Aspects of Mongolian Buddhism 4

Animals, Plants, Nature and Bioethics in Mongolian Buddhism

Edited by Ágnes Birtalan, Krisztina Teleki
with Krisztina Szótér



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Aspects of Mongolian Buddhism 4. Animals, Plants, Nature and Bioethics in Mongolian Buddhism

Edited by Ágnes Birtalan, Krisztina Teleki, and Krisztina Szótér

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EDITED BY
ÁGNES BIRTALAN, KRISZTINA TELEKI
with KRISZTINA SZÓTÉR

L'Harmattan
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Aspects of Mongolian Buddhism 4 – Animals, Plants, Nature and Bioethics in Mongolian Buddhism

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Illustration on the cover page: Traditional Mongolian painting "Khiimoriin mor' (setertei)" painted by Ch. Shiirawchogdan, Department of Art, Dsanabadsar Buddhist University in 2013. Size: 21×30 cm. Preserved by Ágnes Birtalan.

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Contents

INTRODUCTION

Prolegomenon (Birtalan, Ágnes)..... 11
Account on the Fourth International Conference on the Aspects of Mongolian Buddhism (Teleki, Krisztina)..... 13

ADDRESSING AND GREETINGS TO THE CONFERENCE

Монгол Улсын Ерөнхийлөгч, Ухнаагийн Хүрэлсүхийн илгээлт бичиг..... 21
The Addressing of Ukhnaagiin Khürelsükh, President of Mongolia..... 25
The Addressing of Sainnyambuu Baatarjaw, Ambassador Extraordinary and Plenipotentiary of Mongolia in Hungary..... 28
Greetings Words of D. Choijamts, Abbot of Gandantegchenling Monastery, the Centre of Mongolian Buddhists..... 31
Greeting Words of D. Dsayaabaatar, Director of the Institute of Mongolian Studies, National University of Mongolia..... 35
Greeting Words of H. E. Telo Tulku Rinpoche, Honorary Representative of His Holiness the Dalai Lama in Russia, Mongolia and CIS Countries, Head of the Diluv Hutugtu Foundation..... 37
Greeting Words of G. Mend-Ooyoo, Mongolian Writer, Poet, Mongolian Academy of Culture and Poetry..... 41

BUDDHISM, NATURE AND CULTURE

About the Book "Advice to Sustain Snowstorms" (Altandsayaa, L.)..... 45
Worship of the White Old Man (The Cult of Personified Nature) (Bicheev, Baazr)..... 51
Монгол лам нарын төвөд хэлээр бичсэн "Тэмээ"-тэй холбоотой ном бүтээлийн тухай (Бямбаа, Р.)..... 61
Mergen gegen Lubsangdambiǰalsan-u silüg daγuu daki amitan-u tuqai ögülekü ni (Durasqaltu)..... 81
Historical Memory: A Proverb Preserved from the Dsungar Empire (Enkhsaruul, L.)..... 87
"Бэтгэлжин бор шувуу" ардын үлгэр буюу монголчуудын ёс суртахууны уламжлалт сургаал (Эрдэнэсан, Д.)..... 102
Ethical Implications of Buddhist Teachings on Suffering in the Animal Kingdom (Hewamanage, Wimal)..... 110

Protection of Nature and Environment Exemplified by Dsawa Damdin Luwsandayan's Ritual Text on Dartsat Mountain's Veneration (Jalsraijamts, G.) 127
Plants and Animals in Buddhist Logic (*Düira*) (Mönkhbadrakh, M.) 131
Aγula usun-du singgegsen burqan-u šasin-u nomlal kiged tegün-ü neyigem-dü üǰegülügsen üiledül (Nim-a) 140
Relation between Mongolian Mythology and the Mongolian Traditional Practice of Curing with Animals (On the Examples of Bear and Marmot) (Pagmadulam, M.) 156
Offering Animals of Mongolian *Gandsais* exemplified by Śrīdevī's Ritual Text and Image (Solongo, Ts.) 166
Ornithomancy in the Western Mongolian Oral Tradition (Srba, Ondřej) 178
Shiwa Shireet Luwsanshiwa's Smoke Offering Ritual to the Khangai Mountains (Teleki, Krisztina) 191

BUDDHISM AND SOCIETY

Mongolian Lamas' Seals in the Collection of the State Hermitage Museum (Elikhina, Julia − Uspensky, Vladimir – Mitruev, Bembya) 215
Čing ulus-un üy-e-yin Öbör Mongγol-un baraγun keseg oron-u süm-e keyid-ün belčiger-ün ami aqui-yin orčin toγorin-u qamaγalalta (Qurča) 227
Унгарын музейн сан хөмрөгт хадгалагдаж буй монголын өв соёлтой холбоотой дурсгалууд (Будапешт хот дахь "Хопп Ференц Азийн Урлагийн Музей") (Шүр, Б.) 234
Food, Drink and Delicacy used for Services and Rites in Lamiin Gegeen's Monastery (Tümenbayar, Ts.) 240

TEXTUAL TRADITION

Qoboγsayiri-yin torγudčud-un "Šabinar-un küriy-e keyid"-ün tuqai todu üsüg-ün nigen γar bičimel (Basang, A.) 253
Begeǰing-ün modun bar-un "Geser-ün tuγuǰi"-du-ki Geser-ün qatud-un düri-dü tusqaγdaγsan burqan šasin-u nölüge-yi sinǰilekü ni (Čayilγan) 259
Ölǰei-yin Lubsang quγurči-yin "Bodi mergen qaγan"-u üliger-tü tusqaγdaγsan burqan-u šasin-u ǰarim üǰelte oyilγalta (Čoγtu) 266
Words and Concepts related to Religion in Mongolian and Korean Languages on the Examples of Sources *Mongǒ-yuhae* (蒙語類解) and *Panǒn-čibsog* (方言集釋) (Erdenetuyaa, P.) 274
Монгол улсын Үндэсний номын санд хадгалагдаж буй "Хэрээний дуун аялгуу шинжлэх бичиг" хэмээх эх сурвалжийн тухай (Гансүх, Ч.) 282
Mongolian Tradition of Praising Monasteries and Sacred Places (Gankhuyag, M.) 292
Далай гүний хүрээний шавь Лувсанжамбаагийн сургаалын зохиолын тойм (Жамбал, Б.) 302
Asida kereglekü küsel-ün qur-a: Rabǰimba čorǰi-yin namtar teüke-yin tuqai dakin ögülekü ni (Mingγad, Erdemtü) 321

"Увдис" хэмээх үгийн утгыг мөшгөх нь (Ц. Өнөрбаян) 336
Тод бичгийн модон бараар хэвлэсэн сахиус (Б. Түвшинтөгс) 341

HOMMAGE À MONGOLIAN KANJUR

"Бодь мөрийн зэрэг" хэмээх зохиолд холбогдох төвөд, монгол лам нарын зарим бүтээлүүдийн тухай (Жалсрайжамц, Г.) 355
D. Načuгdorǰi-yin uran bütügel-dü lama-yi esergüü düri-ber dürsülegsen tuqai (Manuquvar) 362
'Phags pa Lama's Letters to Kubilai Khan (Péter, Alexa) 367
Sayičungгa-yin ǰokiyal bütügel-dü ileregsen burqan-u šasin-u üǰelte ǰiči teüken-ü učir (Sarina) 375
Бурхны шашин монголын урлахуй ухааны хөгжилд үзүүлсэн нөлөө (Шүр, Б.). 391

The Program of the Conference "Mongolian Buddhism: Animals, Plants and Bioethics. International Conference dedicated to the 120th Anniversary of the Birth of Louis Ligeti" 399

INTRODUCTION

Prolegomenon

To the fourth volume of the series *Aspects of Mongolian Buddhism*

The central theme of the fourth session of the conference series dedicated to the *Aspects of Mongolian Buddhism* held in October 2022, which mobilized a large number of researchers in international Mongolian studies and Buddhism research, was the "Relationship between Buddhism and Nature". The original, generally known and widespread Buddhist concepts also started from an environment close to nature. Most of its local varieties of Buddhism, designated by people/nation names in the research (e.g. Mongolian Buddhism), also developed their views related to specific natural and social environments. The pre-Buddhist beliefs of the Mongolian nomads living in constant interaction with the environment, which centred on the connection to the surrounding world, were incorporated into the rituals of Buddhism in many ways, both at the level of the textual tradition and the material culture.

