old Buddhist believer, whose brothers were Buddhist monks being repressed at that time. This was the new *oboo* on the hill, at the foot of which were cemeteries in the past. See Nacov 1995, pp. 118–9.





types of *oboos*. These were all influenced by Buddhism, only the degree of such influence varied. It ranged from *oboos* with a "Buddhist deity" (for example Mañjuśrī in the case of the Tabtanai *oboo*), to the older deities being replaced by Tibetanized names (*oboo* Agadalik). And it seems that some elements of the *oboo* entered the older cultic places (tombs of shamans, ancestors etc.) and started to be referred to in a similar way.<sup>6</sup>

Coming closer to the texts and places which are the subject of this paper, it appears that *oboos* were first established by some Buddhist master (or rarely by a lay Buddhist devotee), who shaped the Buddhist cult. Such masters range from rather simple local Buddhist monks, Tibetan monks living in the area, to a reincarnated Mongolian master (often Horc'id Gegen from Mongolia). The cult then might be changed, forgotten or reshaped. But the *oboos* were very influential tools, by which dealing with the most essential religious needs of Buryats was conferred on Buddhist monks. This came either by creating a new *oboo* or by reshaping the older cult of some place into the Buddhist one. A good example would be *oboo* Agadalik.

As already mentioned, Horc'id Gegen was passing by the hill of Agadalik with the "shamanist" cultic place of an ancient army leader. He decided to stay there for some time and then he informed the villagers that the older deity is pleased by the Buddhist religion and wants to follow it. If the local people would not do so as well, the deity might leave the place. After consulting the deity he established a new *oboo* there together with its cult. The cult of the *oboo* was a strikingly vivid one, using symbols close to the Buryats and as such not to be witnessed in Tibet. Thirteen pieces of dead sheep were sacrificed (Bur. *toolei*, i.e. highly valued heads), the man-sized imitation of the deity was used with all his armor and weapons, the ritual was full of symbolism based on the number thirteen, during it thirteen youths in white dress rode their white horses around the hill (see introduction to the texts No. 3). Although it might be well interpreted even in Buddhist terminology, the ritual itself clearly used symbols close to Buryats.<sup>7</sup> This cannot be said about the Tibetan texts being chanted there, these evidently followed the general Tibetan pattern of the given genre. It is not surprising that such vivid ritual has been lost these days. It was based on oral tradition only, which proved to

6) For example Abaeva (1992, pp. 88, 91) calls (probably following her informants) the tomb of the shaman "*oboo*".

7) For a description of similar rituals of Selenga Buryats see Abaeva 1992, pp. 94–103. The number of youths on horses is mostly given as nine instead of thirteen and is likewise connected with *dalga* ritual and usage of arrow. The deity was praised in its *dgra lha* ("enemy-deity", deity protecting from enemies) aspect.

be more fragile during the times of repression. The texts survived more easily. The cult these days is primarily based on chanting the Tibetan texts and lay people seem often not to know what to do during it.

It is observed that by the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries the cult of *oboos* was revitalized. This period of time brought several disasters and probably the slowly approaching war was felt in the air. The majority of the texts introduced in this paper are witness to this process. By this time the new Tibetan ritual texts were composed by the Buddhist master of "greater root" (Tib. *rtsa che ba*) and replaced the older texts. This is the case with the text composed by Agvan Doržiev (text No. 2). The author of most of the text presented here (8 out of 14) is an influential hierarch of the Labrang monastery in Amdo, the fourth Jamyang Zhepa (*Skal bzang thub bstan dbang phyug*, 1856–1916). He never visited Buryatia, but his status as a highly celebrated reincarnated master secured the view of him as a personality successfully dealing with local deities both in Amdo and in Buryatia. In the eyes of lay people it is not hard to understand that the reincarnated master was the person who underwent transfer into a new body after death. And as such he is the appropriate person to deal with the local deities, who were often the spirits of dead people of the past.

## Ritual texts to the local deities

### 1. PHUNTSHOG DEITY: INTRODUCTION

The deity called Phuntshog (tib. *phun tshogs*, "The Perfect One") is, together with the deity of U'lrte hill, considered to dwell in the "monastery *oboo*" according to the local people. His residence is situated behind the monastery itself, on the hill called these days simply after the deity as Phuntshog. The more distant past of the *oboo* is not very clear. Its older name was Tabtany, following the name of the local river Tabtana and entering the Tibetan ritual texts as an epithet of the deity "Powerful" (Tib. *stobs ldan*, resembling the older Buryat name). A brief notice of the ethnographer Nacov from the beginning of the 20<sup>th</sup> century might point to the ways of the cult (Nacov 1995, p. 75): "In the *oboo* of Tabtany, decayed due to time, was an ancient saddle... It has been given to me now together with armor. There must also be an iron head-crown."

The two Tibetan ritual texts are presented below. The first of them was composed by the still unidentified monk Lozang Tenpa Gyatsho; most probably

a local monk of Aga monastery. This text was later replaced by the more recent text (the second text) composed by the highest hierarch of the large Gelug monastery Labrang in Amdo, Kelzang Thubten Wangchug known as 4<sup>th</sup> Jamyang Zhepa (1856–1916). He himself never visited Buryatia nor the Aga region, but many Buryats were studying in Labrang monastery (and most of the rituals of the Aga monastery then follow the tradition of Labrang). According to the testimony of B. Baradin, Buryat students in Labrang monastery were indebted to him for allowing them to establish their own “regional association” (Tib. *dbus shog*) within the structure of the Labrang monastery and thus stop the bribing and pressure from the Mongolians there (Baradin 1999, pp. 37–8). This fact might be viewed as one among many other reasons for gaining an exclusive position in the eyes of the Aga Buryats. On the other hand it is observed that the 4<sup>th</sup> Jamyang Zhepa was very sensitive towards the cult of local deities. This is confirmed by his authorship of 8 texts to the local deities of Aga Buryats and by the attention he paid to the local deities in the area surrounding Labrang monastery in Amdo, as is made clear in his autobiography.<sup>8</sup>

During communist times the *oboo* ceased to exist and the text written by Jamyang Zhepa was lost. At the beginning of the 1990's, i.e. after the fall of the communist regime, a man from Mongolia with the ritual text to the Phuntshog deity appeared in the monastery asking the monks to perform the ritual to the deity. It turned out that his parents escaped to Mongolia from the Aga region before the time of repressions at the beginning of the 20<sup>th</sup> century and were now asking their son to propitiate the deity, whom they still worshipped as a “native deity” (Tib. *skyes lha*). The monastery xerox machine assisted the revival of the cult by providing a copy of the text easily and by the efforts of Munko Bazarov, the main astrologer of the monastery, the depiction of the deity cut into the stone was moved from its place near the Amitābha temple of the monastery to its proper place on the Phuntshog hill. Since that time the annual ritual has taken place here on the 22<sup>nd</sup> day of the fourth month according to the lunar calendar. This date was fixed by Ignyen Chomphel, an influential monk from Barga Mongols, in the first half of the 19<sup>th</sup> century. At the place on the Phuntshog hill a small chapel (Tib. *'bum khang*) was built to shelter the stone-relief depicting the deity. The place is open both to men and women, but following the ritual, only older men, without any assistance on the part of the monks, usually proceed to the northern lower top

8) Bskal bzang thub bstan dbang phyug, *Zhwa ser ring lugs bskal bzang thub bstan dbang phyug gi rtogs pa brjod pa rin chen phreng ba zhes bya ba bzhugs so*. Labrang xylograph, 330ff.

of the hill called Barhan and continue with the ritual to the Thirteen Northern Lords of Buryats there. This place is forbidden to women. These days inhabitants of four villages participate in the ritual: Hoito-Aga, Sahiurta, Urdo-Aga, Argalei.

### 1.1. TRANSLATION<sup>9</sup>

#### LOZANG TENPA GYATSHO: FUMIGATION OFFERING CALLED “THE FALLING RAIN OF MIRACULOUS POWER”

*Om!* Let it come to bliss!

(1b) Let my glorious master protects me,  
while I am following him inseparably,  
he, in whose single general form gather Lords of the three times,  
the pleasure of the dance of those with three parts of yellowish [robe].

*Here, for those who wish to perform a fumigation offering to the master, tutelary deity, dākinī, protectors of Doctrine, eight classes of furious [deities and spirits] and so on, generally the “going for refuge”, “generation of the mind of awakening”, “four immeasurable” and so forth should be done first.<sup>10</sup> Then comes the generation of the tutelary deity as far as one can. Following the blessing of the offerings in accordance with the main scriptures, comes:*

*Hūm!* I invite the family of the root master and accompanying deities,  
from their palace in Blissful [paradise]<sup>11</sup> of full accomplishment,  
(2a) tutelary deities, heroes and dākinīs, guardians,

9) In the following translations italics is used for Sanskrit and for comments on the texts, which are not chanted as a part of the ritual. The transliteration of the Tibetan expressions also appears in italics in the translation. Both in the translation and in the transliteration of the texts the original pagination is added in parentheses for convenience.

10) These are meditations connected with verses of “taking refuge” in triple gem (Buddha, Dharma, Sangha together with master, who represents them), “generation of mind of awakening” with Bodhisattva vow of struggle towards the liberation of all sentient beings until all of them will be liberated from *saṃsāra*. “For immeasurable” are love and compassion towards sentient beings, joy in their merits and equanimity in attitude towards them, again expressed in verses. See for example Berounský 2001.

11) I. e. Sukhāvati.

deities, *nāgas*, “lords of the base”<sup>12</sup> and others protecting the white direction with their retinue,  
and especially the lord of the soil in this region called the Great Phuntshog, who spreads lucky signs from his dwelling to the place on this side, blazing by strength and power and known as “Strong” (Thobden, *stobs ldan*), you fierce (*gnyan po*) “lord of the base”, come to this place with your retinue!

Inside the palace of curdled rainbow light in front of myself,  
each of them dwells on his own joyful throne,  
together with their all-penetrating miraculous manifestations,  
an ocean of displayed multiplicity of delightful offering is presented to them.

(2b) From the very state of nature of great bliss,  
come favorable outer, inner and secret sacrificial cakes and offerings,  
fine-looking and devoid of any imperfection,  
cleansed and blessed by ambrosia,  
thousands of fumigation offerings are burnt in fire,  
the scent of fumigation spreads through all the vast space (*bar snang*),  
I present this mass of offerings to the root master, Lord [Buddha] and his noble sons [Bodhisattvas],  
bestow every part of the highest and worldly miraculous power (*siddhi*) upon me!

I present it to the protecting crowd of tutelary deities, “heroes”, *dākinīs*,  
bestow all the miraculous power of four kinds of activity on me!  
I present it to all the gods and *nāgas* protecting the white side,  
to the entire retinue of protecting and guarding guests,  
(3a) and beg you to accomplish all the deeds I entrusted you.  
I present it to the old mothers – all sentient beings of six spheres,  
to the guests serving their revengefulness and causes of previous deeds,  
let them soon cleanse their stains and revengefulness,  
and become perfect Buddhas!

By this scent of fumigation slowly floating to the three thousand worlds,  
I fumigate the root master comprising the three highest [jewels],  
I fumigate the gathering of tutelary deities bestowing the highest miraculous power,

I fumigate the “heroes”, *dākinīs*, protectors of Doctrine and guardians, the gods, *nāgas*, and the “lords of base” in general,  
and particularly I fumigate the “lord of base” Powerful with his retinue, who dwells in the mountain of this area called Phuntshog,  
I fumigate entire lords of soil, *nāgas* and *gnyan*,  
dwelling in springs, rocks, mountains, slate and grassed hills,  
(3b) accepting this ocean of fumigation offering,  
quell the famine in the land, diseases, epidemics and others,  
all dislike, serfdom and harm,  
multiply the lifespan, merit, strength, wealth and progeny,  
establish favorable circumstances and without obstacles fulfill our tasks.

Place on the good path of the excellent Teaching and ten virtues,  
people of the vast countries in general,  
and particularly people of this land,  
and make them stay there forever multiplying bliss.

For the blossoming of the water-lily, the benefit and ease of the [vessel of] world,  
fill it with an articulate crowd of those possessing the honey-juice of many hearing [the Doctrine],  
those hoisting the yellowish banner of triple instructions.<sup>13</sup>

I praise you the warrior-god with retinue,  
vanquish all the black direction,  
(4a) by a series of hundreds of blazing lightning flashes of power and strength,  
and surely multiply the white one.

*Hriḥ*

We yogis; teachers and disciples with entourage,  
under the protection of the master containing all places of refuge,  
with miraculous deeds of tutelary deities, and crowd of protectors,  
we highly praise you, venerable and fierce warrior deities.

We praise you, the powerful warrior deities,  
befriend us as the shadow befriends the body,

12) Tib. *gzhi bdag*. A local deity with significance for a wider area than the common village deities (Tib. *yul lha*). The “base” means “the base of the earth” (Tib. *sa gzhi*).

13) Triple instruction (*bslab pa gsum*) are instructions concerning morality (*tshul khrims*), meditative concentration (*ting nge 'dzin*) and knowledge (*shes rab*); cf. Zhang Yisun at al., p. 3056.



be our watchman during the day, be our guard during the night,  
 quell all dislike, serfdom and harm.  
 Assist us with swift miraculous deeds,  
 (4b) with all the deeds of pacifying an increasing,<sup>14</sup>  
 spread harmonious circumstances,  
 as well as lifespan, merit and progeny,  
 as sprinkling summer waters.

I with ignorant mind possessed by laziness,  
 confess before the eyes of the guests each of the mistakes I have ever done,  
 with perfect triple miraculous offering substances,  
 accepting them I ask you to be benevolent.

You, guests proficiently being called on,  
 as water bursts into a bubble,  
 from the realms of Blissful [heaven] itself, the Dharma sphere,  
 each of you, proceed to your respective places.

(5a) This accumulated exhibition which changes into virtues,  
 is gathered together,  
 I dedicate them for the benefit of entire beings,  
 to gain the highest and perfect buddhahood,  
 let beings soon become Buddhas.

