

UDC 24

CLARIFYING WORKS WRITTEN BY LUVSANJAMBA, A REPRESENTATIVE OF MONGOLIAN LAMAS, WHO WROTE BOOKS ON WORSHIP TO THE TEACHER IN TIBETAN

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Annotation

In this article, the authors propose the study revealed that we need to search for the biographies and books of the remaining Mongolian lama. Luvsanjambaa is one of the Mongolian lamas (monks) who wrote many books and works in the Tibetan language and a disciple of the Dalai Güni Khüree, who lived from the last half of the 19th century to the beginning of the 20th century. The contents of his books indicate that Luvsanjambaa is a person who has the talent to write books and the ability to teach. He wrote his books for the Mongolian VIII Bogd Agvaan Luvsan Chojinnyam Danzin Vanchüg, Bigchüsumadi,



Lama Luvsan Chimed Dorj, Namjal Sodnom Vanchüg , Dagva Luvsan, Tsorj lama Luvsan Tseveen Ravdan of the Western Monastery (Shangkh Monastery was located in Kharkhorin soum area of Överkhangai province of present-day Mongolia) and respecting them as teachers. Among the books and works of these high lamas, the books of the VIII Bogd Agvaan Luvsan Choijinnyam Danzin Vanchüg, lama Luvsan Chimed Dorj and Namjal Sodnom Vanchüg, and the Tsorj lama Luvsan Tseveen Ravdan of the Western Monastery have now entered the circulation of current academic research. Also, it is clear that Luvsanjamba's books written in the Tibetan language are valuable materials for the history of Mongolian religion, the study of religious rituals, and the study of Mongolian historical literature written in Tibetan.

Key words

Mongolian monks, lama, Luvsanjambaa, history, Mongolian religion.

BACKGROUND

The chapter «Teacher's ten unique qualities» in the popular Mahayana Buddhism books mentions “Rich in theories” as an idol for a teacher. “Rich in theories” has spread continuously through bodhisattvas, such as Maitreya and Manjusri and, noblemen, such as Nagarjuna (Klu-grub) and Asanga (Thogs-med). They were the four great pioneers of the Mahayana tradition. In other words, it means learning and mastering the noble precepts spoken by Buddha Shakyamuni. These precepts are compiled, and compiled books of meditation teachings and noble precepts are called “A Collection of the Sutras”. This “Collection of the Sutras” also includes books on the Secrets of Tantric Buddhism. The Buddha Shakyamuni's precious precepts are called «Ganjur» (Treatise of Buddhism) and consist of 30 volumes (out of 108) from «KA» to «A.» The traditional lineage teachings and precepts have been handed down from Shakyamuni Buddha through the guru Asanga (Thogs-med). Mongolian lamas who studied these sutras and books of the edict have been writing hundreds of books explaining the edict and spreading its meaning. The main representative is Lama Luvsanjambaa, a disciple of the Dalai Güinii Khüree of Tüsheets Khan Aimag in Mongolia (the name of the Mongolian prefecture and province 100 years ago).

Luvsanjambaa Lama wrote almost 20 books about the «Rich in theories», one of the great teachers' lineage teachings, how the source needed to create books was formed, and about the teachers and religious leaders who studied that source.

Herein:

1. rang gi rtsa ba'i bla ma bikshu su ma ti'i mtshan can la bstod cing gsol 'debs byin rlab 'gugs byed dpyid kyi pho nya'i glu dbyangs. The prose is in verse.

2. byang phyogs 'gro ba'i mgon po rje btsun ngag dbang blo bzang chos kyi nyi ma bstan 'dzin dbang phyug dpal bzang po'i myur byon gsol 'debs gdul bya'i yid kyi re bskong. The prose is in verse, not in the title.

3. panti ta bla ma blo bzang 'chi med rdo rje'i yang srid myur gyon gsol 'debs bsam don myur 'grub. The prose is mentioned in verse, etc.

In the past, Luvsanjambaa lama's writings have not been studied in detail, but very little research has been done to clarify their number, meaning, and purpose. Therefore, we have done this academic work to clarify the work he wrote and put it into the circulation of research.