Animals and plants are not only the basis of everyday life in almost all aspects of the nomadic lifestyle, but their protection and the protection of the environment have been of fundamental interest to the peoples of Inner Asia for thousands of years, who have been highly dependent and still depend on its natural balance. The geographical features, the nomadic way of life and the relative lack of permanent dwellings created harmonious interaction with nature, one of which is that manifests in taboos and prohibitions (Mong. *čeger*, Khal. *цээр*, *хорuо*, Oir. *nügel*, *nūl*)[1] and the resulting oral "laws". The Mahāyāna/Vajrayāna Buddhism, which had been present in the area since the 2nd century AD and occupied an ever-increasing place in the region's ideology, and which later emerged to the level of the state religion, was influenced by Inner Asian mythology and belief system, which defines the interweaving of *cultura et natura* and the place of the human being in it.

As in the case of other peoples, the incorporative religion of the Mongols integrated more and more elements into the original teachings, forming the genuine Mongolian Buddhism, which contains many specific elements about the interpretation of human relationship with nature. A new, Buddhicised mythology emerged, in which the nomadic belief system, the Indo-Tibetan and, to a lesser extent, the Chinese religious background was synthetized. The scriptural and oral traditions, the images and the monastic and folk practice of this rich world of ideas provided the background for the central theme of the conference in 2022. Choosing the form of an academic discourse taking place in the new system after the pandemic, we organized both personal and online appearances, but keeping the already proven

[1] On the terminology and its semantic background, cf. Birtalan 2012.

methods, i.e. researchers and scholar-monk practitioners exchanged ideas in lectures with a theoretical, *emic* and *ethic* approaches, in English, Mongolian and Russian, which is also reflected in the present volume. As I have emphasized in previous volumes, it is essential to communicate material in Mongolian, which is necessary from the point of view of the traditional and changing terminology. Studies related to the "Animals, Plants and Bioethics" conference theme make up the majority of the volume, but some additional topics are also included in the publication, including the workshop dedicated to the Ceremonial Reception of the Mongolian Buddhist Canon and Mergen Gegen Monastery's *Sūtra* Collection at Eötvös Loránd University in 2018.

The topic's timeliness provides an opportunity for continuous dialogue on which current and future international projects and collaborations are based. During and after the pandemic, traditional knowledge and solutions might be more valued; among others, the multifaceted research on the topic also provides an answer to this problem.

Previous volumes of the series

Birtalan, Ágnes – Teleki, Krisztina – Majer, Zsuzsa – Fahidi, Csaba – Rákos, Attila (eds.) 2018. *Aspects of Mongolian Buddhism 1. Past*, *Present and Future*. Budapest, L'Harmattan (ISBN 978-2-343-14326-2)

Birtalan, Ágnes – Teleki, Krisztina with Béres, Judit (eds.) 2020. *Aspects of Mongolian Buddhism 2. Mongolian Buddhism in Practice*. Budapest, L'Harmattan (ISBN 978-2-343-20886-2)

Birtalan, Ágnes – Teleki, Krisztina – Béres, Judit (eds.) 2022. *Aspects of Mongolian Buddhism 3. Tradition and Innovation*. Budapest, L'Harmattan (ISBN 978-2-14-027382-7)

Reference

Birtalan, Ágnes 2012. "Zakhchin – An Example of the Perlocutionary Speech Act. The Nügl/Nügel/Nügül/Nūl." In: Birtalan, Ágnes (ed.) *Oirad and Kalmyk Linguistic Essays*. (Talentum Sorozat 11. Ed. Kulcsár Szabó, Ernő – Sonkoly, Gábor) Budapest, ELTE Eötvös Kiadó, 90–105.

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Account on the Fourth International Conference on the Aspects of Mongolian Buddhism

The fourth international conference on Mongolian Buddhism was held from 20–21 October 2022 at Eötvös Loránd University, Faculty of Humanities in Budapest, Hungary to commemorate the 120th anniversary of the birth of Louis Ligeti (Ligeti Lajos, 1902–1987), and the 90th anniversary of introducing Mongolian studies to the curriculum of Eötvös Loránd University. It followed the forum of 18 October 2022 entitled "Philologia Asiae Interioris", Memorial conference dedicated to the 120th anniversary of Lajos Ligeti's birth and 90 year of Mongolian studies established by him at Eötvös Loránd University.

The conference entitled "Aspects of Mongolian Buddhism: Animals, Plants and Bioethics" or "Монголын бурхны шашин: Амьтан, ургамал, байгаль хамгаалал" was organized and hosted by the Department of Mongolian and Inner Asian Studies, Eötvös Loránd University in cooperation with its Research Centre for Mongolian Studies, and the Budapest Centre of Buddhist Studies. Several other institutions, like Gandantegchenling Monastery, the Centre of Mongolian Buddhists, the Embassy of Mongolia in Budapest, and the Dharma Gate Buddhist Church provided support for the scientific forum. A book launch and a visit in the Oriental Collection of the Library and Information Centre of the Hungarian Academy of Sciences completed the event as well as the exhibition "Yurts and Monasteries: Mongolian Treasures at the Ferenc Hopp Museum of Asiatic Arts", and a reception organized by the Embassy of Mongolia in Budapest.

During the opening ceremony Ágnes Birtalan, the President of the International Association for Mongol Studies and the Head of the Department of Mongolian and Inner Asian Studies, and the Research Centre for Mongolian Studies of Eötvös Loránd University welcomed the participants. After the addressing of Judit Bóna, Vice-dean of Research and Academic Affairs of the Faculty and Humanities, Eötvös Loránd University, Imre Hamar, Vice-rector of International Affairs and Director of the Institute of East Asian Studies, Eötvös Loránd University, and His Excellence S. Baatarjaw, Ambassador Extraordinary and Plenipotentiary of Mongolia in Hungary, the greeting words sent by Ukhnaagiin Khürelsükh, the President of Mongolia, Most Ven. D. Choijamts, the Abbot of the Gandantegchenling Monastery, D. Dsayaabaatar, Director of the Institute for Mongolian Studies, National University of Mongolia, Telo Tulku Rinpoche, Honorary Representative of His Holiness the Dalai Lama in Russia, Mongolia, and CIS Countries at the Tibet Culture & Information Centre (Office of Tibet) in Moscow, Russia, Möngkebatu Isipirengleijamsu *čorǰi*, the sixth incarnation of Mergen Gegen Monastery, Inner Mongolia, China were listened.

Ágnes Birtalan, the Head of the Department of Mongolian and Inner Asian Studies and the Research Centre for Mongolian Studies, Eötvös Loránd University gave the keynote presentation of the plenary session (*"Bestiarium Mongolorum" Preliminary Remarks on an Ongoing Project*).

The present series of conferences on different aspects of Mongolian Buddhism at Eötvös Loránd University had started in 2015 ("Mongolian Buddhism: Past, Present and Future") and continued in 2017 ("Mongolian Buddhism in Practice") and in 2019 ("Mongolian Buddhism: Tradition and Innovation") with great success. During the fourth conference held from 20–21 October 2022 about 60 researchers and high-ranking Mongolian lamas from different countries including China, the Czech Republic, Hungary, Mongolia, Poland, Russia and Sri Lanka participated and presented papers in English, Mongolian, and Russian, about 30 in person and 30 online.

Apart from the European and Asian scholars, representatives of many Mongolian communities (from Mongolia; Kalmykia and Buryatia; Inner Mongolia, Qinghai and Xinjiang Provinces) introduced the results of their research. The topics of the presentations covered various aspects of Mongolian Buddhism and a wide range of research fields was represented. Sessions were organized for presentations on Mongolian Buddhist views and relations with nature, environment, landscape, plants, and animals. The conference program, the abstracts of the presentations and photos of the event are available at the website of the conference:

http://www.innerasia.hu/event/mongolian-buddhism-conference-2022/

A wonderful booklet has been published with the generous support of the Scientific Committee of Eötvös Loránd University dedicated to the 120th anniversary of Louis Ligeti's birth and the Fourth International Conference on Aspects of Mongolian Buddhism: Birtalan, Ágnes (ed. with Puskás, Katalin and Rákos, Attila) *Monasteries, Deities and Lamas in Inner Mongolia. Photos by Lajos Ligeti from 1929–1931*. ELTE Eötvös Loránd University, Department of Mongolian and Inner Asian Studies – Hungarian Geographical Museum. Budapest – Érd 2022.

We are grateful to the Eötvös Loránd University and to all co-operating institutes and individuals who supported the event.

Krisztina Teleki
Research Centre for Mongolian Studies,
Eötvös Loránd University



Fig. 1. Participants of the “hybrid” conference at Eötvös Loránd University.



Fig. 2. Book launching of previous conference volumes.



Fig. 3. Ven. B. Mönkhbaatar, representative of Gandantegchenling Monastery, the Centre of Mongolian Buddhists.



Fig. 4. Participants of the conference.



Fig. 5. Participants of the conference.



Fig. 6. Mongolian monks.



Fig. 7. Mongolian calligraphy by Dr. Ts. Dorjderem.