Good fortune to the crowd of root masters,  
 the treasures of blessing, who grant miraculous power,  
 good fortune to the tutelary deities, "heroes" and *dākinīs*,  
 who accomplish activities of peace and others,  
 good fortune to the guardians and protectors of Doctrine,  
 who bind and turn to ash enemies of the Teaching,  
 good fortune to the local deities and "lords of the base",  
 who pacify the famine, diseases and epidemics of this land,  
 good fortune to the gods and *nāgas* protecting the white direction,  
 (5b) who make the rain fall on time and multiply the grains.

*...and so on. By the dedication and praise adorn the conclusion.*

14) These are two of fourfold general activities within the Tantric teachings and at the same time "ritual activities".

[colophon]

Concerning this, upon the request of the pious and diligent noble rich man with a widely developed power of investigating, the gelong Choden and other donors from the village of Argali, who accompanied it with auspicious offerings taken from the public, [this text] was composed by merely image of the monk, Lozang Tenpa Gyatsho.  
 Let good virtue increase!

## 1.2. TRANSLATION

### IV. JAMYANG ZHEPA KELZANG THUBTEN WANGCHUG: FUMIGATION AND OFFERING TO THE PHUNTSHOG THOB DEN

(1b) *Those who wish to perform the fumigation and offering to the great lord of the sacred place, the Phuntshog Thobden, should do "going for refuge" and "generation of the mind of awakening" in advance.*<sup>15</sup> *Now to the blessing of the substances used for the fumigation ritual:*

*Kye!*<sup>16</sup>

On the vast base bearing abundance and good fortune,  
 in the perfectly charming mountain reaching the center of the sky,  
 is the powerful leader of those of the white side of this sacred place,  
 deity-gnyan Phuntshog Thobden, come [to this place]!

Father, mother, princes, princesses and noble ladies,  
 ministers and servants, warrior deities waiting upon orders, officials and others,

(2a) as rainy clouds carried by strong scattering wind,  
 I beg you, by the power of oath proceed here!

Miraculous manifestation of the minds of all Buddhas, the Padmakara, omniscient Lozang,<sup>17</sup> the second Buddha, and others,  
 as you have taken an oath before the eyes of the masters of the true lineage,  
 be seated firmly and with pleasure on your respective thrones!

15) See note 10.

16) Tibetan exclamation with possible meanings "hail, alas" etc. Perhaps an older Tibetan war cry in battles.

17) I.e. Tsongkhapa.

From the joy of the miraculous power of the *dhāraṇī* and god's mantras,  
arise five offerings of enjoyment [of senses]<sup>18</sup> and seven precious substances,<sup>19</sup>  
eight auspicious signs,<sup>20</sup> fine silk and grains,  
(2b) these fine-looking substances devoid of imperfection are presented.

By various foods and drinks, kinds of medicines,  
leaves of Rhododendron primulaeflorum,<sup>21</sup> juniper and artemisia,  
by this cloud of smoke from burning hundreds of substances for fumigation,  
we fumigate the great deity-*gnyan* with his retinue.

We praise that one who like the glacier of an ice-mountain rides on an excellent horse,  
with strength of clouds and surpassing the brightness of aquamarine,  
his body is of a perfect white color, in his right hand he raises a spear with strips of silk,  
in his left he holds a good vase of all desires.

We praise the ocean of his retinue,  
those of varying appearance, of various colors and with various tools and ornaments,  
(3a) those who by various means of limitless miracles,  
fulfill our every wish.

You, deities mastering pride,  
by the miraculous power of our respectful offerings and reverence,  
make the Teaching of the Mighty One in general and that of great Gelug doctrine,  
prosper and spread until the end of the world of creation.

Make us, pious people and cattle with entourage,  
enjoy fabulous happiness and bliss,  
(3b) by the power of increasing like the waxing moon,  
as if by a gem that grants all wishes without the need of struggle.

18) Tib. *nyer spyod*: flowers, incense, lamps, perfumes, food.

19) Tib. *rin chen sna bdun*, i. e., seven emblems of the king: precious wheel, elephant, horse, gem, queen, minister and general.

20) Tib. *bkra shis rdzas brgyad*: knot, golden wheel, lotus flower, victory banner, umbrella, vase, white conch shell, golden fish.

21) In the text appear two synonymous names of the plant: *ba lu* and *sur dkar* (erroneously written as *su dkar*).

Escort us on the way off and welcome on the way back,  
make our family lineages uninterrupted and noble by limitless wealth,  
our life-spans immeasurable and fame matchless,  
and fulfill all our wishes without obstacles.

[colophon]

What concerns this "Fumigation and offering to the Phuntshog Thobden",  
gelong Choden with perfect (4a) and vast knowledge of analyzing, pious gelong Tengye and the other mass of donors from four directions expressed the need [of such text] and upon their request it was compiled by Jamyang Zhepa Kelzang Thubten Wangchug and written down by the scribe gelong Kelzang Legshe. *Jayantu!*

## 2. "ONE WITH WHITE HORSE", THE DEITY OF U'LIRTE HILL: INTRODUCTION

The deity of the U'lrte hill, called only allusively "One with white horse" (Tib. *rta dkar can*), is considered together with the previous deity Phuntshog to be the most important on the part of the monks. It has similarly close ties to the monastery and his dwelling is classified as "monastery *oboo*". The U'lrte hill is situated to the east from the monastery and its name is derived from an expression for the Siberian wild apple-tree (Bur. *u'lr*), which grows on the eastern slopes of the hill. The place of worship is plain now, the small wooden chapel dedicated to the deity (Bur. *bumhan*, Tib. *'bum khang*) was destroyed during the 1930s. The ritual accompanied by chanting the text translated below takes place here on the 13<sup>th</sup> day of the fifth month according to the lunar calendar.

The author of the text introduces himself as "ignorant with Wagindra (Tib. *Ngag dbang*) in his name". This note reveals that the author was one of the most famous Buryat monks, Agvan Doržiev (Tib. *Ngag dbang rdo rje*, 1854–1938).<sup>22</sup> He is mostly known as a learned Buddhist monk, who studied in Depung monastery near Lhasa and later served as adviser in dealings with Russians and Mongolians to the former XIII. Dalailama. The British, having their own interest in Tibet, were so afraid of him during the time of colonialism that they issued a warrant for his arrest. They considered him to be a Russian spy.

22) For example in his autobiography he gives his name in the same way and such identification was also confirmed by the monks of the Aga monastery. For the translation of his own biography into Russian see Doržiev 1994.

Agvan Doržiev traveled to India, France and spent considerable time in Russian cities. This is probably one of the reasons why he stresses “clean-ness” almost in the sense of hygiene, the European conception of it. Even his stress on relying exclusively upon the Buddhist Triple Gem (Buddha, Dharma, Sangha) might stem from European views on the Buddhism of that time.

## 2.1. TRANSLATION

AGVAN DORŽIEV: SUPPLICATION AND OFFERING TO THE LORD OF THE HOLY PLACE OF THE HIGH HILL U'LRTE CALLED 'ONE WITH WHITE HORSE' IN THE PROXIMITY OF THE GREAT MONASTERY OF AGA; DECHEN LHUNDUBLING

(1b) *Oṃ svasti!*

Truly all-pervading holder of vajra – the highest master,  
the crowd of tutelary deities, Lords and their noble sons,  
those who protect and guard the precious Teaching,  
remember and protect donors of the holy place of the monastery forever.

The Lord himself, gentle protector Tsongkhapa, said that it is possible to entrust with virtuous deeds the local deities for the sake of temporary friendship. But if these outer, so-called local deities and deities of birth, are kept as places of refuge, this is contradictory to the oath of taking refuge in the three highest (i.e. Buddha, Dharma, Sangha), which all keep their place in the master, and it is a very (2a) big mistake. Not only must one surely be careful in regard to such a [place of refuge]. From the discussions of the holy ones it appears, that from within the beings wandering in saṃsāra they belong to the pretas (i.e. “hungry ghosts”). Temporary benefit might come fast from them, but when they are only a little dissatisfied, they indeed cause harm. In the Land of Snow the noble persons who are real Buddhas restrict the powerful “lords of base” of the Buddhist teaching, at the same time accept their “heart of life” [and make them] work for the benefit of the Teaching and people, not harming them while agitated. Although it is problematic to have confidence in such local deities, who are not of this kind, in the event that [the local deity] is instructed and bound under oath by a virtuous person, I think (2b) that it is possible to rely on him to some extend temporarily.

If somebody wishes to perform the offering and praise to the great lord of the holy place of the high hill U'lrte situated in the proximity of the Dechen Lhundubling monastery and known as “One with white horse”, he will [proceed] either to the place beside the hill itself, where the offering has been performed for

a long time, or to some clean and beautiful place. The offerings and sacrificial cakes should not be blackened by those not of a clean kind [of offerings] nor by the smell of meat, barley wine, garlic, onion etc. The offerings should be three white ones, three sweet ones<sup>23</sup> and the kinds of wood which please the great deity with his retinue. At the time of the shaping of the sacrificial cakes from flour mixed with butter and other things, it should never happen that some unclean substances causing anger, such as boiled meat etc. will enter it. The assistant performing the offering should wash (3a) his hands well up to the oval ends of his nails. Not even this, in general, when whatever uncleanness appears, families of gods and nāgas with their cleanness are not pleased and they even change into an angry state and present a great danger. This is referred to in the discussions of noble ones and hence cleanliness is very important.

The smoke from the scanty leaves, twigs and other fumigation substances fill the whole sky. And even when it disappears into space, still the miraculous power of the scent might remain. At the time of the ritual of “summoning well-being (g.yang)”, the substances and offering for the ritual are placed on a good support and offerings look clean and beautiful. Arrange well all you can get from (3b) flags, victorious banners, canopies, offerings of the enjoyment of the senses, musical instruments and other things, which please masters, tutelary deities, Buddhas, Bodhisattvas, protectors of Doctrine, local deities and “lords of the base”. The people performing the ritual are seated on cushions. But all the donors should not greet only the “lord of base”, they should understand, that they invite masters, tutelary deities, Buddhas, Bodhisattvas, protectors of Doctrine and guardians as the main subjects of offering and veneration. It is good to explain well, that it is the case, when they do not break the vow of taking refuge [in the Buddhist Triple Gem], which might happen when greeting solely the “lord of base”.

After obligatory performance of the “taking refuge”, “generation of mind of awaking”, “four immeasurable”<sup>24</sup> in advance, through placing oneself into the yoga of tutelary deity by [chanting verses] “oneself is Śrī Vajrabhairava...” done either by immediate generation of the deity, or by ritual of triple generation,<sup>25</sup>

23) Three white ones are curd, milk and butter. Three sweet ones molasses, honey, sugar.

24) See note 10.

25) Through the immediate generation of the deity the practitioner in a moment changes into the Tantric deity. During the triple generation (*cho ga gsum bskyed*) one generates first the seed-syllable of the deity Śrī Vajrabhairava in one's heart, then the emblem of the deity (*phyag mtshan*) with the previous syllable and with the last step comes complete change into the deity. See for example Bentor 1996, p. 99.

one does purification by the action mantra "amṛta"<sup>26</sup> of whatever kind and cleansing [into emptiness] by mantra "svabhāva".<sup>27</sup>

(4a) From the sphere of emptiness [appears syllable] BHRŪM and from it large and spacious precious vessels, adorned inside by the syllable OM and first syllable of one's own name. These melt and from them appear godly substances of offerings with perfect qualities of form, sound, smell, taste and touch. These fill all the earth and the space in between [of earth and sky] and change into the ocean of offering clouds pleasing each of the guests.

Om āḥ hūm.

Pronounce this three times. Do the gesture of "treasury of sky" and if it is pleasing, do blessing by the "six mantras and six gestures".<sup>28</sup> The following is accompanied by music:

Kye kye! Kind root-master and tutelary deity,  
Buddhas and Bodhisattvas of the ten directions and those waiting upon orders,

behold us patrons and priests with love,  
(4b) sit firmly in the space of godly paths and be blessed.

Come here powerful deities, gnyan and nāgas,  
who gained power over this vast space of Jambudvīpa,  
in particular the lord of the holy place of U'lrte,  
come here great god on the white horse with your retinue.

26) The "amṛta mantra" sounds: om amṛtakunḍali hana hana hūm phaṭ (om Amṛtakunḍali kill kill hūm phaṭ). It is a fierce mantra invoking the deity "Whirling nectar" (Tib. bdud rtsis 'khyil ba, Skt. Amṛtakunḍali) and cleansing (removing) the obstacles, for the details of the deity see De Nebesky-Wojkowitz 1993, p. 321.

27) The whole mantra sounds om svabhāva-śuddhāḥ sarva-dharmāḥ svabhāva-śuddho 'ham and might be half-translated as "om – pure nature – all dharmas are of pure nature, of pure nature am I – 'ham", cf. also Bentor 1996, p. 105, n. 55; Berounský 2005, p. 138, n. 20.

28) The mantra of "Treasury of the sky" sounds: Namaḥ sarva-tathāgata-bhāgāni viśva-mukhebhyaḥ sarvathā-khaṁ udgate spharaṇa imaṁ gagana-khaṁ svāhā ("homage to all Tathāgatas, the offerings appear throughout space, dwelling, filling the sky, svāhā"). The six mantras sound: Namaḥ sarva-tathāgata avalokite. Om sambhara sambhara hūm ("homage, seen by all tathāgatas, gathering, gathering hūm", mantra called "Blazing surface"). Om jñāna avalokite. Namaḥ samantaspharaṇa rasmibhava samaya. Mahāmaṇi duru duru hrdaya jvalani hūm ("Om looking with knowledge. Homage, great gem, accumulation of splendor spreading everywhere. Burn, burn, blazing heart hūm"). Namaḥ samanta-buddhānāṁ graheṣvare prabhanjate mahā-samaya svāhā. For detailed information see Berounský 2005, n. 21, cf. Beyer 1988, pp. 221, 263, 339, 349, 350 and Bentor 1996, p. 157.