PURPOSE

The Luvsanjambaa lama's books and writings will be studied in detail. The number of books related to worshiping the teacher and their meaning and purpose will be clarified.

RESEARCH METHOD

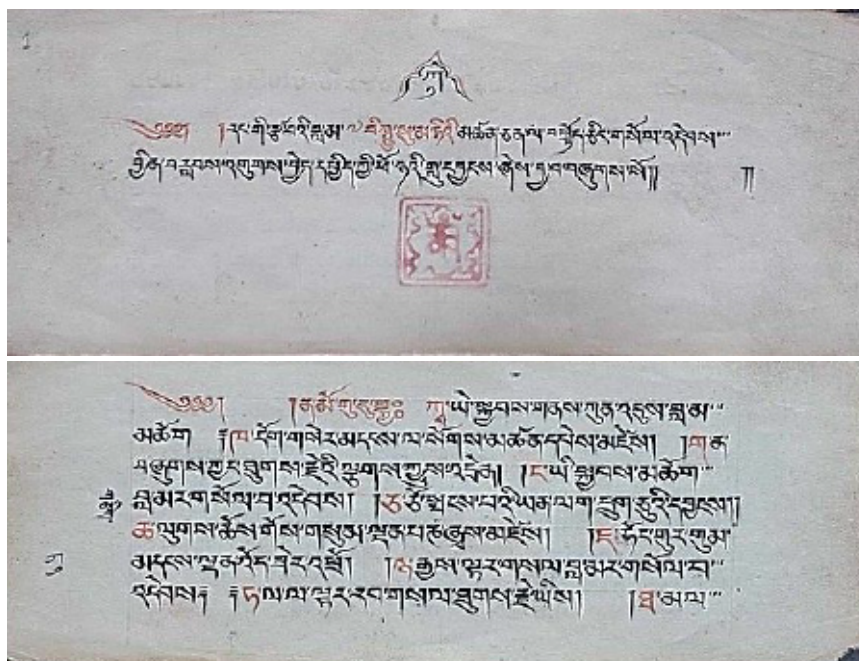
Method of study of original documents and reports. The materials used in the research were arranged in chronological order according to the purpose of the study, starting from the earliest period. In addition, the content and innovative ideas of the leading research books and materials were analyzed. Consequently, M. Otgonbayar (1995), based on the historical example of a specific tradition, followed the methodological principles

of expressing the regularity of knowledge transformation (enriching and passing down tradition) in his research. In addition to this, the general direction of the concepts of N.I. Konrad (1966), L.N. Gumilev (1989), and N. Khavkh (1995), who approach the issue of transformation from the perspective of dialectical stability, have been observed. To bring the study of original manuscripts as close as possible to the current research of original manuscripts, Luvsanjambaa lama's works were explored together, including their original text, title, characteristics, content, transcription, and translation (Bold, 2006).

RESEARCH RESULTS

Luvsanjamba lama was born in 1871 in Dalai Güinii Khüree of Tüsheet Khan Aimag in Mongolia. From a young age, he was a disciple of Dalai Güinii Khüree, studying books and worshipping many good teachers. Thanks to these teachers, he expanded his mind, understood the meaning of books, and wrote many works. During the research, we found 145 books written by Luvsanjambaa lama, which are kept in the library of Gandantekchenlin Monastery's Scientific and Cultural Institute and personal library. In general, it is said that there are 178 books in total. So far, 33 books have not been found. According to the wooden block size of the books found, there are 98 long and short books of wooden blocks and 43 long wooden block books. From the 145 books found, 17 books related to the need to worship the teacher were selected; the title of the book was transliterated and translated into Mongolian, which volume it is in, how many pages it has, how many lines it has, and how it was written as follows.

1. rang gi rtsa ba'I bla ma bikshu su ma ti'I mtshan can la bstod cing gsol 'debs byin rlabs 'gugs byed dpyid kyi pho nya'I glu dbyangs. KHA Volume-1, 3 pages, 25 lines; the prose is in verse. Picture 1. rang gi rtsa ba'I bla ma bikshu su ma ti'I mtshan can la bstod cing gsol 'debs byin rlabs 'gugs byed dpyid kyi pho nya'I glu dbyangs zhes bya ba bzhugs so by Luvsanjambaa lama (Stored in a private library).