Fig. 8. Ceremonial Reception of the Mongolian Buddhist Canon and Mergen Monastery's *Sūtra* Collection at Eötvös Loránd University in 2018.

ADDRESSING AND GREETINGS TO THE CONFERENCE

Монгол Улсын Ерөнхийлөгч, Ухнаагийн Хүрэлсүхийн илгээлт бичиг

PRESIDENT OF MONGOLIA

Монгол Улсын Ерөнхийлөгч Ухнаагийн Хүрэлсүхийн 2021 оны 06 дугаар сарын 16-ны өдөр Монгол Улсын Ерөнхий сайд Л.Оюун-Эрдэнэд илгээсэн бичиг



МОНГОЛ УЛСЫН ЕРӨНХИЙЛӨГЧИЙН МЭНДЧИЛГЭЭ

Эрхэм хүндэт Монгол судлаачид аа,

Өтвөш Лорандын Их Сургуулийн профессор багш нар, оюутнууд аа,

Дэлхийн нэрт Монгол судлаач эрдэмтэн, профессор Лигети Лайошийн мэндэлсний 120 жилийн ойг тохиолдуулан Монгол судлаачид чуулсан эрдэм шинжилгээний хурлыг зохион байгуулж байгаа өлзий дэмбэрэлт энэ өдрийн мэндийг Та бүхэнд хүргэе.

Эртний түүх, соёлтой манай орныг тусгайлан судалдаг Монгол судлалыг дэлхий дахинаа дэлгэрүүлэн хөгжүүлэх, монгол судлаачдыг бэлтгэх асуудал нь Монгол Улсын төрийн бодлогод чухал байр суурь эзэлдэг. Монгол төрийн энэхүү бодлогод монгол судлалын сургалт, судалгааны төвүүдийн цар хүрээг тэлэхээс гадна гадаад дахь монгол судлалаар идэвхтэй үйл ажиллагаа явуулдаг сургалт, судалгааны төвүүд чухал үүрэгтэй бөгөөд тэдгээрийн нэг нь Өтвөш Лорандын Их Сургууль болно.

1940 онд нэрт монгол судлаач Лигети Лайошийн эмхлэн байгуулсан тус сургуулийн Монгол ба Төв Ази Судлалын Тэнхим, 2014 онд Монгол Улсын дэмжлэгтэйгээр байгуулсан Монгол Судлалын Төв нь Монгол судлалыг эрчимтэй хөгжүүлж, монгол судлалын сургалтын хөтөлбөрийг тууштай хэрэгжүүлэн дэлхийн монгол судлалд үнэтэй хувь нэмэр оруулж байгааг цохон тэмдэглэж байна.

Монгол судлалыг хөгжүүлэхэд эрдэм судлалын байгууллагуудын хамтын ажиллагаа нэн чухал бөгөөд дэлхийн нэрт монгол судлаач, профессор Лигети Лайошийн 120 жил, Өтвөш Лорандын Их Сургуульд монгол судлалын сургалтын хөтөлбөр хэрэгжүүлж эхэлсний 90 жилийн ойг тохиолдуулан Өтвөш Лорандын их сургууль, Монголын их сургуулиудтай хамтран "Дотоод Азийн хэл бичгийн ухаан" сэдэвт эрдэм шинжилгээний хурлыг зохион байгуулж байгааг сайшааж байна.

Нэрт монгол судлаач, Унгарын шинжлэх ухааны академийн дэд ерөнхийлөгч асан Лигети Лайошийн нөр их хөдөлмөрийн үр шимээр бүтсэн монгол судлалын шилдэг бүтээлүүд өнөөг хүртэл шинжлэх ухааны судалгааны эргэлтэд ач холбогдлоо алдалгүй, судлаач, эрдэмтдийн гарын авлага, ширээний ном болж байгаа нь түүний бүтээлийн чанар чансааг илтгэдэг юм. Лигети Лайошийн XX зууны эхний хагаст цуглуулсан хээрийн судалгааны материалууд, монголчуудын бичмэл түүхийн анхдагч болсон "Монголын нууц товчоо"-ны галиг, орчуулга хийгээд "Монгол Ганжуурын гарчиг" нь олон судлаачийг монгол судлалд хөтөлж байгааг онцлон тэмдэглэе.

Монгол судлаач Лигети Лайош, Кара Жорж нарын үйл хэргийг залгамжлан, Өтвөш Лорандын их сургуульд монгол судлалын чиглэлээр сургалт, судалгааны үйл ажиллагаа тасралтгүй, тууштай өрнүүлж, дэлхийн монгол судлал дахь унгарын уламжлалт байр суурийг хадгалахад үнэтэй хувь нэмэр оруулж байгаа Олон Улсын Монгол Судлалын Холбооны Ерөнхийлөгч, Өтвөш Лорандын Их сургуулийн Монгол ба Төв Ази судалын тэнхмийн эрхлэгч, тус сургуулийн Монгол судлалын төвийн захирал доктор, профессор Бирталан Агнеш, түүний баг хамт олон, шавь нарт гүн талархал илэрхийлье.

Танай сургуулиас тогтмол зохион байгуулдаг "Монголын бурханы шашин" олон улсын эрдэм шинжилгээний хурал нь Унгар дахь Монгол судлалын төвийн идэвхтэй үйл ажиллагааны нэгэн тод жишээ мөн. Тус хурлыг "Монголын бурханы шашин: Амьтан ургамал ба байгаль хамгаалал" сэдвийн дор их эрдэмтний ойн хуралтай зэрэгцүн зохион байгуулж байгаа нь дэлхийн монгол судлаачдыг нэгэн цагт олон сэдвээр судалгааны ажлын үр дүнгээ хэлэлцүүлэх өргөн боломжийг олгоож байна.

Дэлхийн монгол судлалыг хөгжүүлэх үйлсэд үнэтэй хувь нэмэр оруулж байгаа Өтвөш Лорандын их сургуулийн Монгол ба Төв Ази Судалын тэнхим, Монгол Судлалын Төвийн нийт багш, эрдэмтэн судлаачид, оюутнуудын эрдэм судалын үйлсэд нь амжилт бүтээлийн дээдийг ерөөж, эрдэм шинжилгээний хурлуудын үйл ажиллагаанд амжилт хүсье.

Мөнх тэнгэрийн хүчин дор Монгол судлал үеийн үед хөгжих болтугай.

МОНГОЛ УЛСЫН ЕРӨНХИЙЛӨГЧ **УХНААГИЙН ХҮРЭЛСҮХ**

Улаанбаатар хот
2022 оны аравдугаар сарын 18-ны өдөр

The Addressing of Ukhnaagiin Khürelsükh, President of Mongolia

(Translation)

Distinguished Mongolists,
Esteemed students, *scholars and professors of Eötvös Loránd University*,

On this auspicious day, I wish to convey my heartfelt greetings to all the Mongolists and the distinguished guests gathered together today at this conference in commemoration of the 120th anniversary of the birth of Professor Ligeti Lajos, world-renowned Mongolist scholar.

In its state policy, Mongolia attaches high importance in promoting and developing Mongolian studies around the world, a discipline that focuses on exploring our ancient history and culture, as well as the training of Mongolian scholars. In addition to broadening the scope of training and research centres for Mongolian studies, research institutions such as the one we have here at the Eötvös Loránd University play an important role in the realization of our state policy.

I wish to highlight that the Department of Mongolian and Inner Asian Studies, founded by Professor Ligeti Lajos in 1940, and the Research Centre for Mongol Studies, founded in 2014 with the support of Mongolia, have made valuable contributions to furthering Mongolia studies through its dynamic efforts and curriculum. I believe that active engagement between academia is instrumental in strengthening Mongolian studies.

To this extent, I sincerely applaud the "Philologia Asiae Interioris: Ligeti Lajos memorial conference" co-organized by Mongolian universities and Eötvös Loránd University in commemoration of the 120th anniversary of the birth of Professor Ligeti Lajos and the 90th anniversary since the curriculum on Mongolian studies was first introduced at the Eötvös Loránd University.

Some of the best works of Professor Ligeti Lajos, former Vice-President of the Hungarian Academy of Sciences, have not lost its significance within the community and are still used daily by scholars and researchers today, which reflects the quality and effort he put in. I wish to emphasize that the materials collected by Ligeti Lajos during his field research in the first half of the 20th century, the phonetic spelling and translation of "The Secret History of the Mongols", the first literary work of the Mongols, and the "Mongolian Kanjur" lead many researchers to Mongolian studies.

I wish to express my sincere appreciation to professor Dr. Birtalan Ágnes, President of the International Association for Mongol Studies, Director of the Research Centre for Mongolian Studies and Head of the Department of Mongolian and Inner Asian Studies at the Eötvös Loránd University, to her team and students

for continuing the legacy of Mongolian scholars Ligeti Lajos and Kara György, maintaining the Mongolian studies curriculum, and for their valuable contribution in fortifying Hungary's long-standing position in Mongolian studies in the world.