Sit on the perfect thrones pleasing each of you,  
well arranged and bringing joy,  
masters and tutelary deities – the falling rain of miraculous powers,  
mass of Buddhas, Bodhisttvas and protectors of Doctrine,  
we present the unpolluted ocean of the clouds – offerings of primordial wisdom,  
accept it with joy and send a rain of miraculous powers,  
we present the cloud offerings pleasing the hearts  
(5a) of the guardians of Teaching and great gods,  
who cleanse the extensive land of the cool country (Tibet),  
protect the good fortune of clergy and laity at the place of the monastery.

Kye kye!

Noble men holding the vajra,  
ordered the one with a tantric crown on his head to come,  
for the need of acts of inseparable friendship,  
with those of the land of Aga and in particular,  
with the community of the monastery Dechen Lhundubling (Aga monastery),  
You, god yourself, as a whirling ocean,  
riding the all-knowing horse, beautifully dressed in fine silk,  
in appearance friendly to all with smiling face,  
(5b) holding uncertainly tools,  
required for the peaceful acts of joyful feeling,  
when suddenly your heart intends, you ride the eagle,  
and show in various unsteady appearances,  
the pile of offerings,  
blessed by miraculous power of meditative concentration and mantras,  
we with concentrated veneration,  
offer and pray to accept them with pleasure,  
to you, great god acting without weakening,  
your handsome secret wife and children,  
and ministers waiting upon your orders together with the ocean of your retinue.

Om.

In the precious blazing vessel,  
is a pure godly offering of cleansing – water for feet,  
(6a) various beautiful godly flowers,  
scanty perfumes spreading as if condensed clouds,



godly food with a hundred splendid tastes,  
 ten millions musical instruments of melodious tone and others,  
 dough from various grains, three white and three sweet,  
 this mass of sacrificial cakes heaped up like a mountain,  
 unpolluted bliss is in the blessing of the nectar,  
 we make this offering for satiation of the great god with his retinue,  
 accepting them with satisfaction and pleasure, enjoy the unpolluted bliss.

Sandal and aloe wood with nice scent,  
 collection of all the various good medicines, grains and food,  
 (6b) the great smoke of burning fumigation,  
 which fills the space of earth and the world in between,  
 the best ornaments and good thrones,  
 the seven precious ones and auspicious signs,<sup>29</sup>  
 good riding animals and cows keeping the milk streaming,  
 livestock providing a treasury of wool; sheep, goats and others,  
 firm armors, sharp lances and swords,  
 wild animals roaming on the earth and eagles soaring in the sky,  
 things desired by a heart devoid of imperfection,  
 these we offer with minds filled with veneration and hope,  
 and pray to fulfill our desired wishes.

*Now to the confession (of misdeeds):*

*Kye kye!*

We confess all deeds unfavorable to your hearts,  
 digging the soil, crumbling stones, burning in the hearth and other places,  
 cutting the *gnyan* of woods, stirring the *gnyan* of waters,  
 (7a) hunting the wild animals patronized by you; great god and your retinue.

We pray to you; great god with your retinue,  
 forgive us at the moment of each of those deeds of ours which oppose your  
 heart,  
 and do not weaken your concern,  
 we beg you: keep your pure attitude towards us.  
*Now to the praise:*  
 We praise the god blazing with power and strength,  
 whose light competes with sun and moon,

29) See notes 19 and 20.

who was set forth to protect this great monastery with its donors,  
 by the prayer arisen in a powerful mind in the past.

We praise the great god and his retinue from the depth of our hearts,  
 whose ruling power competes with the Lord of triple heavens,<sup>30</sup>  
 (7b) the jewel fulfilling all wishes,  
 who accomplishes entrusted deeds as fast as flashes of lightning.

We praise you great powerful god with retinue,  
 who is firm and steady as Mt. Kailāsa,  
 who disperses darkness of unfavorable decline as sun and moon,  
 darkness of us, the people of the four monasteries of Aga.

*Now to the "entrusting with virtuous deeds":*

Make prosper the incomparable Teaching of the Mighty (Buddha) without  
 decline,  
 and its heart; the doctrines of the Gentle Lord (Tsongkhapa),  
 make the lives of the noble persons keeping the Teaching firm,  
 the monks of this settlement accepting pure morality,  
 (8a) make prosper explaining and practice [of the Doctrine] in favorable  
 circumstances,  
 end any unfavorable decline, the diseases, epidemics and famine,  
 establish favorable conditions competing with the waxing moon.

*Now to the request:*

*Kye kye!*

We ask you great god with retinue, listen to us,  
 quell all outer and inner harm not leaving even its name,  
 all the harming, thieves, robbers and all the mutual animosity,  
 among us, all the clerics and laity of Aga,  
 the arguing, fighting and loss of cattle,  
 infections, destroying, obstacles to the fulfillment of our wishes,  
 hail, frost, drought and accumulated pain,  
 clear up immediately various fines and declines approaching us.  
*Now to the "summoning well-being":*  
*Kye kye!*

30) Tib. *sum rtsen*, i.e. heavenly paradise of the three gods: Brahma, Viṣṇu and Śiva.

(8b) Let come flourishing good fortune and well-being (*phywa g.yang*) of the noble congregation,  
never passing away and adorned by pure rules,  
of those associated with miracles of the incomparable Teacher,  
let the wealth of the mantras be always heard.

Be summoned the good fortune and well-being of the faithful ones,  
who entered the path of the ten virtues,  
who are wealthy and of straight and honest mind,  
and well know both the religious and secular ways.

Be summoned and spread good fortune and well-being,  
competing with treasure of various jewels of the triple time,  
of golden sand, precious stones and others,  
of the cow that is milked to supply the needs of all people.

Let flourishing good fortune be summoned and well-being of the four-legged cattle,  
of all-knowing, fast, excellent horses,  
(9a) all herds of excellent cows, those for milking and others,  
strong camels carrying vehicles and white auspicious sheep.

Let good fortune be summoned and well-being of perfection,  
of the perfect wealth of upper gods,  
of the treasures of the lower kings of *nāgas*,  
of the ruling power of those transmigrating in-between.

*Now to the prayer for benevolence:*

I pray before the eyes of all the guests for benevolence,  
towards all who came from the weakness of veneration,  
excess and neglect in ritual caused by ignorance,  
the unclean offerings and their imperfection.

*To the prayer for departure:*

All you, guests, both those who passed the world of destruction and those who did not pass it,  
(9b) especially you, who was bound to be our assistant and friend,  
great god and your retinue; depart to your respective places,  
and when coming back again do so without any obstructions.

*Now to the "pronouncing of good luck":*

Let good luck spread all over the ten directions,  
created by the power of the master and tutelary deity; the treasures of miraculous power,  
mass of Buddhas and Bodhisattvas together with protectors of the Teaching,  
powerful lord with ruling power, the great god with his retinue.

[colophon]

What concerns this larger "Supplication and offering to the Lord of the holy place of the high hill U'lrte called 'One with white horse' in the proximity of the great monastery of Aga; Dechen Lhundubling", Dawa Wozer asked for it in order to bring an end to the illness of the spiritual friend, holder of the classes of *sūtras*, and *kabcupa*.<sup>31</sup> It was written by one without the knowledge of fundamental works in (10a) general and in particular of the practice of the rituals, the ignorant one with Wagindra in his name, pretending to have nothing in common with the older and newer texts on supplication and offering composed by the noble ones. Let good virtue flourish!

### 3. DEITIES "JOYFUL GROVE" AND "HIGH AUSPICIOUS ONE" NEAR CHILUTAI VILLAGE: INTRODUCTION

There is a pair of two hills known either as Zu'un U'nder and Baruun U'nder (Eastern and Western High [Hills]) or commonly as Agadalik, following the name of the river running in between of them near the village of Chilutai. In between them is a small hill called "Zu'rhen" ("heart"). About the cult of this mountain two rare testimonies recorded by Nacov in 1934 have been preserved (Nacov 1995, pp. 76–78, 93–95). From them it appears that the Buddhist cult of these hills had been established by Horc'id Gegen by the middle of the 19<sup>th</sup> century. Horc'id Gegen was a Buddhist master from Barga Mongolians, who strongly influenced the Buddhist cult of the local deities of Aga Buryats during its first period of transformation.<sup>32</sup> At that time the eastern hill was the subject of a strong cult connected with a famous army leader of the past. The name of the cult place of the western hill was probably already

31) Tib. *bka' bcu pa*, the title of those who passed the preliminary examination, "one who follows ten commandments".

32) See Berounský 2005, for detailed information on Horc'id Gegen (with Tibetan name *Bskal bzang bzod pa*) see Nacov 1998, pp. 56–57, 125–6.

forgotten at that time. When Horc'id Gegen was passing the hills, he stopped for a while and then said that this place had a strong Lord. Later they came to the place of the cult, where tree trunks with skins from sacrificed horses and sheep were stuck into a pile of stones. He dispatched people of his entourage to the village for offerings and when they were approaching the hill, together with the local leader Todi Zaisan, they saw two persons there. When coming closer, only Horc'id Gegen was there. The Horc'id Gegen said that the Lord of the hill was pleased by the Buddha's Doctrine being spread around and in the event that the local people did not follow it, he would leave his place. Later the local leader together with the elders met with Horc'id Gegen in the Aga monastery and learned from him that the lord of the hill accepted the vows of a Buddhist layman and received the new Tibetan name *Lha rta dkar po* ("The deity with a white horse"). In the future the cult and sacrifices ought to be performed through Buddhist masters.

Inside the *oboo* there was a stone-relief depicting the deity, supplemented with Tibetan inscriptions. Four stakes were arranged to the south at a distance of thirteen steps from *oboo*. During the ritual a yellow strip of textile was tied to them and banners, standards and smaller banners, each in number thirteen, were hung there. A white horse with a long mane was tied to the south-western stake. An image with a mask of the deity, dressed in armor and an iron helmet, holding his weapons, was present there. Some 10–20 monks from Aga monastery with one leader sat on the carpet to the south-east. People sacrificed thirteen heads of already slaughtered sheep (Bur. *to'blei*) to the *oboo* and some three pieces to the stakes. They also prepared arrows at the stakes for the ritual of "summoning the well-being" (Bur. *dalalgyn h'uma*, Tib. *g.yang 'gugs*). This ritual was probably the climax of the whole festival, during which the main Buddhist master used the arrow kept otherwise by the leader Todi Zaisan for summoning the well-being. During this part of the ceremony thirteen youth dressed in white were riding white horses clockwise around the mountain with bows and arrows, shouting loudly.

Today's cult lost its lively performance and two texts from the end of the 19<sup>th</sup> century are used for the pair of hills. Both are authored by IV. Jamyang Zhepa (*Skal bzang thub bstan dbang phyug*) and the "Deity with white horse"; the lord of the eastern hill is called "Deity Joyful Grove" now. The text to this deity was written in 1895 at the hermitage to the north-west of Labrang monastery in Amdo. The lord of the western hill is called "High Auspicious One" and the main text is supplemented with a brief but poetic prayer for rain taken from a text composed by Dharmavajra, i.e. III. Thukwan (*Thu'u bkwan Chos kyi nyi ma*, 1737–1802), reincarnated master from Kumbum monastery in Amdo.

### 3.1. TRANSLATION

#### IV. JAMYANG ZHEPA KELZANG THUBTEN WANGCHUG: PROPITIATION AND CONFESSION TO THE GREAT DEITY JOYFUL GROVE

(1b) *Namo guru Bhairavaya* (Homage to the master Bhairava)  
*If somebody wishes to perform propitiation and confession to the "lord of the base" of this locality, The Great Deity Joyful Grove, one must gather all the necessities devoid of imperfection including fumigation substances, offerings and sacrificial cakes, "golden drink", drums and other musical instruments. The meditation of going for refuge, generation of the mind of awakening and four immeasurables<sup>33</sup> should be performed in advance:*

*Oṃ amṛtakuṇḍali hana hana hūṃ phaṭ.*<sup>34</sup>

(2a) It cleanses into emptiness.

From the state of emptiness come substances for fumigation which are adorned by the spot of the first syllable of one's own name. They melt and from them appear the master, tutelary deity and guardians of Doctrine in general and in particular the Great Deity Joyful Grove with his retinue. They are pleased by inconceivable fine-looking offerings. These appear before the eyes of the master, tutelary deity and guardians of Doctrine in general and in particular the Great Deity Joyful Grove. Then the offerings increase.

(2b) *oṃ sarvavid spuru spuru ... and so forth are six mantras and six gestures.*<sup>35</sup>  
*These are pronounced together with widely known verses of "power of truth".*<sup>36</sup>

In front of myself is a large and vast base of soil indeed beautified by various plains, forests and flowers. It is even like the palm of a hand, adorned by many lakes, pools, meadows. In its centre is something like a high hill, splendid, from the outside it looks as if it is for keeping soil and from the inside it is a beautiful palace made from various precious stones, pleasing; a fabulous treasure keeping the immeasurable wealth of gods and people. In its centre is the great "lord of the base", the (3a) Great Deity Joyful Grove in the color

33) See note 10.

34) See note 26.

35) I was unable to find the mantra. For the more usual "six-fold mantra" see note 28.

36) This is the usual form of praise with the following words in its shorter version: Let strength of my mind, miraculous power of blessing by Tathāgatas, strength of sphere of dharma, let all these of whatever kind, be produced without obstacles (*bdag gi bsam pa'i stobs dang ni// de bzhin gshegs pa'i sbyin mthu dang// chos kyi dbyings kyi stobs rnam kyis// de dag thams cad ci rigs par// thogs pa med par 'byung gyur cig*; see Sangs rgyas 1994, p. 37).

of a heap of moon-crystal. As if embraced by a thousand lights of the day-creator (sun); very handsome and in the dancing manner. He has one face and two hands. In his right hand he raises a long spear with a flag and rides an excellent horse with the strength of a hurricane adorned with a jewelled saddle and bridle. In his retinue are the lords of the (3b) soil, deities, *nāgas*, *gnyan* and demons *btsan* dwelling in the mountains, valleys and plains of this land; the High Auspicious One, Zu'rhe and others. He becomes surrounded by these messengers and they all fill the vast earth, heaven and the space between. From the seed at the heart of yourself in the appearance of the deity there emanates a beam of light like an iron hook and it [invites] the "lord of base" the Great Deity Joyful Grove with his retinue from the miraculous palace: *vajra-āṅkusa jāḥ*.<sup>37</sup> They become inseparable.