2. byang phyogs 'gro ba'i mgon po rje btsun ngag dbang blo bzang chos kyi nyi ma bstan 'dzin dbang phyug dpal bzang po'i myur byon gsol 'debs gdul bya'i yid kyi re bskong. KHA Volume-1, 2 pages, 12 lines; the prose is in verse, not in the title 4.

3. panti ta bla ma blo bzang 'chi med rdo rje'i yang srid myur gyon gsol 'debs bsam don myur 'grub. KHA Volume-2, 2 pages, 11 lines; the prose is in verse.

4. mchog sprul blo bzang 'chi med rdo rje la brten pa'i bla ma'i rnal 'byor byin rlabs 'gugs pa'i lcags kyu. KHA Volume-3, 3 pages, 25 lines; the prose is in verse.

5. mchog sprul dam pa ae rte ni chos rje panti ta bla ma blo bzang 'chi med rdo rje la bstod pa mkhas pa dga' bar byed pa'i ka la pingka'i sgra dbyangs, prose. KHA Volume-4, 2 pages, 18 lines; the prose is in verse.

6. mchog sprul dam pa ae rte ni chos rje panti ta bla ma su ma ti a mri ta badzra dpal bzang po dran pa'i gdung dbyangs bstod mgur rang mtshang 'bru nas gsol ba 'debs tshul dang bcas pa dad ldan rnar 'jeps tambu ra'i sgra dbyangs. KHA Volume-5, 7 pages, 88 lines; the prose is in verse.

7. rigs bgya'i khyab bdag 'chang chen po rnam rgyal bsod nams dbang phyug dpal bzang po la bstod pa punata ri ka'i 'phreng mdzes. KHA Volume-55, 5 pages, 52 lines; the prose is in verse.

8. rigs brgya'i khuab bdag rdo rje 'chang chen po bi dza ya poneya shwu ra dpal bzang po la bstod pa zab don 'dab brgya bzhad pa'i nam mkha'i nor bu, KHA Volume-56, 2 pages, 21 lines; the prose is in verse.

9. rdo rje 'chang rnam rgyal bsod nams dbang phyug gig sol 'debs dad pa'i zab don sprang rdzi. KHA Volume-57, 2 pages, 12 lines; the prose is in verse.

10. rdo rje 'chang chen po kirti su ma ti dpal bzang po'i gsol 'debs dad pa'i rgyal mtshan. KHA Volume-58, 2 pages, 12 lines; the prose is in verse.

11. mchog sprul blo bzang tshe dbang rab brtan gyi gsol 'debs dad pa'i lcags kyu. KHA Volume, 3 pages, 12 lines; the prose is in verse.

12. rje btsun ngag dbang blo bzang chos kyi nyi ma bstan 'dzin dbang phyug gi gsol 'debs dad pa'i my gu. KHA Volume-60, 2 pages, 13 lines; the prose is in verse.

13. byang phyogs 'gro ba'i mgon po rje btsun blo bzang chos kyi nyi ma'i 'khrungs rab dang 'brel par gsol ba 'debs tshul dad pa'i dpag bsam ljon pa'i snue ma gyur du za ba. KHA Volume, 7 pages, 80 lines; the prose is in verse.

14. rje btsun ngag dbang blo bzang chos kyi nyi ma dran pa'i mgur dpyed kyi rgyal mo'i glu dbyangs. KHA Volume-62, 4 pages, 40 lines; the prose is in verse 5.

15. khyab bdag rdo rje 'chang chen po chos rje su ma di su'rya shri ma' na dpal bzang po'i brtan bzhugs gsol 'debs tshe dpal padmo bzhad pa'i nam mkha'i nor bu. KHA Volume-70, 2 pages, 13 lines; the prose is in verse.