The international academic conference on "Mongolian Buddhism", regularly organized by the Eötvös Loránd University is a clear example of effective work of the Research Centre for Mongolian Studies. Organizing the "Mongolian Buddhism: Animals, Plants and Bioethics" conference in parallel with the conference in honour of the world-renowned Mongolist scholar have brought Mongolist scholars from around the world and provided a great opportunity to discuss their findings on various topics.

I wish all the staff scholars, researchers, and students at the Research Centre for Mongolian Studies and the Department of Mongolian and Inner Asian Studies of the Eötvös Loránd University, who are making a valuable contribution to the development of Mongolian studies around the world, the best of luck in their academic endeavour and every success in the work of the conferences.

May Mongolian studies continue to prosper under the power of the eternal sky.

Khürelsükh Ukhnaa
President of Mongolia

Ulaanbaatar, 18 October 2022

Монгол Улсаас Унгар Улсад суугаа Онц бөгөөд Бүрэн эрхт Элчин сайд Сайннямбуугийн Баатаржавийн мэндчилгээ

Эрхэм нөхөд өө,
Эрхэмсэг Хатагтай, ноёд оо,
Эрхэм эрдэмтэн багш, судлаачид аа,

Та бүхэнд энэ өдрийн мэнд дэвшүүлье.
Өтвөш Лорандын нэрэмжит Их сургуулийн Монгол ба Төв Ази судлалын тэнхим, Монгол судлалын төв, Буддын шашны төв болон Монгол Улсаас Унгар Улсад суугаа Элчин Сайдын Яам хамтран зохион байгуулж буй "Монголын бурхны шашин: Амьтан, ургамал, байгаль хамгаалал" сэдэвт олон улсын эрдэм шинжилгээний IV хурлын нээлтэд оролцохоор хуран цугласан Та бүхэнд баяр хүргэе.

Бурхны шашин анх дэлгэрсэн цагаасаа байгаль эх дэлхийгээ хайрлах, ан амьтныг хамгаалах арга ухааныг сургаж ирсэн бөгөөд өнөөдөр бурхны шашныг байгальд ээлтэй шашин гэдгийг дэлхий нийтээрээ хүлээн зөвшөөрч байна. Дэлхийн уур амьсгалын өөрчлөлт, байгаль орчны доройтол нь маш хурдацтай явагдаж олон орны төр засгийн анхаарал татсан, тулгамдсан асуудал болж ирэв. Хүн төрөлхтөн өөрөө буюу хүмүүн байгаль дэлхийтэйгээ зүй бус харьцсанаар шим ертөнцийн тэнцвэрт байдал алдагдаж сөрөг дагавар бий болсоор байна. Энэ нь орчин үед байгаль орчноо хамгаалах, ан амьтныг хамгаалахад хүн бүрийн сэтгэл, оролцоо хэчнээн чухал болохыг шаардаж байна. Энэ үйлсэд олон улсын эрдэм шинжилгээ, судалгааны байгууллагууд, шашны байгууллагууд өөрийн хувь нэмрээ оруулахад идэвхтэй зүтгэл гарган ажиллаж 2015, 2017, 2019 онд бурхны шашны олон улсын эрдэм шинжилгээний хурал зохион байгуулсан байна. Мөн МБШТөв Гандантэгчэнлин хийд нь эх дэлхийгээ хайрлан хамгаалахын төлөө Дэлхийн банк, Шашин ба байгаль хамгаалах холбоо, Дэлхийн байгаль хамгаалах сан зэрэг олон улсын байгууллагуудтай хамтран ажиллаж, төсөл хөтөлбөрт нэгдэн хамтран ажиллаж ирснийг дурдахад таатай байна.

Өнөөдрийн эрдэм шинжилгээний хурлын цар хүрээг харвал эх дэлхийгээ хайрлан дээдлэхийг уриалсан бурхны шашны өвөрмөц онцлогийг эрдэмтэн, судлаачдын илтгэлүүдээр таницуулахад чиглэсэн байгаа нь сэтгэлд дотно санагдаж байна.

Ингээд хуралд оролцож буй эрдэмтэн, судлаач, докторант, оюутан Та бүхэнд эрүүл энх, аз жаргал, сайн сайхныг хүсэн ерөөе.

Монгол Улсаас Унгар Улсад суугаа Онц бөгөөд Бүрэн эрхт Элчин сайд

Сайннямбуугийн Баатаржав

The Addressing of Sainnyambuu Baatarjaw, Ambassador Extraordinary and Plenipotentiary of Mongolia in Hungary

(Translation)

Dear Professors and Scholars, *Ladies and Gentlemen*,

I warmly welcome all participants of the international conference "Aspects of Mongolian Buddhism: Animals, Plants and Bioethics" organized by the Department of Mongolian and Inner Asian Studies, Research Centre for Mongolian Studies, Budapest Centre for Buddhist Studies at Eötvös Loránd University in cooperation with the Embassy of Mongolia in Budapest.

Since the very beginning, Buddhist doctrine has been paying great attention to nature preservation, the protection of animals and other sentient beings, and nowadays Buddhism is considered internationally as a "green" religion being close to Nature, emphasizing sustainability. The over-speeded global warming and environmental pollution became a vital issue of many governments all over the world. Mankind's improper relation with Nature has negative effects on the balance of the planet, which requires the attention of even individuals, as saving the earth with its flora and fauna is our common issue. Several international researchers, various religious and other organizations make great efforts to find a solution for these global problems.

Eötvös Loránd University organized international forums on different aspects of Mongolian Buddhism in 2015, 2017 and 2019 and I am happy to mention that the cooperating institute, Gandantegchenling Monastery, the Centre of Mongolian Buddhists participates in different programs with the World Bank, in the Religions and Environmental Protection Program, UNEP, and develops cooperation and projects with other international associations as well on nature preservation.

I express my deepest gratitude to all speakers of the international forum of today, who will discuss the significant topic of honouring and protecting nature from the special aspect of Mongolian Buddhism. I wish happiness, health, and success for the participating speakers, scholars, PhD candidates, students and also to all other guests.

Sainnyambuu Baatarjaw
Ambassador Extraordinary and Plenipotentiary of Mongolia in Hungary

МБШТөв Гандантэгчэнлин хийдийн Тэргүүн их хамба, Хамба номун хан, гавж Д. Чойжамцын илгээлт бичиг

Авралт гурван эрдэнэ дор бишрэнгүйгээр мөргөмүй.

Унгар Улсын Будапешт хотын Өтвөш Лорандын нэрэмжит Их сургуулийн Төв Ази ба Монгол судлалын тэнхимийн тэргүүн хатагтай доктор профессор Бирталан Агнеш, Монгол улсаас Унгар улсад суугаа элчин сайд С. Баатаржав, хуран чуулсан монголч эрдэмтэн судлаачид, хурлын илтгэгч та бүгдийн амар амгаланг айлтгахын сацуу эрдэм номын үйлс өргөн байхын өлзийт сайхан ерөөлийн алга хамтатган өргөн дэвшүүлж байна.

Энэ удаагийн “Монголын бурханы шашин: Амьтан, ургамал, байгаль хамгаалал” сэдэвт олон улсын эрдэм шинжилгээний хуралд Монголын бурханы шашинтны төв Гандантэгчэнлин хийд нь Өтвөш Лорандын нэрэмжит Их сургуулийн Төв Ази ба Монгол судлалын тэнхим, Монгол улсын Элчин сайдын яам, Хопп Ференц Азийн урлагийн музей зэрэг байгууллагууд хамтран зохион байгуулж буйдаа туйлын баяртай байна.