(4a) *HŪM*.

Keep in your mind oaths and orders,  
of those greats who were accompanied by the great yogis of the Jambudvīpa,  
*Vajra* born from lake (Padmasambhava), Lord Tsongkhapa,  
the yellowish joy<sup>38</sup> with Kelzang in his name,<sup>39</sup>  
you, who dwell in the lovely earth-keeping mound,  
I beg you, the "lord of base", the Great Deity Joyful Grove,  
proceed swiftly here by a miraculous walk,  
from your fabulous vast palace.

(4b) You, who dwell in this country, please the senses and create auspicious abundance,  
in the mountains, valleys, plains, meadows and shady sides of hills,  
in the rocks, lakes and pools,  
I beg you, come to this place with your retinue.

Miraculous appearances of serving messengers with other miraculous appearances of them,  
arrive as guests to the offering and fumigation,  
and are seated with pleasure and firmly on the precious thrones,  
for the sake of the accomplishment of the yogic actions.

37) This mantra caused a merging of two deities, although these are not explicitly mentioned in the text. First of them generated in front of the practitioner and the second one is invited from its actual place of dwelling. The "*vajra-āṅkusa*" means "diamond iron-hook" by which the deity is brought to the place.

38) Its meaning is "embodied joy in the yellowish monk's robe".

39) I.e. IV. Jamyang Zhepa Kelzang Thubten Wangchug, the compiler of the text.

(5b) Displayed offerings coming from the miraculous appearances of mind,  
the space filled with good wealth,  
we present it to the Great Deity Joyful Grove and his retinue,  
accepting them we ask you to fulfill our desired wishes.  
*Om bhūmipati sapārīvāra argham praticcha hūṃ svāhā*  
...and similarly until the *śapta* it is for offering.<sup>40</sup>

We praise the lord elevated like the moon,  
the guardian deities of our accomplished yogic actions,  
the woods – assembling those nourished by roots,  
(6a) and those who are as Indra twice born amidst stars.

*By this the offering-praise is done. Now the confession is:*

From the seed [syllable *hūṃ*] in my own heart emanates a beam of light. It invites the crowd of deities of triple *vajra*<sup>41</sup> and reaches the crowns of heads of the guests. From the strings of the mantra of the (6b) heart<sup>42</sup> flows light and ambrosia. It cleanses without remainder all accumulated stains, misdeeds and failings in general, and in particular the extensive harming of beings, perverse attacking and harming, wicked thoughts and deeds.

*While thinking this pronounce the hundred-syllable mantra seven or twenty one times.*<sup>43</sup>

40) The mantra might be half-translated as: "*Om* – lord of the earth with retinue, accept the water for the face – *hūṃ svāhā*." It is then repeated for each of the rest of the eight offerings: *pādyaṃ* – water for feet, *puṣpe* – flowers, *dhūpe* – incense, *āloke* – lamps, *gandhe* – perfume, *naivedye* – food, *śapta* – music.

41) Triple *vajra* stands for the three *vajra*-like convictions: to reject objections from the side of parents and relatives (*thebs med rdo rje*), to face embarrassment (*khrel med rdo rje*), to abide by practices one has promised to follow (*ye shes rdo rje dang 'grogs pa*). See Rigzin 1993, pp. 147.

42) The mantras are those of one's own tutelary deity.

43) The hundred-syllable mantra is dedicated to the Vajrasattva and reads as follows: *Om vajrasattva samayam anupālaya vajrasattva tvenopatiṣṭha dṛḍho me bhava suṣoṣyo me bhava sutoṣyo me bhava anurakto me bhava sarvasiddhiṃ me prayaccha sarvakarmasu ca me cittam śreyasḥ kuru hūṃ ha ha ha hoḥ bhagavan sarva tathāgata vajra mā me muñca vajribhāva mahā samayasattva āḥ*. For the mantra Beyer gives the following translation (Beyer 1988, p.144): "*Om Vajrasattva, guard my vows! Vajrasattva, let them be firm! Be steadfast for me, be satisfied, be favorable, be nourished for me! Grant me all the magical attainments! Indicator of all karma: make glorious my mind hūṃ ha ha ha hoḥ! Blessed One, diamond of all Tathāgatas: do not forsake me, make me diamond! Great being of the vow āḥ*".



*Hūm*. Listen to me my permanent sole refuge; the undecieving master,  
inseparable from the crowd of tutelary deities together with protectors of

Doctrine,  
(7a) and great warrior deity with your retinue,  
who protects and guards us yogis.

I confess from the depth of my heart all the deeds opposing your hearts,  
that I turned *gnyan* of soil upside down, cut the *gnyan* of wood,  
stirred the *gnyan* of water and other unclean scattering and cracking,  
of these dwelling together with fierce gods, *nāgas* and demons *btsan*.

You great warrior god with your retinue,  
we confess the obstacles to our properly accomplished deeds,  
the misdeeds of three gates [of body, speech and mind] dominated by lack  
of restraint,  
all these things we confess with tamed minds.

*Now to the substances for propitiation:*

(7b) *Hūm*. Enjoy you yogi, warrior deity with retinue,  
these various offerings of a hundred thousands joys and waves of smiles,  
which originated from the ocean of vidyā-mantras and meditative concen-  
trations,  
enjoy them in unpolluted noble bliss.

We propitiate the heart of the Great Deity Joyful Grove,  
by these offerings of ambrosia, water for feet and garlands of flowers,  
perfume, incense and illuminating butter lamps,  
by this music of gods and people making ears bright,

We propitiate the many who form the ocean of his retinue,  
(8a) being satisfied in the sphere of the softened heart,  
let us accomplish the fourfold deeds without obstructions.

By five objects of senses and signs of eight auspicious things,  
and in particular limitless inner and outer offerings,  
by these vast offerings increasing the knowledge and understanding,  
are entirely filled both the world of creation and the extinguished world (i.e.  
that of Buddhas),  
we propitiate the heart of the Great Deity Joyful Grove.

By camphor, eaglewood, white and red sandalwood,  
(8b) various medicines, food and kinds of drinks,  
this fumigation offering burnt in godly juniper by tongues of fire,  
we propitiate the heart of the Great Deity Joyful Grove.

Solid and hard *vajra*-armor, spear, arrow and bow,  
lacquered helmet, leather boots, precious bowl of jewels,  
jeweled harness and impressive all-knowing horse,  
by these tools of heroes devoid of imperfection,  
we propitiate the heart of the Great Deity Joyful Grove.

Wild animals of bright senses and bodies led by those of sound wings,  
(9a) ox, wild yak, yak, goat and sheep, guardian of cattle (i.e. dog) and others,  
beasts of prey, deer, cattle and birds in flocks,  
by their faces spread over the base of earth,  
we propitiate the heart of the Great Deity Joyful Grove.

By jewels, pearls, lapis lazuli, crystal and *spug*,<sup>44</sup>  
diamond, coral, gold, silver, bronze and iron,  
plenty of excellently decorative fine silk, various grains,  
competing with the number of grains of sand in the Ganges,  
we propitiate the heart of the Great Deity Joyful Grove.

By mountains, rocks, forests, meadows, lakes and pools,  
precious good houses, walls and their surrounding,  
(9b) by the numerous and especially splendid wealth of gods and people,  
highly heaped limitless "cloud of offerings",  
we propitiate the heart of the Great Deity Joyful Grove,  
we propitiate the hearts of ocean of numerous retinue,  
being satisfied in the sphere of a softened heart,  
make the fourfold activities<sup>45</sup> be accomplished without obstacles.

44) This is a multicolored stone which under the ice changed into a precious stone; see Pasang Yonten Arya 1998, p. 133.

45) Tantric activities or rituals (*'phrin las*): peaceful, fierce, taming and multiplying.

*In between this and the following a dedication of the sacrificial cake to the "lord of base" is added. Now to the praise:*

*Hūm*. In the lap of the sky-blue Dharma sphere devoid of signs,  
(10a) is fully completed *maṇḍala* endowed with strength and power,  
creating a net of thousands of white lights of deeds (*phrin las*),  
I praise you, Great Deity, as a night-jewel.

At the tops of buns of hair of gods and *gnyan*,  
are garlands of lotuses grown after touching by sole of foot,  
they are steadily nourishing hair without doubt,  
I praise you, Great Deity, the Lord of the higher spheres.

In the lake of light, deep and clear heart; fulfilling all wishes,  
(10b) are a whirling series of waves; various miraculous manifestations,  
these are granting the best of jewels to the yogi,  
I praise you, Great Deity Joyful Grove.

In the tall pile of beautiful precious stones,  
have arisen thousands treasures of play, joy and laughter,  
lovely brightness, whitish grove with the appearance of an autumn moon,  
I praise the body of the Great Deity.

On the gentle side of roar of speech,  
(11a) is laughter of the senses of hundreds of thousands of five-faced ones,  
when such clear and spontaneous melody resounds,  
it smashes all the hearts of evil demons into pieces,  
Great Deity, I praise your speech!

In the vast boisterous stream of love and compassion,  
uninterrupted rain of ambrosia of the fourfold activities,  
(11b) I praise the Great Deity Taming Enemies,  
who makes to fall the stream of beings of the happy aeon on the stage.

*This and others are for the offering of praise. Now to the confession:*

From the seed [syllable *hūm*] in my own heart emanates a beam of light. It invites the crowd of deities of triple *vajra*<sup>46</sup> and reaches the crowns of the heads of the guests. From the strings of the mantra of the heart flows light and ambrosia and things that it cleanses without remainder, perpetually (12a) accumulated stains, misdeeds and failings in general, and in particular the extensive harming of beings, perverse attacking and harming.

Let the virtuous and good name spread through the earth,  
of the Lord who naturally made himself leader, the sole refuge,  
the name equal to the solid surface of the *vajra*-sphere of the former minister,  
the endless Dharma-sphere of virtuous deeds of secrets of body, speech and mind.

And particularly the Island of Perfect Bliss (Aga monastery),  
fill by ten million powers of clear minds and concentration,  
let the activity of explaining and practicing the Teaching not decline,  
(12b) let the preaching and hearing increase as a spring lake.

And let this part of the land be spared diseases and famine,  
disputes, frost, hail, mildew, drought, enemies, robbers and thieves,  
and let the miraculous wealth of four kinds increase,  
gathered in the world and heavens.

Crush the innocent looking enemies,  
all the harming troops of demons *gdon* and *bgegs*,  
we pass them to you, Great Deity, as nourishment,  
(13a) crush them all to the small particles of dust.

Briefly, protect us virtuously and without weakening  
us, patrons and priests with retinue,  
assist us so that entire wishes, both the worldly and dharmic,  
will be fulfilled without reminder and obstruction.

46) Triple *vajra* stands for the three *vajra*-like convictions: to reject objections on the part of parents and relatives (*thebs med rdo rje*), to face embarrassment (*khrel med rdo rje*), to abide by practices one has promised to follow (*ye shes rdo rje dang 'grogs pa*). See Rigzin 1993, p. 147.

*Hūm*. Entire ordinary miraculous powers ... *from this time until the...praise to grant it to me...etc. are verses of prayer for the desired. The conclusion is adorned by a prayer of dedicating the merits.*

[colophon]

What concerns this, upon the request of the bhikshu Khedub, householder Tsheten and Tashi (13b) Tshering [dispatched] from the public, it was composed by the Lord preaching the Dharma, Kelzang Thubten Wangchug at the abandoned place of hermitage Tashi Gephel,<sup>47</sup> the scribe was getshul Samten Gyatsho. Let good virtue spread! Good fortune (*maṅgalam*)!

[supplement]

By the fourth body of Jamyang Zhepa, in the fifteenth rabjung [and day] called the Lord, in the male wood-horse year, tenth month on the thirteenth day according to [the calendar of the monastery Labrang] Tashikhyil, in the Russian year 1894.

### 3.2. TRANSLATION

#### IV. JAMYANG ZHEPA KELZANG THUBTEN WANGCHUG: PROPITIATION AND CONFESSION TO THE DEITY HIGH AUSPICIOUS ONE

(1b) *Those, who wish to perform the propitiation and confession to the deity-gnyan High Auspicious One (Tashi Under), in advance they should do "going for refuge", "generation of the mind of awakening" together with "four immeasurables".<sup>48</sup> The propitiation, confession, blessing etc., through placing oneself into the pride of the [tutelary] deity is done in the following way:*

*Kye, kye!*

You, who dwell in the base keeping the jewels and possessing signs of ten virtues,  
in the beautiful soil, brightening and lovely,  
together with the powerful ones protecting the white side,  
High Auspicious One with your retinue, come to this place!

(2a) In the center of the rainbow and golden tent covered by a canopy,

in the palace of wealth and precious stones,  
on the seat of the jeweled throne fabulously blazing in light,  
firmly seated illuminated in bright appearance and joy.

*This was the invitation and now to the propitiation and confession:*

I confess and beg to cleanse,  
all unrestrained deeds opposing your heart,  
which I committed by three gates (of body, speech and mind) serving ignorance,  
whatever is to be found I regret with strong repentance.

By displaying a mass of fabulous and visible offerings, sacrificial cakes,  
(2b) which originated from the power of concentration on emptiness and bliss,  
by this enjoyment of gods and people devoid of imperfection,  
I propitiate the heart of the great deity-gnyan with his retinue.

Inside the thousands of precious vessels [so beautiful, that they] steal senses,  
are offerings of kinds of drinks: rice-wine, grape-wine, tea,  
by this clear "golden drink" competing with the ocean,  
I propitiate the heart of the great deity-gnyan with his retinue.

(3a) By the food, grains, medicines, cloth, silk, gold, silver and others,  
by the fumigation offerings piled up as a hill,  
all-knowing [horse], harness; all the tools of heroes,  
I propitiate the heart of the great deity-gnyan with his retinue.

*Now to the "averting", "praise" and "entrusting with deeds":*

Avert from us great deity with retinue,  
diseases, epidemics, incitement, demons *gdon*, *bgegs*, *'dre* and cast magical spells,  
avert all kinds of misfortune-stars, magical power, evil spells, catastrophes,  
in brief; avert all bad disharmonious circumstances.