16. rigs dang dkyil 'khor rgya mtsho'i mnga' bdag bka' drin mtshungs med mtshan brjod par dka' bac hos rje rnam rgyal bsod nams dbang phyug dpal bzang po la bstod pa skal ldan re ba skong ba'i bsam 'phel yid bzhin dbang gi rgyal po. KHA Volume-74, 4 pages, 42 lines; the prose is in verse.

17. rig dang dkyil 'khor rgya mtsho'i mnga' bdag drin can dam pa chos rje bi dza ya puneya shwu ra dpal bzang po'i bka' drin dran pa'i gsol 'debs byin rlabs char rgyun bskul pa'i dbyar gyi rnga sgra. KHA Volume-75, 3 pages, 31 lines; the prose is in verse.

These 17 works are dedicated to specific teachers and sages, such as Bigchüsumadid (a Buddhist monk or religious mendicant), Bogd VIII Agvaan Luvsan Chojjinnyam Danzin

Vanchüg , Pandita Luvsan Chimed Dorj, Tsorj lama Namjal Sodnom Vanchüg (Sanskrit: Bisaya Buneya Shura), Dagva Luvsan (Sanskrit: Girdisumadi), and Luvsan Tseveen Ravdan respectively. The title and the afterword of the above texts clarify these. Luvsan Chimed Dorj and Namjal Sodnom Vanchüg were primary teachers among the lamas who worshiped these teachers. For instance, in the closing statement of his famous work, “bcom ldan ‘das ma sna tshogs yum ma’i rjes gngang bya tshul mdor bsdus gyer shing ba yi me tog gsar ba’i ‘phreng mdzes» states his teacher’s name as Sodnom Vanchüg and says «rDorje ‘chang chen po chos rje bsod nams dbang phyug dpal bzang po’I bka’ drin las lha mchog ‘di nyid kyi rjes gngang legs par thob pa’I btsun gzugs blo bzang byams pas” (2005). About Pandita Luvsan Chimed Dorj, Gavju S. Gombojav first reported in 1959 that Tsorj of Tüsheet Khan Aimag, a man of the 20th century, his work is in two volumes, and there are written works, such as “Abhidharma’s commentary” (Collection of Buddhist texts) (2005).

Luvsanjambaa created the 2nd, 3rd, 4th, and 5th works in KHA Volume for teacher Luvsan Chimed Dorj. The 5th book “mchog sprul dam pa ae rte ni chos rje panti ta bla ma su ma ti a mri ta badzra dpal bzang po dran pa’i gdung dbyangs bstod mgur rang mtshang ‘bru nas gsol ba ‘debs tshul dang bcas pa dad ldan rnar ‘jeps tambu ra’i sgra dbyangs” is considered to be a literary work with exciting information related to the biography of a miraculous lama, precious Tsorj Luvsan Chimed Dorj. In short, the praises and prayers mentioned above in Luvsanjambaa’s complete writings are works of academic and research importance, with valuable information for the biographies of Mongolian lamas who wrote Buddhist literature in Tibet.

In addition to these “bshes gnyen bsten tshul mdor bsdus yon tan rin chen ‘dren pa’i shing rta”, KHA Volume-2, 13 pages, 163 lines, a composition with continuous words in verse in the context of worship the teacher and “bla ma rigs gsum dbyer med pa’i rnal ‘byor dad pa’i sgo ‘byed”, KHA volume-54, 2 pages, 10 lines, two compositions in verse. The name Sodnom Vanchüg in the quotation of this text refers to Namjal Sodnom Vanchüg. At the same time, Luvsannyama lama is considered to be the name of VIII Bogd Agvaan Luvsan Choijinyam Danzin Vanchüg; thus, these two lamas can be regarded as the leaders of Luvsanjamba’s teachers.

This is what he wrote about the meaning and importance of worshipping a virtuous teacher.

- An unmistakable guide to Nirvana and omniscience.
- The place where all the virtues of this and the next life will come out.
- The root of all books and creations.
- A collector of all the knowledge to be noticed.
- Worshiper of charity, etc.