Эдүгээ дэлхий дахинаа Монгол орныг минь өргөн уудам нутаг, үзэсгэлэнт байгаль, нүүдэлчин соёл, эзэн богд Чингис тэргүүтэй эрэлхэг хаадын түүхээр төсөөлөх нь нийтлэг байдаг. Харин бидний өвөг дээдэс 2000 гаруй жилийн тэртээгээс эдүгээгийн шинжлэх ухаан лугаа таацсан бурханы шашныг нандигнан шүтэж их, бага арван ухааны орон хийгээд судар тарнийн хосгүй нандин ёсыг гэгээрлийн мөрд эрхэмлэн барьсан гайхамшигтай өв соёлыг цогцлоон бий болгосон. Энэхүү өв соёл нь улс гүрний маань тусгаар тогтнолоо алдсан тэртээх XVI зуунд ард түмний эв нэгдэл, оюун санааны тусгаар байдал болоод улс орны тусгаар тогтнолын үзэл санааг бадраахын зэрэгцээ Монголын анхдугаар Богд Дээрхийн гэгээн Жавзандамба хутагт буюу Өндөр гэгээн Занабазар тэргүүтэй үе үеийн Жавзандамба хутагтууд болон бусад дээдэс тэргүүлэн оюун санааны тусгаар байдлыг онцгойлон хандаж байсны хүчээр өнөөгийн тусгаар тогтнол маань баталгаажсан билээ. XX зууны улс төрийн хэлмэгдүүлэлтийн хар бараан жилүүд болон үзэл суртлын олон арван жилийн хугацаанд ч номын мэргэд маань улс үндэснийхээ оюун санааны дархлаа болсон Бурханы шашны сэтгэлдээ тээсээр ардчилсан тогтолцоотой золгуулахдаа их хүрээ шашин номын уламжлалыг ном ёсны дагуу бидэнд залгуулж байв. Коммунизмын үзэл суртлаас болж олон жил завсардаж бүдгэрсэн Монголын ард түмний биет болон биет бус соёлын өвийг олон улсад таниулан сурталчлахад бодитой хувь нэмэр оруулсаар ирсэн Төв Ази ба монгол судлалын ээлжит хурлууд болон тэдгээрт

идэвхтэй оролцож ирсэн эрхэм судлаачид та бүхэнд чин сэтгэлээсээ талархаж буйгаа онцгойлон айлтгаж байна.

Бурханы шашны өв соёл нь монголын түүх, соёл уламжлалтай салшгүй сүлэлдсэн бөгөөд та бүгдийн олон жилийн судалгаа бидний түүх, соёл уламжлалыг улам бүр тодруулж байгаа нь их өндөр ач холбогдолтой юм. “Монголын бурханы шашин: Амьтан, ургамал, байгаль хамгаалал” сэдэвт олон улсын эрдэм шинжилгээний IV хуралд оролцож буй эрдэмтэн судлаачид, түүхийн нугачаанд бүдгэрсэн олон сурвалжуудыг тодруулсан мэдээ судалгаануудыг гаргаж ирэн гэдэгт миний бие найдаж байна. Ингээд энэхүү хурлыг зохион байгуулах хорооны нийт гишүүд болон Төв Ази ба Монгол судлалын тэнхимийн тэргүүн доктор, профессор Бирталан Агнеш таны нөр их хөдөлмөрт гүн талархал илэрхийлээд цаашдын эрдэм шинжилгээний ажил үйлст тань өндөр амжилтыг хүсэн ерөөе.

Дээдийн номын адистид орших болтугай.

Хүндэтгэсэн,
МБШТөв Гандантэгчэнлин хийдийн Тэргүүн их хамба, Хамба номун хан, гавж Д. Чойжамц

Улаанбаатар хот, 2022 оны 10 дугаар сарын 18

Greetings Words of H. E. D. Choijamts, Doctor (of Buddhist Philosophy), the Abbot of Gandantegchenling Monastery, the Centre of Mongolian Buddhists

(Translation)

I pay homage to the Three Jewels.

Honourable Professor Dr. Ágnes Birtalan, the Head of the Department of Inner Asian and Mongolian Studies at Eötvös Loránd University, His Excellency S. Baatarjaw, the Mongolian Ambassador to Hungary as well as all present researchers and scholars in Mongolian studies, alongside the speakers at this conference! Besides my respectful wishes, I wish you a fortunate and blessed future filled with the expansion of your scientific and educational endeavours.

We are delighted to participate in the current international academic conference on the theme "Buddhism in Mongolia: Animals, Plants, and Bioethics"," jointly organized by Gandantegchenling Monastery, the Department of Inner Asian and Mongolian Studies at Eötvös Loránd University, the Mongolian Embassy, and the Ferenc Hopp Museum of Asiatic Arts. Today, Mongolia is associated in people's minds of the world as a country with vast territories, breathtaking natural beauties, nomadic culture, and courageous kings, with Chinggis Khan at the forefront. However, our ancestors nurtured the Buddhist tradition over 2,000 years ago that aligns with modern science, creating a remarkable cultural heritage. They honoured the Ten Great Sciences and the unparalleled traditions of the *sūtra*s and *tantra*s, which were highly valued as paths to enlightenment. This cultural heritage, particularly during the 16th century when our country lost its independence, reinforced the unity of the people, their spiritual autonomy and the idea of national independence. Under the leadership of the first Mongolian Living Buddha, Jebtsundamba Khutugtu, also known as Öndör Gegeen Dsanabadsar, along with his successors, the Jebtsundamba Khutugtus and others, the significance of spiritual independence was elevated, becoming a guarantee of our present independence. Even during the dark years of political repression in the 20th century and decades of ideological oppression, our wise men carried Buddhism in their hearts as the spiritual protection of our nation. Thus, they guided us towards a democratic system and authentically passed down our religious tradition.

I extend my sincere gratitude to the organizers of the Inner Asian and Mongolian studies conferences, as well as to the esteemed researchers actively participating in these events. They are the ones who have significantly contributed to making Mongolia's tangible and intangible cultural heritage, partially obscured and disrupted during the years of communist ideology, known and recognized again in the

international audience. The cultural heritage of Buddhism is deeply intertwined with Mongolia's history and cultural traditions, and your years of research significantly contribute to bringing our history and traditions to the forefront.

I am hopeful that the participating researchers of the fourth international conference on aspects of Mongolian Buddhism "Animals, Plants, and Bioethics" will uncover knowledge and studies that will help to shed light on numerous sources that have faded into obscurity throughout history.

I express my deep gratitude to every member of the conference organizing committee and to Dr. Ágnes Birtalan, Head of the Department of Inner Asian and Mongolian Studies, for their extraordinary work, wishing them much success in their future scholarly endeavours.

May the supreme knowledge be ever-present!

Sincerely,
Gawj D. Choijamts
Khamba Nomun Khan, *Abbot of Gandantegchenling Monastery*,
the Centre of Mongolian Buddhists

Ulaanbaatar, 18 October 2022

Монгол Улсын Их Сургуулийн Монгол Судлалын Хүрээлэнгийн захирал, Д. Заяабаатарын мэндчилгээ

Та бүхний өдрийн амгаланг айлтгая!

Би өмнө нь хэлсэн бас Монгол судлалын хурлын үндсэн хэл монгол хэл байх ёстой гэдэг үүднээс мэндчилгээгээ монголоор дэвшүүлээд байгаа энэ удаа ч бас гэсэн та бүхэнд монгол хэлээрээ танилцуулъя. Өчигдөр хурал сайхан болсон гэж сонссон бас хурлын зохион байгуулагчдад дахин баяр хүргэе. Өнөөдөр хоёр дахь томоохон хурал болж байна. Сүүлийн хэдэн өдрүүдэд монгол судлалын хүчтэй уур амьсгал Бүгд Найрамдах Унгар улсад тэр тусмаа ЭЛТЭ Их сургууль дээр төвлөрч байгаа байна. Манай Монголоос ч гэсэн олон судлаачид оролцож байгаа.

Ингээд та бүхэнд мэндчилгээгээ уншиж танилцуулъя. Энэ танхимд хуран цугласан эрхэм хүндэт эрдэмтэн судлаач та бүхний амгаланг айлтгаж, хүндэтгэн мэндчилье. Юуны өмнө энэхүү чухал хурлыг зохион байгуулж байгаа ЭЛТЭ Их сургууль, зохион байгуулагчид, хуралд оролцож байгаа эрдэмтэн судлаачид та бүхэнд гүн талархлаа илэрхийлж байгааг минь хүлээн авна уу. Нэн ялангуяа Олон улсын Монгол судлалын холбооны ерөнхийлөгч, ЭЛТЭ Их сургуулийн Монгол судлалын төвийн захирал, ЭЛТЭ Их сургуулийн монгол судлалын ачааг нуруундаа үүрч түүчээлж яваа профессор Бирталан Агнеш болон энэ хурлыг голлон зохион байгуулагч Телеки Кристина нарт болон хамтран зүтгэгч бүх хүмүүст бас онцгойлон талархал илэрхийлье. Дэлхийн монгол судлалын домог болсон монголч эрдэмтэн Лигети Лайош мэндэлсний 120 жилийн ойг тэмдэглэх хүндэтгэлийн арга хэмжээний хүрээнд Монгол судлалын уламжлалт бөгөөд хүчирхэг төвийн нэг ЭЛТЭ Их сургуулийн нэрийн хуудас болсон монголын бурхны шашин судлалын олон улсын ээлжит хурал өнөөдөр ийнхүү эхэлж байна. Энэхүү олон улсын эрдэм шинжилгээний хурлыг 2015 онд “Өнгөрсөн, одоо, ирээдүй”, 2017 онд “Бурхны шашны зан үйл”, 2019 онд “Уламжлал ба шинэчлэл” гэсэн сэдвээр гурван удаа амжилттай зохион байгуулсан билээ.