(3b) I praise the bright fresh body of youth,  
on the excellent leaping horse with its white mane; the white cloud,  
with the clear white color of body, blazing jewel in his right hand,

47) A hermitage located to the north-west from the Labrang monastery in Amdo.

48) See note 10.

and pulling the ornamented rosary of pearls with his left hand.

I praise the speech of bursting into thousand rumbling rolls of thunder,  
violent speech, the eightfold ambrosia of roaring,  
the melodious and sweet speech giving breath to those under oath,  
from the smiling peaceful face.

I praise the mind of the noble High Auspicious One,  
(4a) the playful lightning of miraculous manifestations and miraculous mani-  
festations of them,  
which causes the honey-rain of desirable miraculous power,  
to fall from the friendly ocean of compassion and love.

Keep in mind your fierce oath,  
you have taken on the eyes of the lord of secret Padmasambhava of the past,  
and second Buddha Lozang (Tsongkhapa),  
and spread the mighty Teaching in the ten directions.

Spread in all corners of the land,  
the tenets of Virtuous school (Gelugpa), the shore of the wish-fulfilling lake,  
by the drum's voice of explaining and practice,  
(4b) by the great lotus-grove of benefit and ease for Teaching and beings.

Annihilate harmful enemies and obstructions,  
from us patron and priests, people together with cattle,  
establish circumstances of long life and lack of sickness,  
and finally fulfill our entire hopes in accordance with dharma.

*Then the conclusion adorn with prayer for the departure of all the guests to their  
respective places, dedication of merits and expressing [the wish of] good fortune.*

[colophon]

What concerns this, [the text] was compiled by the lord preaching the dharma  
Kelzang Thubten Wangchug upon the request demanding such [text of the]  
ritual for offering sacrificial cakes to the (5a) deity-*gnyan* High Auspicious  
One from the kabcu Chodrag seated on the throne of the medical faculty of  
the Dechenling monastery in the direction of the Bora, Pontā Tshering Tashi,  
pious Gompo Namgyel Badzra, who accompanied [the request] with auspi-  
cious god silks and twenty five silver *srang*. Good fortune!

[Supplement]

Homage to the jewel-master!

*If somebody has a special reason and wishes to enlarge the [offering of] sacrifi-  
cial cakes, "golden drink" or fumigation of both the higher and the lower guests  
for the sake of oneself or others; then follows:*

By the extraordinary power coming from the occasion of presenting the of-  
fering, the blessing of the Triple Gem and master,  
(5b) virtuous activities of the protectors of Doctrine, guardians and *dākinī*,  
power and strength of the gods, *nāgas* and "lords of base"...

*This is added to the beginning of all and now to presenting the sight of the fall-  
ing rain:*

Let the showers of rain nurturing the harvest with their nourishing juice,  
fall down and overcome all obstacles,  
of *gdon*, *bgegs* and *'byung po*,  
let the adverse strong wind not come up,  
and not disperse the mass of clouds,  
(6a) let the felicitous wind from the eight main directions and directions in  
between,  
gather the rain-clouds rolling and condensing,  
strong thunder slowly follows lightning,  
all hills are beautifully dressed in fog,  
and the good rain slowly falls down equally,  
the mountains, valleys and cultivated fields are moistened,  
and medicinal juice makes the harvest of fruits grow,  
let it turn to a playful dance of lucky and easy growing!

[colophon]

This was freely composed by Dharmavajra as a part of the necessary [text].  
Good fortune!



## References

- ABAEVA, L. L., 1992, *Kul't gor i buddizm v Burjatii* (The Mountain Cult and Buddhism in Buryatia). Nauka, Moscow.
- BARADIN, B., 1999, *Žizn' v tangutskom monastyre Lavran; dnevnik buddijskogo polomnika 1906–1907 gg.* (Life in Tangut Monastery Labrang; A Diary of Buddhist pilgrim from 1906–1907). Institute of Mongolian, Buddhist and Tibetan Studies, Siberian Division of Russian Academy of Science – The Centre for Buddhist Culture and Studies, National University of Mongolia – Kiriyaama Institute for Global Peace and Education, Japan, Ulan-Ude – Ulanbator.
- BĚLKA, Luboš, 2001, *Tibetský buddhismus v Burjatsku* (Tibetan Buddhism in Buryatia). Masarykova Univerzita, Brno.
- BENTOR, Yael, 1996, *Consecration of Images and Stūpas in Indo-Tibetan Tantric Buddhism*. E. J. Brill, Leiden.
- BEROUNSKÝ, D., 2001, Příchod k útočišti jako vyznání víry v tibetském buddhismu (Going for refuge as a Confession of Faith in Tibetan Buddhism). In: *Religio* 2/2001, volume 9, Czech Society for Study of Religion – Institute of Study of Religions, Masaryk University, Brno, pp. 157–180.
- BEROUNSKÝ, D., 2005, The Thirteen Northern Lords of the Hori Buryats in the Tibetan Ritual Texts of the Aga Monastery. In: *Mongolica Pragensia '05. Ethnolinguistics and Sociolinguistics in Synchrony and Diachrony*. Edited by J. Vacek, A. Oberfalzerová. Institute of Indian Studies and Institute of East Asian Studies, Philosophical Faculty, Charles University, Triton, Prague, pp. 123–170.
- BEYER, S., 1988, *Magic and Ritual in Tibet; The Cult of Tārā*. Motilal Banarsidass, Delhi (reprint from the book published in 1973 by University of California).
- BIRTALAN, Á., 1998, Typology of stone cairn obos (Preliminary report based on Mongolian field-work material collected in 1991–1995). In: Blondeau, Anne-Marie, (ed.), *Tibetan Mountain Deities, Their Cults and Representations*, Wien, pp. 199–206.
- BSKAL BZANG THUB BSTAN DBANG PHYUG, *Zhwa ser ring lugs bskal bzang thub bstan dbang phyug gi rtogs pa brjod pa rin chen phreng ba zhes bya ba bzhugs so* (The Narration of the Kelzang Thubten Wanchug of tradition of yellow hats called precious garland). Labrang xylograph, 330ff.
- DE NEBESKY-WOJKOWITZ, R., 1993, *Oracles and Demons of Tibet. The Cult and Iconography of the Tibetan Protective Deities*. Book-Faith India, Delhi.
- DORŽIEV, A., 1994, *Peredanie o krugosvetnom putešestvii ili povestvovanie o žizni Agvana Doržieva* (Narration about the pilgrimage around the world or story about the life of Agvan Doržiev). Fund of Agvan Doržiev – Buryat Institute of Social Sciences RAN, Ulan-Ude.
- MANŽIGEEV, I. A., 1978, *Burjatskie šamanističeskie i došamanističeskie terminy* (Buryat shamanistic and pre-shamanistic terms). Nauka, Moscow.
- NACOV, G. A., 1998, *Materialy po lamaizmu v Burjatii* (Materials on Lamaism in Buryatia). Ulan-Ude.
- NACOV, G. D., 1995, *Materialy po istorii i kul'ture Burjat* (Materials on the History and Culture of Buryats). Transl. by G. R. Galdanova. Burjatskij naučnyj centr RAN, Ulan-Ude.
- NOR BRANG O RGYAN, ed., 1997, *Bka' brgyud pa'i zhal 'don phyogs bsgrigs* (The Collection of recitation text of the Kagyu tradition). Bod ljongs mi dmangs dpe skrun khang, Lhasa.
- ÖBERFALZEROVÁ, A., 2002, Formal Aspects of Metaphorical Speech in Mongolian. In: *Mongolica Pragensia '02; Ethnolinguistics and Sociolinguistics in Synchrony and Diachrony*. Edited by J. Vacek, A. Oberfalzerová. Institute of Indian Studies and Institute of East Asian Studies, Philosophical Faculty, Charles University, Triton, Prague, pp. 13–36.
- PASANG YONTEN, 1998, *Dictionary of Tibetan Materia Medica*. Motilal Banarsidass, Delhi.
- POUCHA, P., 1957, *Třináct tisíc kilometrů Mongolskem* (Thirteen thousand kilometers across the Mongolia). Svobodné slovo-Melantrich, Prague.
- RIGZIN, Ts., 1993, *Tibetan-English Dictionary of Buddhist Terminology*. Library of Tibetan Works and Archives, Dharamsala.
- SAMUEL, G., 1993, *Civilized Shamans; Buddhism in Tibetan Societies*. Smithsonian Institution Press, Washington-London.
- SANGS RGYAS, ed., 1994, *Bsang mchod bkra shis 'khyil ba* (The fumigation offering of whirling good fortune). Mtsho sngon mi rigs dpe skrun khang, Sinning.
- XENOFONTOV, G., 2001, *Sibiřští šamani a jejich ústní tradice* (Siberian shamans and their oral tradition). Argo, Praha.
- ZHANG YISUN et al., 2000, *Bod rgya tshig mdzod chen mo* (Large Tibetan-Chinese Dictionary). 2 vols., Mi rigs dpe skrun khang, Beijing.

## Appendix

ORIGINAL TIBETAN TEXTS IN TRANSLITERATION<sup>49</sup>

## 1.1. LOZANG TENPA GYATSHO: FUMIGATION OFFERING CALLED "THE FALLING RAIN OF MIRACULOUS POWER"

bsang mchod dngos grub char bebs zhugs so//  
 (1b) om bde legs su gyur cig/ dus gsum rgyal pa'i spyi gzugs gcig bsdu pa/  
 /gsum ldan ngur smrig gar gis rnam rol pa/ /mtshung med bla ma mchog  
 nges dus kun tu/ /'bral med rjes su bzung nas bdag skyong shig/ de la 'dir bla  
 ma yi dam mkha' 'gro chos skyong dreg pa sde brgyad sogs la bsang mchod  
 gtong par 'dod pas skyabs sems tshad med bzhi sogs spyi 'gro ltar sngon tu  
 btang la/ /rdo rje 'jigs byed sogs yi dam gang yang rung pa bskyed la/ /de  
 nas bsang rdzas byin labs gzhung bzhin byas rjes ('di ltar/ hūm bde chen  
 lhun grub zhal yas pho brang nas/ rtsa brgyad (brgyud) bla ma rgyal ba sras  
 dang bcas/ (2a) /yi dam dpa' po mkha' 'gro bsrung ma dang/ dkar phyogs  
 skyong pa'i lha klu gzhi bdag sogs/ /'khor bcas spyang drangs khyad par yul  
 ljongs 'dis/ /phun tshogs zhes bya'i sa 'dzin chen pa la/ gnas nas phyogs 'di'i  
 dge mtshan spel byed pa'i/ /mthu stobs dpal 'bar lha chen stobs ldan zhes/  
 /gzhi bdag gnyen po 'khor bcas gnas 'dir gshegs/ /rang mdun 'ja' 'od 'khrigs

49) For the transliteration the Wylie system is used and in cases of Indian letters rewritten as Tibetan reversed letters (mostly in mantras), the standard way of transliteration of Sanskrit is used (with letters *ī, ū, ṁ, ā, ḥ, ṭ, ṇ, ḍ, ṛ*). Many scribal errors appear in the original text and the suggested correct reading follows then in the parentheses after the syllable.

pa'i gzhal yas nang/ /rang rang so so dgyes pa'i gdan khri la/ /thogs med rdzu  
 'phrul dang bcas legs bzhugs nas/ /dngos bshams yid sprul mchod tshogs rgya  
 mtsho 'bul/ /rang bzhin bde ba chen po'i ngang (2b) nyid las/ /mthun pa'i  
 dam rdzas phyi nang gsang ba yi/ /mchod gtor spyang gzig ma tshang med pa  
 dang/ /a mṛ ta yis bsang zhing byin rlabs pa'i/ /'bar ba'i me nang bsang rdzas  
 stong 'phrag rnam/ /bsreg pa'i dri bsang sa dang bar snang kun/ /yongs su  
 khyab pa'i mchod tshogs rgya mtsho 'di/ /rtsa brgyad (brgyud) bla ma rgyal  
 ba sras bcas la/ /'bul lo mchog mthun dngos grub ma lus stsol/ /yi dam dpa'  
 po mkha' 'gro bsrung tshogs la/ /'bul lo las bzhi'i dngos grub ma lus stsol/ /  
 dkar phyogs skyor (skor) pa'i lha klu ma lus dang/ /bsrungs dang skyobs pa'i  
 mgron rnam thams cad la/ /'bul lo ci btsol las kun (3a) bsgrubs tu gsol/ /  
 lan chag sha mkhon gnyer pa'i mgron rnam dang/ /ma rgan rigs drug sems  
 can thams cad la/ /'bul lo sha mkhon sdig sgrub myur dag nas/ /rdzogs pa'i  
 sangs rgyas myur tu thob par shog/ /stong gsum dri ngan (ngad) ldang ba'i  
 bsangs mchog 'dis/ /rtsa brgyud bla ma mchog gsum kun 'dus bsangs/ /dn-  
 gos grub mchog stsol yi dam lha tshogs bsangs/ /chu mig brag ri g.ya spangs  
 la sogs la/ /gnas pa'i sa bdag klu gnyan ma lus bsangs/ (3b) /bsang ngo bsang  
 mchod rgya mtsho 'di bzhes la/ /ljongs 'dir mu ge nad yams la sogs pa'i/ /mi  
 'dod gnyer 'tshe mtha' dag rab zhi de/ /tshe bsod stobs 'byor rigs brgyud 'phel  
 zhing rgyas/ /mthun rkyen bsam don bgegs med 'grub par mdzod// //yangs  
 pa'i rgyal kham (kham) spyi dang bye brag tu/ /yul ljongs 'di yis skye po'i  
 tshogs rnam kyang/ /bstan la rab dang dge bcu'i lam bzang la/ /rtag tu gnas  
 zhing bde skyed (skyid) rgyas par mdzod/ /'jig rten phan bde'i ku mud rgy-  
 ad mdzad pa/ /mang thos sprang rtsi'i bcud dang rab ldan pa (pa')/ /bslab  
 gsum ngur smrig rgyal mtshan 'dzin pa yi/ /smra pa'i dbang po'i tshogs kyi  
 gad par mdzod/ (4a) /mthu stobs klog 'phreng 'bar pa'i 'od brgya yis/ /nag  
 po'i phyogs rnam ma lus rab 'joms zhing/ /dkar phyogs mngon par rab tu  
 rgyas byed pa'i/ /dgra lha chen po 'khor dang bcas rnam bstod/ /hrīh skyabs  
 gnas kun 'dus bla ma'i skyabs 'og na/ /yi dam lha tshogs bsrung ma'i 'phrin  
 las kyi/ /rnal 'byor bdag cag dpon slob 'khor bcas kyi/ /dgra lha gnyan po  
 ngo so yar la bstod/ /bstad do dgra lha thu (mthu) ldan khyed rnam kyi/ /  
 lus dang grib ma gzhan (bzhin) du nyan (nyer) grogs nas/ /nyin gyis bya ra  
 mtshan gyis mel tshe dang/ /mi 'dod gnyer 'tshe mtha' dag zhi bar mdzod/  
 /mthun pa'i rkyen rnam (4b) dbyar gyis chu gtor bzhin/ /'phel zhin (bzhin)  
 rbyas (rgyas) de tshe bsod rigs brgyud sogs/ /zhi dang rgyas pa'i las rnam ma  
 lus pa/ /myur du 'grub pa'i 'phrin las sdod grogs mdzod// //bdag blo rmongs  
 zhing le los dbang bsgyur pa'i/ /mchod rdzas ma tshad sno (ma tshang med)  
 gsum 'khrul pa yis/ /nod (gnod) pa ci mchis mgron rnam spyang nga ru/ /so  
 sor bshams cing bzod par bzhes su gsol/ /rig pa'i rtsal gyis (')bos pa'i mgron