The oral teachings of Lama Luvsandagwa, Tsorj Godtsan, Mila bogd (Jetsun Milarepa), Mogjogba, Naro Banchen Rinpoche, and Banchen bogd Choijizantsan are quoted 1-3 times from a total of 21 texts: «yon tan rin po che’i bsdud pa,» «be’u bum sngon po,» «gsan ba ‘dus pa,» «sdom ‘byung,» “thar pa chen po,» “sgyu ‘phrul ‘dra ba,» “rim lnga,» “bde mchog rtsa rgyud,» «a ti bkod pa’I rgyud,» «ye shes gsal ba sgron me’I rgyud,» «kri ya dpung bzang gi rgyud,» «sdong po bkod pa,» “bshes springs,» “bla ma lnga bju pa,» “mkha’ ‘gro zil mnon gyi rgyud,» “de nyid,» “gsang ba thig le’I rgyud,» “dgra nag gi dka’ ‘grel,» “lag na rdo rje dbang bskur pa’I rgyud”, «rgyud rdo rje ‘phreng ba» and «dam tshig bkod pa’I rgyud».

The above works show that Luvsanjambaa lama is an expert in the “Five realms of feeling and knowledge”. Also, among his complete books, there are quite a few writings on 7 the rituals of Yidam or Ishta-Devata deities and Amulets.

Judging from this, it is believed that “Yadam has seen the face of God and found the approval of the decree”. If this is done, Luvsanjambaa lama will be a creator who has accumulated all the knowledge of book creation. In addition, Luvsanjambaa lama briefly notes the teachings of Lama Tsorj Godtsan and worships the teacher in his book. For example:

- The benefits of kindness.
- To raise the body or physical form.
- Help to praise the body or physical form.
- The sacrifice of the teacher’s death.
- Help to worship charity.

It clearly describes how to say these words, and then the final verse is written in 36 lines in alphabetical order in Tibetan. The book was written by Luvsanjambaa lama in 1927, the first summer month in the Mongolian calendar.

CONCLUSION

1. Finally, Luvsanjambaa, one of the Mongolian lamas who wrote literature in Tibetan and was a disciple of the Dalai Güni Khüree of Tüsheet Khan Aimag, lived from the last half of the XIX century to the beginning of the XX century. The content and purpose of his full text are confirmed by the fact that he worshiped and greatly respected the VIII Bogd Agvaan Luvsan Chojjinnyam Danzin Vanchug, Bigchusumadi, Pandita Lama Luvsan Chimed Dorj, Namjal Sodnom Vanchug, Dagva Luvsan, Lama Tsorj Luvsan Tseveen Ravdan of the Western Monastery.

2. Among the works of these lamas, the books of the VIII Bogd Agvaan Luvsan Chojjinnyam Danzin Vanchüg, Pandita Lama Luvsan Chimed Dorj and Namjal Sodnom Vanchüg, and Lama Tsorj Luvsan Tseveen Ravdan of the Western Monastery have now entered the circulation of academic research. Therefore, there is a need to explore the biographies and works of the remaining lamas. At the same time, it is possible to spread his writings by paying attention to the reading and application of the related ritual writings.

3. The personal deity with whom a devotee feels the greatest affinity or the god, whose distinct gifts are most needed by the worshiper to help with a specific problem or desire.

4. Buddhist amulets are blessed items. These amulets are small and mystically powerful objects that are believed to have the ability to provide a person carrying them with good fortune and protection from any mishaps in their lives. They are used in the prayer rituals of the sacred mountains and mounds in Burd and Bayan-Undur soum areas of the present-day Uvurkhangai province of Mongolia.

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“bshes gnyen bsten tshul mdor bsdus yon tan rin chen 'dren pa'i shing rta.” KHA-76, 13 pages, 163 lines. A scripture in the Tibetan.

“bla ma rigs gsum dbyer med pa'i rnal 'byor dad pa'i sgo 'byed.” The prose is in verse in KHA Volume-54, 2 pages, 10 lines.

“bshes gnyen bsten tshul mdor bsdus yon tan rin chen 'dren pa'i shing rta.” The prose is in verse in KHA-76, 13 pages, 163 lines.

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