Энэ удаа “Монголын бурхны шашин: Амьтан, ургамал, байгаль хамгаалал” гэсэн сонирхолтой сэдвээр зохион байгуулагдаж байгаа энэхүү хурал нь Монгол судлалд нийгэм, хүмүүнлэг, байгалийн ухааны салбар дундын судалгааг хөгжүүлэхэд чухал хувь нэмэр оруулж байгаагараа ихээхэн онцлогтой байна. Монгол судлал бол өргөн хүрээтэй ойлголт монголчуудын хэл, соёл, түүх, угсаатан судлалын уламжлалт салбараас гадна монголын нийгэм эдийн засаг, улс, хууль эрх зүйн судлалын орчин үеийн салбар ч бас монгол судлалд хамаарна. Тиймээс бид монгол судлалыг аль нэг хүрээгээр явцуурууллах биш

өргөн хүрээгээр хөгжүүлэх сонирхолтой байгаа бөгөөд энэ хурлын сэдэв, илтгэлийн цар хүрээ бидний зорилготой нийцэж байгаад их баяртай байна. Нөгөө талаар монгол судлалын салбарт хамтын ажиллагааг өргөжүүлэх ялангуяа гадаадын монгол судлалыг бүсчлэн хөгжүүлэх чиглэлд бидний анхаарч байгаа зорилготой энэ хурлын зохион байгуулалт ч тэр зорилго ч тэр нийцэж байгаад мөн адил талархалтай хандаж байна. Сүүлийн үед монгол судлалын бодлого хэрэгжилтийн үйл ажиллагаа нэгдмэл зохион байгуулалтад орсон монгол судлаачид монгол судлалын чиглэлээр суралцагчдын идэвх сэргэсэн судалгааны хамтын бүтээлүүд гарах нөхцөл бүрдсэн эрдэм шинжилгээний хурал бүтээлүүд чандын асгарсан зэрэг эерэг хандлага бий болж байгаа бөгөөд энэ салбар илүү эрчимтэй хөгжих өргөжих бодит суурь тавигдсан нь гарцаагүй юм. Үүний нэг жишээ нь өнөөдрийн энэхүү олон улсын хурал болж байна.

Бүгд Найрамдах Унгар улс бол монгол судлалын баялаг түүхтэй орон тийм учраас монгол судлалыг эрчимтэй хөгжүүлэх бүрэн боломж энэ улсад байгаа. Цаашид Монгол судлалын үндэсний зөвлөл Монгол улсын Их сургуулийн Шинжлэх ухааны сургууль, Монгол судлалын хүрээлэн ЭЛТЭ Их сургуулийн монгол судлалын төвтэй тууштай хамтран ажиллахаа илэрхийлэхийн ялдамд цуврал бүтээл эрдэм шинжилгээний далайцтай үйл ажиллагааг санаачлан хэрэгжүүлэх болно. Энэ чиглэлд ЭЛТЭ Их сургууль ч илүү анхаарч хамтран ажиллана гэдэгт найдаж байна. Эрдэм судлаач та бүхний ном эрдмийн үйлсэд улам их амжилтыг хүсэж Унгарын монгол судлалд өсөлт дэвшлийг ерөөе.

Монгол Улсын Их Сургууль, Монгол Судлалын Хүрээлэнгийн захирал

Д. Заяабаатар

Улаанбаатар хот, 2022 оны 10 дугаар сарын 20

Greeting Words of D. Dsayaabaatar, Director of the Institute of Mongolian Studies, National University of Mongolia

(Translation)

I wish you a peaceful day!

As I always emphasize, the official language of conferences on Mongolian studies is Mongolian; therefore, I would like to greet you all in Mongolian. I have heard that the conference of yesterday was great, and I would like to congratulate to the organizers once again. Today starts another significant conference. Over the past few days, the vibrant atmosphere of Mongolian studies has been gathering in Hungary, particularly at Eötvös Loránd University, with numerous researchers participating even from Mongolia. I would now like to deliver my greetings and extend my warm salutes to the esteemed scholars gathered here and wish everyone a peaceful day.

First of all, please accept my deep gratitude to Eötvös Loránd University, the organizers, and the scholars participating in the conference for hosting and arranging this important event. I would like to express my special tribute to Dr. Ágnes Birtalan, the President of the International Association for Mongol Studies and Head of the Research Centre for Mongolian Studies at Eötvös Loránd University, as well as to the professors representing Mongolian studies who play a leading role in the university's Mongolian studies, and to Krisztina Teleki, the main organizer of the conference, along with all cooperating staff members.

Today continues the international conferences held in honour of the world-renowned and legendary Mongolist Ligeti Lajos on the occasion of the 120th anniversary of his birth, which is organized by Eötvös Loránd University. This series of international conferences on aspects of Mongol Buddhism has been successfully organized three times before, in 2015 on the theme "Past, Present, and Future," followed by "Mongolian Buddhism in Practice" in 2017, and "Tradition and Innovation" in 2019. This time, the conference organized on the interesting theme "Animals, Plants, and Bioethics" significantly contributes to the development of interdisciplinary research in social, human, and natural sciences within the field of Mongolian studies.

Mongolian studies encompass a broad concept that includes traditional fields such as the Mongolian language, culture, history, and ethnography, as well as modern branches related to Mongolian society, economy, state, and legal studies. Therefore, we do not intend to restrict Mongolian studies to a narrow framework but rather wish to develop them broadly. We are very pleased that the theme of the conference and the scope of the presentations align with our goals. On the other hand, organizing this conference is in line with our efforts to expand international cooperation in the field

of Mongolian studies, particularly for the regional development of foreign Mongolian studies, for which we are also grateful. Recently, the activities concerning the political implementation of Mongolian studies have been unified into an organizational framework, and interest in Mongolian studies among Mongolian researchers has surged, creating opportunities for collaborative research initiatives. Furthermore, positive trends can be observed, such as the abundance of presentations at scientific conferences, indicating that this field is developing increasingly dynamically and establishing a solid foundation for progress. A perfect example is this international conference of today. Hungary, with its rich history in the field of Mongolian studies, provides a comprehensive opportunity for the dynamic development of Mongolian studies in this country. In the future, the National Council for Mongolian Studies, the Faculties of Natural Sciences in Hungary, and the Research Centre for Mongolian Studies, Eötvös Loránd University will strive for close cooperation and initiate and implement successive scientific activities. I trust that Eötvös Loránd University will also pay increased attention to this direction and collaborate.

I wish you, scholars, further success in your scientific work, and I extend my best wishes for the development of Mongolian studies in Hungary.

D. Dsayaabaatar
Director of the Institute of Mongolian Studies,
National University of Mongolia

Ulaanbaatar, 20 October 2022

Greeting Words of H. E. Telo Tulku Rinpoche, Honorary Representative of His Holiness the Dalai Lama in Russia, Mongolia and CIS Countries, Head of the Diluv Hutugtu Foundation

Dear Brothers and Sisters,
Dear Delegates,

I would like to convey my warm greetings to the Fourth International Conference of Mongolian Buddhism. This year's esteemed topic on animals, plants, and bioethics is incredibly unique. It is very timely for us to discuss these issues.

When most people hear of Buddhism, they automatically think of it as a religious matter. I usually say to people that Buddhism has to be divided into three distinct aspects: first, Buddhism as a religion or faith; second, Buddhism as a philosophy; and thirdly Buddhism as a science. And if we ask what type of science it is, it is science of the mind. The scriptures or Buddhist canons, do not just talk about the philosophical aspects but rather, in the complete set of teachings of Buddha, there are many descriptions about our universe. Plants, animals, and the environment are part of our universe. This planet is our home. It is timely for us to discuss how we can save humanity, which includes plants, animals, and our environment.

As we all know, the last few years have been very unusual because of global warming with many disasters and unusual occurrences that have never taken place before. For example, here in Mongolia, over the last a few years we have seen a change in the weather system. Therefore, it is timely for us to come together to discuss, to exchange views and to plan further research on how we can protect our world. I would like to convey my deep appreciation to the organizers of this year's conference. I regret that I am not able to be with you personally but I will truly be with you in spirit. I remember my last participation in 2019, I waited for it for many years and I was finally able to make it in 2019. This year I was looking forward to attending the conference but due to a scheduling conflict I am not able to attend but nevertheless I will be with you in spirit. And I look forward to the publication of this year's conference proceedings.

Your presentations, the research you have done, the results and plans, all these projects are particularly important for the preservation of our planet and for the preservation of Mongolian Buddhism. Thank you for all your hard work and dedication. I would like to convey my sincere prayers and best wishes for a fruitful and successful conference.