rnam kyang// //chu las chu bur rdol la ji bzhin du/ /chos dbyings bde chen  
 po'i ngang nyed las/ /rnam pa rang rang so sor gnas su bshegs/ /'di mtshon  
 bsags dang bsags 'gyur dge ba yang/ (5a) /gcig tu bsdus zhing 'gro rnam ma  
 lus pa/ /bla med rdzogs pa'i byang chub thob phyir du/ /bsngo 'o 'gro rnam  
 sangs rgyas myur thob shog /dngos grub stsal mdzad byin rlabs gter gyur  
 pa'i// //rtsa rgyud bla ma tshogs kyi bkra shis shog /zhi sogs las rnam thogs  
 med bsgrub mdzad pa'i/ /yi dam dpa' po mkha' 'gro'i bkra shis shog /bstan  
 dgra dam nyams thal par rlag byed pa'i/ /chos skyong bsrung ma'i tshogs kyi  
 bkra shis shog /yul 'de'i mu ge nad rims zhi (zha) mdzad pa'i/ /yul lha gzhi  
 bdag rnam kyi bkra shis shog /char chu dus 'bebs 'bru rnam (5b) spel md-  
 zad pa'i/ /lha klu dkar phyogs skyong pa'i bkra shis shog /srid zhi dpal 'byor  
 sogs bsngo smon gyis mtha' rgyan par bya'o/

ces pa 'di ni dad btson sogs 'phags pa'i phyug pa rnam dpyod mchog tu  
 yangs pa dge slong chos ldan sogs ā ra ga li'i spyin bdag mthun mong nas bkra  
 shis pa'i lha rdzas zur du rangs pa bcas bskul pa la bsten nas btsun pa'i zgugs  
 brnyan tsam blo bzang bstan pa rgya mtsho'i sbyar pa'o/ /dge legs su 'phel//

#### 1.2. IV. JAMYANG ZHEPA KELZANG THUBTEN WANGCHUG: FUMIGATION AND OFFERING TO THE PHUNTSHOG THOB DEN

phun tshogs stobs ldan gyi bsang mchod zhugs so//  
 (1b) gnas bdag chen po phun tshogs stobs ldan la bsangs mchod gtong bar  
 'dod pas/ skyabs sems sngon du btang/ bsangs rdzas byin gyis brlabs la/ kye  
 kye/ bkra shis g.yang chags nor 'dzin yangs pa'i gzhi/ /lhun sdug ri bo dung  
 du bsnyegs pa la/ /gnas bcas dkar phyogs sde dpom (dpon) mthu bo che/ /lha  
 gnyan chen po phun tshogs stobs ldan gshegs/ /yab yum sras dang sras mo  
 btsun mo dang/ /blon 'bangs lha dmag mngag gzhus las byed sogs/ /'thor  
 rlung (2a) drag pos bskyod pa'i chu 'dzin bzhin/ /dam tshig dbang gis gnas  
 'dir gshegs su gsol/ /rgyal thugs sprul padma ka ra dang/ /kun mkhyen blo  
 bzang rgyal ba gnyis pa sogs/ /dngos brgyud bla ma'i sbyan (spyang) sngar  
 dam bcas bzhin/ /rang rang dgyes pa'i gdan khrir brtan par bzhugs/ /gzungs  
 mthu lha sngags rol ba las byung ba'i/ /nyer spyod 'dod yon lga dang rin  
 chen bdun/ /bkra shis rdzas rtags brgyad dang dar zab 'bru/ /sbyan (spyang)  
 gzig dam (2b) rdzas ma tshang med pas mchod/ /sna tshogs zas dang bza'  
 bca' sman gyi rigs/ /ba lu su dkar (sur dkar) shug pa mkhan pa sogs/ /brgya  
 phrag bsangs rdzas bsregs pa'i dud sbrin (sprin) 'dis/ /lha gnyan chen po 'khor  
 dang bcas pa bsangs/ /sbrin (sprin) gyi shugs 'chang bai dūr mdangs 'phrod  
 pa'i/ /rta mchog steng na gangs kyi shun po ltar/ /sku mdogs rab dkar g.yas  
 pas dar mdung dang/ /g.yon pas 'dod dgu'i bum bzang bsnam la bstod/ /sku

mdog phyag mtshan rgyan dang cha lugs rnam/ (3a) /sna tshogs tshul gyis cho 'phrul mtha' yas pas/ /bdag cag bsam don yid bzhin sgrub mdzad pa'i/ /'khor tshogs rgya mtsho'i tshogs la bdag bstod do/ /de ltar dregs rtsal can gyi lha khyod la/ /gus pas mchod dang bsnyen bkur bgyis pa'i mthus/ /thub bstan spyi dang dge ldan ring lugs che/ /srid mtha'i bar du dar zhing rgyas gyur cig/ /bdag cag dang ldan mi nor 'khor bcas rnam/ /yid bzhin nor ltar 'bad rtsol mi dgos par/ /yar zla (3b) bzhin du rnam kun 'phel pa'i mthus/ /ngo mtshar bde skyid dpal la rol par mdzod/ /phar 'gro'i skyel ma tshur 'ong bsu ma dang/ /tshad med rigs brgyud 'mdzad med 'byor ba'i dpal/ /dpag med tshe dang nyams med snyan grags sogs/ bsam don mtha' dag gegs med 'grub par mdzod//

//ces phun tshogs stobs ldan gyi bsang mchod 'di lta bu zhig dgos zhes/ rnam dbyod (dpyod) yangs pa dge slong chos ldan/ dad ldan dge slong bstan rgyas sogs phyogs bzhi'i sbyin bdag thun mongs (4a) bskul ngor 'jam dbyangs bzhad pa skal bzang thub bstan dbang phyug gis sbyar ba yi ge pa ni dge slong dkal bzang legs bshad gyis bris pa/ dza yantu// //

**2.1. AGVAN DORŽIEV: SUPPLICATION AND OFFERING TO THE LORD OF THE HOLY PLACE OF THE HIGH HILL U'LIRTE CALLED 'ONE WITH WHITE HORSE' IN THE PROXIMITY OF THE GREAT MONASTERY OF AGA; DECHEN LHUNDUBLING**

a go'i dgon sde chen po sde chen lhun grub gling gi nye 'dabs sa 'dzin mthon po u lhun thu'i gnas bdag chen po lha chen rta dkar gyi gsol mchod bzhugs so//

(1b) om swa sti/ khyab bdag rdo rje 'chang dngos bla ma mchog /yi dam lha tshogs rgyal ba sras bcas dang// bstan pa rin chen bsrung zhing skyong mdzad rnam// dgon gnas sbyin bdag rtag tu shes pas skyongs/ de yang rje bdag nyid chen po 'jam mgon tsong kha chen po'i zhal nas/ gnas skabs kyi stongs 'grogs bgyi ba'i ched du yul lha rnam la/ 'phrin las btsol du rung rung bar gsung mod/ 'on kyang sa gnas la lar yul lha skyes lha yin zhes 'di phyi kun gyi skyabs gnas su 'dzin pa dag kyang snang bas/ de dag ni skyabs 'gro'i brlab bya dang 'gal zhing mchog gsum bla mar 'dzin pa'i skyabs 'gro gtong nyen shin tu (2a) che bas gzab pa'i gnas su nges par ma zad/ 'khor bar 'khyams pa'i nang nas yi dwags kyi rigs su yod ces dam pa rnam kyi gsung rgyun las byung ba/ gnas skabs su phan 'dogs myur 'dra yang cung zad mi dga' na gnod pa skyel bar yang mngon la/ gangs ljongs pa'i bstan pa'i gzhi bdag rnam mthu tsal che la sangs rgyas dngos kyi skyes bu dam pa rnam kyis dam grags srog snying bzhes pa bcas kyis bstan dang skye bo rnam la phan nges las gnod tsha

bas med pa dang/ de min gyi yul bdag rnam la de 'dra'i yid ches par dga' mod/ 'on kyang tshad ldan skyes bu dam pas bka' bskos dam bzhag cig yin tshe (2b) gnas skabs kyi 'grogs don du blo khel rung tsam snyam mo/ 'dir dgon sde chen po bde chen lhun grub gling gi nye 'dabs sa 'dzin mthon po u lhun thu zhes pa'i gnas bdag chen po lha chen rta dkar can du grags pa de'i gsol mchod bgyi bar 'dod na/ ri de nyid kyi nye 'dabs rgyun tu mchod pa'i gnas yod na der ram/ sa gnas gtsang ma yid du 'ong ba zhig du mchod gtor yang sha chang sgog btsong sogs dang dri ngan mi gtsang ba'i rigs kyis ma gos pa dkar gsum mngar gsum dang shing thog gi rigs sogs lha chen 'khor bcas kyi dgyes pa'i yod byad dang/ gtor ma yang phye mar rdos tshe sha btos pa sogs mi gtsang ba'i khror rdos pa gtan nas mi yong ba dang/ mchod g. yogs pas lag pa dang sen bar kyi dril legs par khros pa (3a) ma gtogs gang spyir gtsang spra med phyin yul lha dang klu rigs shin du gtsang spra che bas mi dgyes par ma zad/ khros pa'i rkyen du 'gyur nyen che ba dam pa rnam kyi bka' las byung bas mchod pa gang la 'ang gtsang spra gal che ba dang/ bsangs kyang dri zhim po'i lo ma sogs shing gi yal 'dab sogs dud pa nam mkha'i khyon gang pa lta bu rgya gang che 'gyur tsam las med pa ni dri nges 'dzin mthu yod tshe yong shas tshe/ g.yang 'gugs bgyi ba'i tshe g.yang rdzas mchod pa rnam stegs bzang po'i steng ngam mchod stan gtsang ma'i yid du 'ong bar/ bla ma yi dam sangs rgyas byang sems chos bsrung yul lha gzhi bdag rnam kyi dgyes pa'i ba dan rgyal mtshan bla bre nyer spyod rol mo la sogs ci 'byor pa legs (3b) par bshams la/ sgrub pa po rnam gdan la bzhugs/ sbyin bdag rnam la yang gzhi bdag kho nar phyag mchod ma zin par bla ma yi dam sangs rgyas byang sems chos skyong srung ma rnam gtso bor mchod yul du spyen 'dren tshul gor bcug/ gzhi bdag kho nar phyag mchod kyi skyabs 'gro'i brlab bya dang mi 'gal ba'i rgyu rkyen legs par bshad na legs shing/ skyabs 'gro sems bskyed tshad med bzhi gsal btab nges sngon du btang nas/ rang nyid dpal rdo rje 'jig byed sogs yi dam gang rigs kyi skad cig dkrod bskyed dam cho ga gsum bskyed sogs kyi rnal 'byor la gnas pa'i sgo nas/ las sngags a mṛ ta gang rigs kyi bsangs/ swa bhā was sbyangs/ stong pa'i ngang las bhrūm las rin po che'i snod (4a) yangs shing rgya che ba rnam kyi nang du om dang rang rang gi ming yig dang po thig les brgyan pa rnam zhu ba las byung ba'i lha rdzas kyi mchod pa gzugs sgra dri ro reg bya phun sum tshogs pa sa dang bar snang yongs su gang pa mgron so sor dgyes pa skyed byed kyi mchod sprin rgya mtsho chen por gyur/ om ā hūm/ lan gsum/ nam mkha' mdzod kyi phyag rgya dang/ spro na sngags drug phyag rgyas drug gi byin brlabs/ rol mo sbyangs dang bcas/ kye kye drin can rtsa rgyud bla ma yi dam dang/ phyogs bcu'i rgyal ba sras bcas bka' sdod rnam// bdag cag mchod yon rnam la brtser dgongs nas// (4b) lha lam khon gang brtan bzhugs