Telo Tulku Rinpoche
Honorary Representative of His Holiness the Dalai Lama in Russia, Mongolia and CIS Countries, Head of the Diluv Hutugtu Foundation

Дээрхийн гэгээнтэн XIV Далай ламын Монгол, ОХУ тусгаар улсууд дахь хамтын нөхөрлөлийн хүндэт төлөөлөгч, Халимаг улсын Бурхан шашны тэргүүн Дилов хутагт Данзанламэдийн мэндчилгээ

(Орчуулга)

Эрхэм хүндэт ах дүү нараа,
Эрхэм хүндэт төлөөлөгчдөө!

Миний зүгээс Монголын Бурханы шашны олон улсын IV хуралд халуун мэндчилгээ дэвшүүлж байна. Энэ удаагийн хурлын эрхэмлэсэн сэдэв бол “амьтан, ургамал, байгаль хамгаалал” гэх уриа дор явагдах юм байна. Энэ нь маш өвөрмөц бөгөөд дээрх асуудлуудыг хэлэлцэх нь бидэнд цаг үеэ олсон хэрэг болж байна. Ихэнх хүмүүс Бурханы шашны талаар ойлгохдоо зөвхөн шашны үзэл санаа төдийд шууд хүлээн авдаг. Харин би хүмүүст хандаж нэгдүгээрт Бурханы шашин бол итгэл үнэмшил, сүсэг бишрэл, хоёрдугаарт Бурханы шашин бол ердөө гүн ухаан, гуравдугаарт Бурханы шашин бол шинжлэх ухаан юм гэж Бурханы шашныг гурван хэсэгт хуваан үзэж болох талаар үргэлж хэлдэг юм. Хэрэв, ямар төрлийн шинжлэх ухаан юм вэ? гэж асуувал энэ нь сэтгэлийн шинжлэх ухаан юм гэж хариулдаг. Бурханы шашны бүхий л хөлгөн судар, шастирт зөвхөн бурханы шашны гүн ухааны тухай айлдаагүй, харин ч Бурхан багшийн сургаал номлолд хүмүүн бидний орчлон ертөнцийн талаар маш их тайлбар бий. Амьтан, ургамал, байгаль орчин бол бидний энэ дэлхий ертөнцийн нэг хэсэг нь мөн бөгөөд энэхүү гараг нь бидний орон гэр юм. Байгаль орчин, амьтан, ургамлыг хамарсан хүн төрөлхтнийг хэрхэн аврах тухай хэлэлцэх нь бидний хувьд цаг үеэ олсон үйл хэрэг болж байна. Сүүлийн хэдэн жил дэлхийн дулаарлаас болоод урьд өмнө хэзээ ч болж байгаагүй байгалийн гамшиг, ер бусын үзэгдлүүдийг бид харлаа мөн мэдэж байгаа. Жишээ нь, Монгол оронд сүүлийн жилүүдэд эрс өөрчлөгдөж байгаа цаг агаарын өөрчлөлтийг бид харж байна. Бид хамтдаа нэгдэж, санал бодлоо солилцож, цаашдын судалгаа хийж, дэлхийгээ хэрхэн хамгаалах талаар ярилцаж байгаа нь цаг үеэ олсон асуудал юм. Ингээд энэхүү чухал хурлыг зохион байгуулж буй хэн бүхэнд чин сэтгэлийн халуун мэнд хүргэхийн дашрамд өөрийн биеэр энэхүү үйл ажиллагаанд оролцох боломжгүй болсныг дуулгаж байгаа даа гүнээ харамсаж байна. Гэвч та бүхэнтэй зүрх сэтгэлээрээ хамт байх болно. Хамгийн сүүлд би 2019 онд оролцсоноо санаж байна, тэрхүү завшааныг би олон жил хүлээсэн бөгөөд эцэст нь тэрхүү үйл ажиллагаанд оролцох боломж олдсон юм. Харин энэ удаагийн хурлыг тэсэн ядан хүлээж байсан ч ажлын хуваарийн зөрчилдөөнөөс болж оролцох боломжгүй болсон хэдий ч зүрх сэтгэлгээрээ хамт байх болно. Мөн энэ удаагийн хурлын материалуудын эмхэтгэлийг тэсэн ядан хүлээж байна.

Та бүгдийн хэлэлцүүлэх илтгэл, хийсэн судалгаа, үр дүн, ирээдүйн төсөв, төлөвлөгөө нь Монголын бурхны шашин болон эх дэлхийгээ хадгалж үлдэхэд онцгой чухал зүйл болох болно. Та бүхний шаргуу хөдөлмөр хичээл зүтгэлд талархаж байна. Энэхүү эрдэм шинжилгээний хурал үр дүнтэй, амжилттай болохын төлөө чин сэтгэлийн залбирал, хамгийн сайн сайхныг хүсэн ерөөе.

Дилов хутагт Данзанламэд
Дээрхийн гэгээнтэн XIV Далай ламын Монгол,
ОХУ тусгаар улсууд дахь хамтын нөхөрлөлийн хүндэт төлөөлөгч,
Халимаг улсын Бурхан шашны тэргүүн, *Дилов хутагт сангийн тэргүүн*

Чингис хаан одонт, Соёлын гавьяат зүтгэлтэн, яруу найрагч Г. Мэнд-Ооёогийн мэндчилгээ

Сайн байцгаана уу?

Унгарын нийслэл Будапешт хотноо Өтвөш Лорандын Их сургуульд болж байгаа “Монголын бурхны шашин: амьтан, ургамал ба байгаль хамгаалал” сэдэвт олон улсын эрдэм шинжилгээний дөрөвдүгээр хурлыг зохион байгуулж байгаа Олон улсын Монгол судлалын холбооны ерөнхийлөгч, профессор Бирталан Агнеш болон тус хуралд оролцож байгаа эрдэмтэн судлаачид та бүхний энэ өдрийн амар амгаланг айлтган мэндчилж байна. Монголын зохиолч, судлаач намайг тус хуралд урьсанд гүн талархал илэрхийлэхийн хамт энэ өдрүүдэд Улаанбаатар хотноо миний уран бүтээлийн өдрүүд давхцаж олон улсын эрдэм шинжилгээний хурлаар олон орны эрдэмтэн судлаачид миний уран бүтээлийн талаар илтгэл тавьж буй учрыг айлтгаж хүлцэл өчиж байна. Ялангуяа миний уран бүтээлийн нэгэн гол сэдэв болох бурхны шашны соёл, байгаль хамгааллын асуудлаар олон илтгэл тавигдаж байгаа нь Унгарт болж байгаа хурлын уур амьсгалтай утга агуулга бүрнээ нэгдэж байгаа юм. Унгарын болон Монгол яг нэгэн зэрэг хугацаанд хүн төрөлхтний оюун соёлын үнэт зүйл байгаль дэлхийтэйгээ нэгдэх, эх дэлхийгээ хайрлан хамгаалах асуудлаар эрдэм оюуны хүрээнд олон орны эрдэмтэн судлаачид нэгэн зэрэг ярилцаж байгаа нь уг сэдэв өнөөгийн хүн төрөлхтөнд ямар чухал болохыг бэлнээ харуулж байна. Эрхэм Бирталан Агнеш профессорын удирдлагаар монголын уран зохиолын дөрвөн боть номыг унгар хэлнээ нөр их хөдөлмөр гарган орчуулан хэвлүүлсний дотор нэг ботийг миний уран бүтээлд зориулсанд зохиолчийн хувьд байнга гүнээ талархаж явдаг бөгөөд Бирталан Агнеш профессорын удирдсан багийн нөр их бүтээлийн үйлс нь өнөөдрийн энэ чуулж байгаа хурал болж байна. Улам бүр өсөн хөгжиж байгаа Унгар Монголын олон талт харилцааны гол гүүр нь соёлын харилцаа мөн билээ. Үүний тулд тус хурал болоод тус хуралд оролцож байгаа эрдэмтэн судлаачид та бүхэнд энэ хуралд улам их амжилт хүсэн ерөөж байна.

Чингис хаан одонт, Соёлын гавьяат зүтгэлтэн, яруу найрагч

Г. Мэнд-Ооёо

Улаанбаатар хот, 2022 оны 10 дугаар сарын 20

Greeting Words of G. Mend-Ooyoo, Mongolian Writer, Poet, Mongolian Academy of Culture and Poetry

(Translation)

Greetings to Everyone!

On the occasion of the international conference titled "Mongolian Buddhism: Animals, Plants, and Bioethics" held in Budapest, the capital city of Hungary, I extend my greetings to Professor Ágnes Birtalan, President of the International Association for Mongol Studies as well as to the scholars and researchers participating in this conference.