byin gyis rlob// 'dzam gling yangs pa'i khyon 'dir mnga' bsgyur ba'i// mthu ldan lha gnyan klu dang gzhi bdag dang// khyad par u lhur thu yi gnas kyi bdag// lha chen rta dkar can mchog 'khor bcas gshegs// rang rang dgyes pa'i gdan khri phun sum tshog// legs bshams so sor mnyes pa'i nyams kyi bzhugs// dngos grub char 'bebs bla ma yi dam dang// rgyal ba sras bcas bstan srung chen po'i tshogs// zag med ye shes mchod sprin rgya mtsho che// mchod do dgyes bzhes dngos grub char chen phobs// bsil ldan ljongs sogs chen dag byed pa'i// bstan (5a) skyong che sogs lha chen rnam la yang// thugs mnyes sna tshogs mchod sprin rgya mtsho 'bul// dgon gnas ser skya kun kyang shis pas skyongs// kye kye rdo rje 'chang dngos dam pa'i skyes bu yis// a ko'i yul dang khyad par dgon sde che// bde chen lhun grub gling gi 'dus spyi rnam// 'bral med sdongs grogs 'phrin las mdzad dgos su// phebs pa'i bka' yi cod paṇ spyi por bcings// lha chen khyod nyid chu 'dzin rab g.yo 'dra// cang shes la chibs dar zab gos kyis mdzes// kun la bshes pa'i rnam 'gyur 'dzum zhal ldan// dgyes pa'i nyams ldan rnam bzhi'i 'phrin las la// nyer (5b) mkho'i phyag mtshan ma nges pa yang bsnams// thugs la bzhed 'phral mkha' lding la yang chibs// ma nges sna tshogs rnam 'gyur ston mdzad pa// g.yel med 'phrin las 'grub pa'i lha chen dang// rab mdzes gsang ba'i btsun mo sras dang bcas// bka' nyan blon po 'khor tshogs rgya mtsho la// gting nge 'dzin dang sngags kyi mthu dpal las// byin gyis brlabs pa'i mchod tshogs sprin ltar spungs// bdag cag kun nas mos 'dun rtse gcig gis// 'bul lo zhus pa'i ngo bo dgyes bzhes gsol// om rab 'bar rin chen las 'grub snod yangs su// rab gtsang lha yi dag byed mchod zhabs bsil// rab mdzas (6a) lha yi me tog sna tshogs dang// rab tu dri zhim 'thul ba sprin ltar dkrigs// rab gsal 'od 'bar snang gsal chen po dang// rab bsil bde ster ga bur tsan dan dri// rab zhim ro brgya ltan pa'i lha yi zas// rab snyan gdangs ldan rol mo bye brag sogs// dkar gsum mngar gsum 'bru sna'i phyen zan dang// ri ltar rab spungs gtor ma'i tshogs chen 'di// zag med bde ster bdud rtsir byin brlabs te// lha chen 'khor bcas mnyes phyir 'bul lags na// dgyes bzhes tshim mdzad zag med bde bar rol// bzang po'i dri ltan tsan dan a ka ru// sman sna 'bru sna bzang dgu tshogs// rab tu bsres (6b) pa'i bsangs kyi dud pa che// sa dang bar snang khyon yangs rab gang dang// mdzes pa'i rgyan mchog gdan khri bzang po dang// rin chen bdun dang bkra shis rtags rdzas bcas// zhon pa'i chibs bzang 'o ma'i rgyun 'dzin glang// bal gyi mdzod phyug ra dang lug la sogs// sra ba'i go khrab rno dngar mdung dang gri// sa la rgyu ba'i ri dwags mkha' lding bya// thugs la mkho dgu'i yo byad ma tshang med// bdag cag ri 'dun sems kyis 'bul lags na// yid la bsam pa'i don kun grub tu gsol// bshags pa ni/ kye kye sa rkos rdo rlog thab gzhobs la sogs dang// shing gnyan bcad dang chu gnyan krugs pa dang// lha chen (7a) 'khor bcas bdag byed yi dwags bshor// thugs dang mi mthun bya ba mthol lo bshags// lha chen 'khor bcas

thugs dang mi bstun ba// las dang bya ba gang byed mchis pa'i tshe// di dag kun la bzod bzhes mi ltod cing// dgongs bzhed dwangs pa cis kyang mdzad du gsol// bstod pa ni/ kye kye sngon nas mthu ldan thugs bskeyed smon lam gyis// 'dir gnas dgon chen sbyin pa'i bdag po bcas// skyong par chas pa mthu stobs 'bar ba'i lha// nyi zlar 'gran pa'i gzi brjid ldan la bstod// sum rtsen bdag por 'gran pa'i mnga' thang rgyas// (7b) bsam pa'i don rnam 'grub la yid bzhi nor// bcol ba'i las 'grub glog phreng 'phyug (khyug) ltar myur// lha chen 'khor dang bcas pa snying nas bstod// ri dbang lhun po lta bur rab brtan ngos// rang cag a ko'i skye bo gling bzhi yi// mi mthun rgud pa'i mun sel nyi zla ltar// mthu tsal rab rgyas lha chen 'khor bcas bstod// 'phrin bcol ni/ mnyam med thub pa'i bstan dang de'i snying 'jam mgon ring lugs mi nyams dar rgyas dang// bstan 'dzin skyes bu dam pa bzhabs brtan cing// dge 'dun sde 'di thugs mthun khirms gtsang zhing// bshad sgrub dar rgyas mthun rkyen (8a) lhun gyis sgrubs// rang cag a ko'i skye bo thams cad la// nad rims mu ge mi mthun rgud pa zhi// mthun rkyen legs tshogs yar ngo'i zlar 'gran mdzod// bskul ba ni/ kye kye lha chen 'khor bcas zhu 'bul snyan gtod mdzod// rang cag a ko'i dgon sde ser skya kun// gnod byed rgun 'jag phan tshun dgra 'phen bcug// 'thab rtsod 'khrugs slong phyugs kyi god kha dang// rims nad gtor dang bsam don 'grub la gnod// sad ser than pa a tsha tshags pa dang// sna tshogs chad gtong blo bur rgud skyil dag phyi nang gnod med ming med zhi bar mdzod// g.yang 'gugs ni/ kye kye mnyam med (8b) ston pa'i ngo mtshar bcas pa la// nam yang mi 'da' rnam dag khirms kyis mdzes// nam yang thos pa'i ma ni ka yis phyug// 'phags tshogs dge 'dun rgyas pa'i phywa g.yang byon// dge ba bcu yi lam la rab gnas shing// drang zhing gzu bo'i blo yis rab phyug pa// chos srid bya ba kun la rab mkhas pa'i// dad ldan skye bo'i phywa g.yang rab tu khug// skye bo kun la mkho dgu'i 'dod 'jo ba// sa le spram dang rin chen gnyis pa sogs// skabs gsum sna tshogs nor bu'i bang mdzod la// 'gran pa'i phywa dang g.yang du dar khug cig// myur dang mgyogs pa'i cang shes rta mchog dang// 'dod 'jo'i ba dang khyug mchog la sogs pa'i// (9a) theg pa'i shugs ldan rnga mong g.yang dkar lug// rkang bzhi nor phyugs g.yang du dar khug cig// steng gi lha yi dpal 'byor phun tshogs dang// 'og gi klu rgyal nor bu'i bang mdzod dang// bar gyi 'khor bsgyur sogs kyi mnga' thang bcas// phun sum tshogs pa'i phywa g.yang khug par mdzod// bzod gsol ni// mi shes dbang gis cho ga chad lhag pa'i// mchod pa'i rdzas rnam mi gtsang ma tshang ba// mos stobs zhan pa'i dbang ri byung ba'i rigs// mgron rnam kun gyi spy-an sngar bzod par gsol// bshegs gsol ni/ 'jig rten 'das dang ma 'das mgron rnam dang// khyad par rang cag dpung gnyen (9b) dam par bstur (? bstar)// lha chen 'khor bcas rang rang gnas su gshegs// slar yang sbyon tshe thogs med byon par mdzod// shis brjod ni/ dngos grub gter gyur bla ma yi dam



dang// rgyal ba sras bcas bstan bsrung chen po'i tshogs// mthu stobs mnga' bdag lha chen 'khor bcas la// mthu las bkra shis phyogs kun khyab gyur cig// ces pa 'di yang yul ljongs a ko'i dgon sde chen po bde chen lhun grub gling gi sa gnas kyi bdag po lha chen chibs dkar can du grags pa'i gsol mchod rgyas pa zhig bgyi zhes sde snod 'dzin pa'i bshes gnyen chen po bka' ba bcu ba'i nad don mthar son pa zla ba 'od zer nas bskul ma mdzad par// gzhung lugs spyi dang khyad par cho ga phyag (10a) len la rgyus med rmongs rgan wa gintra'i ming can gyis dam pa rnams kyi mdzad pa'i gsol mchod rnams nas nga physis 'brel med du bris khul byas so// //dge legs 'phel// //

### 3.1. IV. JAMYANG ZHEPA KELZANG THUBTEN WANGCHUG: PROPITIATION AND CONFESSION TO THE GREAT DEITY JOYFUL GROVE

lha chen dga' tshal gyi bskang bshags bzhugs so//

(1b) na mo gu ru bhairava ya/ de la 'dir yul gyi gzhi bdag chen po lha chen dga' tshal gyi bskang bshags nyams su len par 'dod pas/ bsang rdyas mchod gtorg/ gser skyems nga rol sogs gang dgos kyi yo byad mtha' dag ma tshang ba med pa tshags su tshud pa byas pa/ skyabs 'gro sems bskyed tshad med bzhi bsgoms pa rnams ngon du btang/ rang yi dam gang yang rung pa'i nga rgyal la gnas pa'i sgo nas/ om badzra a mri ta kun ta li ha na ha na hūm phat/ (2a) stong par sbyangs/ stong pa'i ngang las bsang rdzas rnams kyi rang rang gi ming yig dang po thig les brgyan pa zhu ba las byung pa'i bla ma yi dam chos srung spyi dang khyad par du gzhi bdag chen po lha chen dga' tshal 'khor dang bcas pa rnams mnyes par byed pa'i dam rdzas spyang gzigs mchod pa'i bye brag bsam gyis mi khyab pa zhig/ bla ma yi dam chos skyong spyi dang khyed par du gzhi bdag chen po lha chen dga' tshal 'khor dang bcas pa rnams kyi spyang lam du 'byung zhing rgyas par gyur/ om sarba bid spu ru spu ru sogs sngags drug (2b) phyag rgya drug bden stobs dang bcas yongs grags ltar brjod/ rang gi mdun du spangs ljongs nags tshal dang me tog sna tshogs kyi mngon par mdzes pa'i sa gzhi yangs shing rgya che ba// lag mthil ltar khod mnyam zhing// mtsho dar rdzings pu ne'u seng du mas brgyan pa'i dbus su lhun po lta bur mtho zhing brjid chags pa phyi sa 'dzin dbang po'i rnam pa can gyi nang du rin po che sna tshogs las grub pa'i gzhai med khang ba mdzes shing yid du 'ong pa lha mi'i dpal 'byor dpag du med pa'i mdzod kyi legs par gtam pa'i dbus su gzhi bdag (3a) chen po lha chen dga' tshal sku mdog zla shel gyi lhun po la/ nyin byed stong gi 'od kyi 'khyur pa ltar mchog tu mdzes shing gar gyi nyams dang ldan pa/ zhal gcig phyag gnyis pa/ phyag g.yas dar mdung ring po brnams shing/ nor bu'i sga srab kyi spras pa rta mchog ngang ser lung gi shugs can gyi steng na 'gying pa/ de'i 'khor du bkra

shis 'ung dar dang 'dzur khe sogs yul phyogs 'di'i ri lung thang (3b) gsum la gnas pa'i sa bdag lha klu gnyan btsan sogs pho nya las byed kyi 'khor tshogs gnam sa bar snang gi khyon thams cad yongs su gang pa'i tshogs kyi bskor par gyur/ rang lhar gsal ba'i thugs ka'i sa bon las 'od zer lcags kyu lta bur 'phros pas ngo mtshar sprul ba'i pho brang nas gzhi bdag chen po lha chen dga' tshal 'khor dang bcas pa badzra am ku sha dzaḥ / gnyis su med par gyur/ (4a) hūm 'dzam gling grub dbang yongs kyi 'khor bsgyur che// mtsho skyes rdo rje rgyal ba tsong kha pa// ngur smrig rnam rol bskal bzang mtshan can rje'i// bka' dang dam tshig gnyan po nyer dgongs la// rab mdzes lhun sdug sa 'dzin la gnas pa'i// ngo mtshar sprul ba'i pho brang yangs pa nas// gzhi bdag chen po lha chen dga' ba'i tshal// myur mgyogs rdzu 'phrul 'gros kyi gshegs su gsol// bkra shis (4b) g.yang chags yul ljongs nyams dga' ba'i// ri lung thang gsum spangs ljongs nyin srib dang// brag mtsho rdzings bu sogs la rab gnas pa'i// 'khor dang bcas pa gnas 'dir bshegs su gsol// pho nya las byed sprul pa yang sprul bcas// bsang dang mchod pa'i mgron du byon nas kyang// rang rang dgyes pa'i rin chen gdan khri la// rnal 'byor 'phrin las sgrub phyr brtan par bzhugs// (5b) dngos bshams yid kyi sprul ba las byung ba'i// bkor legs mchod yon nam mkha' khyon gengs pa// lha chen dga' tshal 'khor dang bcas la 'bul// bzhes nas 'doddon grub pa'i 'phrin las mdzod// om bhu mi pa ti sa pā ri wā ra argham pra ti swā hā/ de bzhin du shapta'i bar gyis mchod la/ rkang thung khrod du yongs 'dus ljon pa dang// rgyu skar dbus su gnyis (6a) skyes dbang po ltar// bdag cag 'phrin las grub pa'i lha srung nas// zla ltar 'phags pa'i mgon por bdag stod do// zhes sogs kyi mchod bstod bya/ bshags pa bya ba ni/ rang gi thugs ka'i sa bon las 'od zer 'phros pas// rdo rje gsum gyi lha tshogs spyang drangs pa mgron rnams kyi spyi bor byon pa'i thugs ka'i sngags phreng las 'od dang bdud rtsi'i rgyin babs pas mgron rnams kyi thogs med (6b) nas bsags pa'i sdig sgrib nyes ltung spyi dang khyad par du 'gro ba yongs la gnod cing 'tshe bar byed pa'i gnod 'gal log sgrub kyi bsam sbyor ngan pa rnams lhag med du dag par gyur bar bsam la yig brgya bdun nam nyer gcig sogs brjod/ hūm bslu med gtan gyi skyabs gcig bla ma dang// dbyer med yi dam lha tshogs chos srung bcas// rnal 'byor bdag cag bsrung zhing skyong mdzad pa'i// (7a) dgra lha chen po 'khor bcas dgongs su gsol// dreg pa'i lha klu btsan gyis gnas bcas pa'i// sa gnyan slog cing shing gnyan gcod pa dang// chu gnyan dkrugs shing mi gtsang gzhom 'thul sogs// sgo gsum bag med dbang gyur nyes pa'i tshogs// mtha' dag bsam pa thag pas mthol shing bshags// bskang rdzas ni/ hūm rigs sngags ting 'dzin rgya mtsho (7b) las byung ba'i// sna tshogs mchod pa'i 'dzym rlabs 'bum spro bas// rnal 'byor dgra lha chen po 'khor dang bcas// zag med bde ba'i dpal la spyod gyur cig// bdud rtsi'i mchod yon zhabs bsil me tog phreng// dri zhim bdug spos snang gsal mar

me dri// lha mi'i zhal zas snyan brjid rol mo 'dis// lha chen dga' tshal chen po'i thugs dam bskang// rnam mang 'khor tshogs rgya mtsho'i thugs dam bskang// thugs dam (8a) gnyom po dbyings su skangs gyur nas// las bzhi'i 'phrin las gegs med 'grub par mdzod// 'dod yon rnam lnga bkra shis rdzas rtags brgyad// phyi nang mchod pa'i khyad par 'byam klas pa// sbyangs rtogs sbar byas mchod tshogs rgya che pas// srid zhi'i khyon kun yongs su kang ba 'dis// lha chen dga' tshal xxx/ ga bur a kar tsan dan dkar dmar sogs// sna tshogs sman dang bza' bca' (8b) btung ba'i rigs// lha shug me lcer bsregs pa'i bsang mchod kyid// dud sprin baidūrya yi mdangs chags pas// lha chen dga' tshal xxx/ sra mkhregs rdo rje'i go khrab mda' mdung gzhu// bse rmog sag lham rin chen nor zhong dang// nor bu'i sga srab yid 'phrog cang shes rta// dpa' bo'i chas kun ma tshang med pa 'dis// lha chen dga' tshal xxx/ ri dwags dbang po lus bkra 'dab bzang gtso// gnyis 'thung 'brong (9a) g.yag ra lug nor skyong sogs// gcan gzan ri dwags gnag phyug 'dab chags khyus// 'dzin ma'i bzhin ras kun nas bsgrigs pa 'dis// lha chen dga' tshal xxx/nor bu mu tig mu men arga spugs// rdo rje byu ru gser dngul zangs lcags dar// rab mdzes dar zab 'bru sna rnam mang po// gangga'i rdul gyi grangs la co 'dri pas// lha chen dga' tshal xxx/ ri brag nags tshal spangs ljongs mtsho mtshe'u// rin chen khang bzang ra ba 'khor yug bcas// lha mi'i dpal 'byor khyad (9b) 'phags du ma yis// byur pur gtams pa'i char sprin mtha' yas pa// lha chen dga' tshal chen po'i thugs dam bskang// rnam mang 'khor tshogs rgya mtsho'i thugs dam bskang// thugs dam gnyam (mnyen) po dbyings su bskangs gyur nas// las bzhi'i 'phrin las gegs med 'grub par mdzod/ mtshams 'dir gzhi bdag gtor ma bsngo/ bstod pa bya ba ni/ hūm spros bral chos dbyings sngo bsangs phang ba ru// mthu stobs nus pa'i dkyil 'khor (10a) yongs su rdzogs// 'phrin las 'od dkar dra ba stong bgyid pa// lha chen mtshan mo'i nor bur bdag bstod do// lha gnyan du ma'i ral pa'i do ker rtser// gang gi zhabs skyes punda ri ka'i phreng// dogs pa med par rtag tu ngal bso pa// lha chen mtho rismgon po khyod la bstod// sna tshogs sprul pa'i rlabs (10b) phreng rab g.yo bas// sgrub pa po la nor gyi mchog ster ba// lha chen dga' tshal chen por bdag bstod do// mdzes sdug rin chen brtsegs pa'i lhun po'i spor// snang gter stong gi rtse dga' rgod pa lta'i// brjid chags dga' tshal ston zla'i mdangs 'dzin pa// lha chen chos kyid sku la bdag bstod do// gsung gi nga ro cha shas phra mo ris// 'bum phrag gdong lnga'i (11a) dbang po'i gad rgyangs gis// sgrub tu med pa'i tshangs dbyangs bsgrag tsam gyis// ma rung bdud snying tshal pa rgyar 'gas pa'i// lha chen khod kyid gsung la bdag bstod do// byams brtse'i chu 'dzin 'khrigs pa'i klong yangs por// chad med 'phrin las bzhi yi bdud rtsi'i char// skal bzang 'gro rgyud do rar 'bebs mdzad pa// lha chen dgra 'dul dbang (11b) por bdag bstod do// zhes sogs kyis mchod bstod bya/ bshags pa bya ba ni/ rang gi thugs

ka'i sa bon las 'od zer 'phros pas// rdo rje gsum gyi lha tshogs spyen drangs ba mgron rnams kyid bor byon pa'i thugs ka'i sngags phreng las 'od dang bdud brtsi'i rgyun babs pas mgron rnams kyid thogs med nas bsags pa'i sdig sgrub nyes ltang spyi dang khyad par du 'gro ba yongs la gnod cing tshe bar byed pa'i gnod 'gal log sgrub kyid bsam (12a) par mdzod// rang chags 'dren pa skyabs gcig mtshugs med rje'i// zhabs zur rdo rje'i khams ltar brtan pa'i ngos// gsang gsum mdzad 'phrin mtha' bral chos dbyings dang// mnyam pa'i dge mtshan bzang pos sa khyab mdzod// khyad par bde chen lhun grub gling chen por// blo gsal dran dbang bye pas yongs bkang ste// bshad sgrub bstan pa'i bya ba mi nyams shing// 'chad nyan dbyar mtsho (12b) bzhin du rgyas par mdzod// yul ljongs 'dir yang nad mug 'khrug slong dang// sad ser btsa' than dgra jag chom rkun bral// ngo mtshar snod bcud mtho ris la 'khu ba'i// sde bzhi'i dpal 'byor ches cher rgyas par mdzod// nyes pa med par snang pa'i dgrar rlom zhing// gnod cing 'tshe pa'i gdon bgegs dbung tshogs kun// lha chen chos kyid zas su gtang lags pas// (13a) mtha' dag rdul phran bzhin du brlag par mdzod// mdor na bdag cag yon mchod 'khor bcas rnams// dus kun dge ba'i bsrung skyob ma g.yel par// chos dang srid gyi 'dod don ma lus pa// gegs med lhun gyi grub pa'i sdongs grogs mdzod// hūm mthun pa'i dngos grub ma lus pa/ nas/ bdag la rtsal du gsol// sogs kyid 'dod gsol dang/ sngo ba smon lam gyis mtha' brgyan par bya'o/ zhes pa 'di ni dad ldan dge slong mkhas grub dang/ khyim bdag tshe brtan/ bkra shis tshe ring (13b) gsum gyis thun mong nas bskul ngor/ chos smra pa'i btsun pa/ bskal bzang thub bstan dbang phyg gis dben gnas bkra shis dge 'phel ri khrod du sbyar pa'i yi ge pa ni dge tshul bsam gtan rgya mtsho// dge legs 'phel// bco lnga'i rgyal ba zhes pho shing rta lo'i zla ba bcu'i tshes bcu gsum nyin bkra shis 'khyil rgyis/ o ru sa'i gcig stong brgya brgyad dgu bcu bzhi lo'o//

### 3.2. IV. JAMYANG ZHEPA KELZANG THUBTEN WANGCHUG: PROPITIATION AND CONFESSION TO THE DEITY HIGH AUSPICIOUS ONE

bkra shis ong dar gyi bskang bshags bzhugs so// (1b) lha gnyan chen po bkra shis ong dar gyi bskang bshags nyams su len par 'dod pas/ skyabs sems tshad med bcas sngon du btang nas/ rang lha'i nga rgyal la gnas pa'i sgo nas bskang bshags byin rlabs sogs spyi 'gro ltar byas la 'di ltar/ kye kye dge mtshan bcu dang ldan pa'i nor 'dzin gzhi// lhun sdug brjid chags yid ,ong sa ,dzin la// gnas bcas dkar phyogs skyong pa'i mthu bo che// bkra shis ong dar 'khor bcas da tshur byon// (2a) mdun 'ja' ser gur khyim phibs pa'i dbus// bkor legs rin chen dam pa'i gzhal yas su// mtshar sdug 'od 'bar nor bu'i khri 'phang rtser// dgyes pa'i gzi mdangs lham mer brtan par bzhugs//

zhes pas spyan drangs la bskang bshags ni/ rmongs ba'i bran du gyur bas sgro  
 gsum gyi// bag med bya spyod thugs dang 'gal bgyi pa// ji snyed mchis kun  
 nongs 'gyod drag po yis// bshags par bgyid do byang bar mdzad du gsol// bde  
 stong (2b) ting 'dzin stobs las byung pa yis// dngos bshams yid sprul mchod  
 gtor spyan gzigs tshogs// lha mi'i longs spyod ma tshan ba med pa 'dis// lha  
 gnyan chen po 'khor bcas thugs dam bskang// yid 'phrog rin chen yol gor  
 stong phrag nang// 'bras chang rgun chang ja phud btung ba'i rigs// chu gter  
 la 'gran gtsang ma'i gser skyems 'dis// lha gnyan chen po 'khor bcas thugs dam  
 bskang// bza' bca' 'bru sman (3a) gos dar gser dngul sogs// ri ltar spungs pa'i  
 rgya chen bsang mchod dang// cang shes sga sra bpa' po'i chas kun gyis//  
 lha gnyan chen po 'khor bcas thugs dam bskang// bzlogs pa dang bstod pa  
 'phrin bcol ba ni/ lha chen 'khor dang bcas pas bdag cag la// nad rims gdon  
 bgegs rbad 'dre rbod gtor bzlog// sgegs rigs mthu byad ngan sngags chag  
 sgo bzlog// mdor na mi mthun rkyen ngan thams cad bzlog/ (3b) sprin dkar  
 mdog dkar gsal phyag g.yas nor bu 'bar// g.yon pas mu tig phreng ba rgyan  
 ldan 'dren// sgeg ldn lang tsho 'bar ba'i sku la bstod// zhi 'dzum nyams ldan  
 yid 'ong zhal gyi skor// snyan 'jebs sbyangs kyis dam ldan dbugs 'byin zhing//  
 drag ngag nga ros bdud snying tshal ba brgyad// 'gas byed 'brug stong sdir  
 ba'i gsung la bstod// sprul ba yang sprul glog gi rol rtsed dang// 'grogs (4a)  
 ba'i byams brtse'i chu 'dzin phung po las// mkho dgu'i dngos grub sprang  
 char 'bebs mdzad pa'i// dpal ldan bkra shis ong dar thugs la bstod// sngon  
 tshe gsang bdag padma sam bha wa// blo bzang rgyal ba gnyis pa'i spyan  
 snga ru// khas blangs dam bca' gnyan po nyer dgongs la// thub bstan phyogs  
 bcur dar zhing rgyas par mdzod// dge ldan ring lugs yid bzhin rgya mtsho'i  
 dogs// bshad sgrub mgrin pa'i rdza rnga 'khol ba yis// bstan dang (4b) 'gro  
 ba'i phan bde'i pad tshal ches// yangs pa'i yul gru kun tu khyab par mdzod//  
 bdag cag yon mchod mi nor bcas pa la// nye par 'tshe ba'i dgra bgegs tshar  
 tshar la// tshe ring nad med gnas skabs mthar thug gi// re 'bras ma lus chos  
 bzhin 'grub par mdzod// de nas mgro nams rang gnas su bshegs par mos  
 la bsngo smon dang shis brjod kyis mtha' brgyan par bya'o// zhes lha gnyan  
 chen po bkra shis ong dar gyi gtor chog 'di lta bu dgos zhes bo rar phyogs  
 kyid dgon pa bde chen lhun grub gling gi sman pa (5a) grwa tshang gi khri  
 las thog pa bka' bcu chos grags dang/ dpon ta tshe ring bkra shis/ dad ldan  
 mgon po rnam rgyal badzra nams kyis dngul srang nyer lnga bkra shis pa'i  
 lha dar bcas bskul ngor chos smra ba'i btsun pa skal bzang thub bstan dbang  
 phyug gi sbyar ba'o// manga lam

na mo gu ru ratna ya// 'dir rang gzhan gyi don du mchog dman gyi mgro  
 la gtor ma dang gser skyems dang/ bsangs sogs gtong skabs 'dod don dmigs

gsal can sbyar bar 'dod na// bla ma yi dam dkon mchog gsum gyi byin rlabs  
 dang// mkha' 'gro (5b) chos skyong srung ma'i 'phrin las dang// lha klu gzhi  
 bdag nams kyid mthu stobs dang// 'di ltar mchod spyin bgyis pa'i rten 'brel  
 mthus// zhes pa 'di thams cad kyid thog mar sbyar nas/ char 'bebs lta bu la//  
 rtsi bcud lo tog gsos gyur char kyid rgyun// 'babs la gdon bgegs 'byung po'i  
 bar gcod sogs// nye bar zhi zhing sprin phun 'thor byed pa'i// mi mthun drag  
 po'i rlung nams mi ldang bar// mthun pa'i rlung gis phyogs (6a) bzhi tshams  
 brgyad nas// char byi sprin nams bsdus te lang long 'khrigs// 'brug sgra  
 dal bur rgod cing glog nams rtse// ri bo thams cad na bun gos kyis klubs//  
 char rgyun bzang po dal gyis snyoms par babs// ri klung rmos zhing thams  
 cad brlan cing gsher// lo tog 'bras bu rtsi sman thams cad rgyas// skyed rgu  
 bde skyid glu gar rtsen gyur cig// zhes sbyar/ 'di yang nyer mkho'i yan lag tu  
 dharma badzra gyis shar mar sbel ba// manga lam//





2. Phuntshog deity with depiction of IV. Jamyang Zhepa above him. Aga monastery, 2000.