I would like to express my deep gratitude for the invitation of Mongolian writers and researchers to attend the conference, and I apologize for that my artistic days, when researchers from various parts of the world will present on my art in Ulaanbaatar overlap with this international conference, of which I am particularly pleased to see as many presentations related to the culture of Buddhism and nature conservation are taking place, which aligns with the theme of the conference in Hungary.

Both Hungary and Mongolia are addressing the values of human culture and conservation of nature at the same time, highlighting the importance of this topic for humanity today. Under the guidance of Professor Ágnes Birtalan, a volume of my art was dedicated during the translation of a four-volume series on Mongolian literature into Hungarian, for which I am deeply grateful as a writer. The significant work led by Professor Birtalan has contributed to the realization of today's conference. The continuously evolving cultural relations between Hungary and Mongolia serve as a vital bridge.

I wish great success to the scholars participating in this conference!

G. Mend-Ooyoo
Mongolian poet, *Awarded by Order of Cultural Merit*, *Order of Chinggis Khan*

Ulaanbaatar, 20 October 2022

BUDDHISM, NATURE AND CULTURE

About the Book "Advice to Sustain Snowstorms"

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In the history of Mongolian Buddhism, scholars have translated, wrote, published, and disseminated several books. An example of those creations, the book in Mongolian script "Advice to Sustain Snowstorms" (*Času siγurγ-a siγurqui-yin čaγ-tu öber busud-i tedkükü ba sanaγ-a yambar metü sitükü yosu orosiba*), is one of the rare and precious monuments related to the culture and tradition of the Mongols.

Mongolian scientist Ts. Shüger mentioned this book in his work on Mongolian block printing:[1] "This is the title of a long block print in Mongolia", which was printed at the end of the 19th century in Üidsen Gün Gandanpuntsoglin Monastery (currently Arwaikheer, the centre of Öwörkhangai Province). That monastery was established in 1725, and from the second half of the 19th century, it turned into an almost block print *sūtra*-oriented monastery.

Looking at the titles of the 46 books included in the title register of the "long" block prints of Mongolia, they are classified according to their contents into doctrinal books, moral books, books for learning foreign languages, ritual books, and religious books. The monastery also printed summary books with the idea that they would be helpful to those who read them, such as "Blessings for Fetching Water", "Collecting Argal (Cow Waste), and Herding Cattle" and "Advice to Sustain Snowstorms".

Khamba (Abbot) Tsewelwanchigdorj (Tib. Tshe spel dbang phyug rdo rje, 1836–1894), Wandüi, and Radnaabadsar were actively printing Mongolian books in the Üidsen Gün Banner. Tsewelwanchigdorj wrote 15 volumes of books and published them in Üidsen Gün Monastery. In this monastery, many religious books and *sūtra*s were printed in Mongolian, and there was also a printing house (Khal. *barkhan*, Tib. *par khang*) which printed books in Mongolian and Tibetan.

Also, in the book "The Five Kinds of Livestock Diseases" written by Tsewelwanchigdorj in Tibetan in the 1880s, horse diseases, camel diseases, sheep diseases and others were written separately. Various livestock diseases being common in Mongolia were identified for each of the five types of livestock and while teaching folk medicine treatment methods, various herbs were identified, collected, dried, mixed into medicine, wrapped, and given to animals. Tsewelwanchigdorj, the reincarnated monk of Ag' Üidsen Gün Banner of Sain Noyon Province mentioned an innovative approach.[2]

[1] Shüger 1991: 179.
[2] Shüger 1991: 179–181.

To make a small contribution to the research of the previous generation of scientists, we aimed to clarify the following points in our article: 1. Clarifying the date when the book was written, 2. Identifying the author of the book, 3. Clarifying the content of the book.

The Date

We suggest that the date of writing this scripture was in the second half of the 19th century, or after 1853 as there is a sentence in this block print saying that, "Others should look at the book of practical advice of the Jün Wang (giyūn wang)". We assume that this sentence refers to the book "Teachings of Khewei Wang" written in 1853 by Mongolian nobleman Jün Wang Bat-Ochir Togtokhtör (To Wang) in Setsen Khan Province. According to To Wang's teachings,

> *noyitan simaryan-du daqun-u üsü-yi yadaysi ni emüs: ǰaq-a qančui qormai-bar času oruqu ügei bolyan boyuǰu bekilebesü kedü kedün edür šöni-yi dayamui: Qota ger-ün doyudu tal-a-du terge qasiy-a sayin tataγad ǰabdubasu üker-i uyaǰu aduyu tulyaryulun qoni-yi egerebesü toytaqu-anu sayin böged daruydaqu ügei: siyury-a arilmayča mal-un nidün-ü mösü-yi arilyaǰu belčige: ese arilyabasu demei güyüǰü aldamui:*[3]
>
> "Wear the fur cloak's hair on the outer side in a wet snowstorm. If you fasten a sleeve and hem, it will endure for several days and nights and do not enter snow. If you try to draw a fence on the lower side of the yurt, it is good to tie the cow and the horses and keep the sheep in the barn, and they will not be overwhelmed. If there is the storm cleared, they should graze their cattle. If not, they will run in vain, and you will lose them."

But the book that we are presenting says,

> *siyury-a bolqu urida qoyula idekü: ömüdü-yi emüsǰü qoyar qormoi-bar qoyar köliyen oriyaǰu sur metü-ber külijü malayai-yi emüsged tosu bükü čisčiü terlig metü-yi toluyai deger-e-ben nömürčü čegeǰi-ben boyuǰu oluyai-tai šar-a tosu metü-yi ebürtülekü ba üker-ün siyai-yin tedüi šar-a tosu bučalyaǰu ayubasu edür-ün boyuni-yi dayaqu metü … basa qalq-a kiged yačur-a-ača kögün-e-yin köndelen sumu-yi uyaqui kiged kečen-ü üǰügür-tü yadasu olan-i üyeledeǰü siyaqu tegün-ü urduyur üker kiged temege-yi ǰeleleǰü uyaqu üy-e üy-e door-a door-a-anu üǰeǰü barmui:*[4]
>
> "If you eat before a storm, wear pants, wrap your legs with two skirts, tie it like a leather belt, wear a hat, cover your head with a coat of oil, wrap your chest, out ghee in your lap and drink ghee the size of a cow's ankle, you can withstand the shortness of the day… Also, make protective objects, cut a lot of stakes at the end

[3] Natsagdorj 1968: 154–155.
[4] *Času siyury-a* 2–3.

> of the defence, tie the bull and the camel in front of it with a rope, and check it out separately."

In the book, it is noted that

> *mal-yi aru tongsiγul nam metü kiged aru quwa ergi-tei buyu deresü yeke-tei γaǰar bayiǰu bolqu: dulaγan čaytu ügei bögesü baγ-a ergi qongqur-tu qoruγdabasu bolday gen-e: nige qonuγ-ača qoyisi bey-e bey-e-yin-ken üsü-yi šaldalaǰu idekü tula mingγan qoni-tai kümün mingγan qosiγubči beledkeǰü qadaγalaqu: küiten boruγan-du ger-ün door-a-du qosilang-i tayilǰu qan-a tuγurγ-a qoyar-un ǰabsar kögünekü buyu toγtaγaqu:*[5]

> "It may be a place where there is a lot of broom grass. In the warm weather of the day, the low shoreline is sheltered in the valley. Prepare a thousand muzzles because a thousand sheep will eat each other's hair after a day. In the cold rain, you can untie the lower belt of the yurt and put in a break between the walls and pieces covering the frame of a yurt."

J. Sambuu's "Notice on How People should Work with Animal Husbandry", he says "Wearing a warm coat in extremely heavy rain and dirt, and confining animals including horses and cows near a sheltered willow tree or in an area with irises. If possible, cover tired animals with cloth to keep them warm. If the animals are kept together, they will keep each other warm and stable."[6]

According to Zadonina and Levi's research, during half a century after 1833, in Mongolia, especially in eastern Mongolia, *dsud* occurred for 5–12 years in a row with an interval of 4–9 years,[7] so the teaching of To Wang, which was written in the outlying banners of Setsen Khan Province, was used with attention in the banner of Sain Noyon Province.

The Author

Since the beginning and ending words of the book are written in a concise and written language composition, in our opinion, the author was a Buddhist monk. As the book says,

> *arban ǰüg-ün yertünčü-yin amitan büküi-yi ürgülǰide eneregči blam-a burqan γurban erdeni-dür mörgümüi: edüge siγurγ-a-dur arγ-a ögülekü anu ene metü-yin ǰobalang gedeg öber öber-ün üiles niswanis-ača yarγsan büküi gem ündüsülen yarqu-yin yoǰuγur inu bey-e-yi ünenkü-de bi-dü bariqu-ača yarqu:*[8]

[5] *Času siγurγ-a* 2–3.
[6] Sambuu 1987: 91.
[7] Zadonina – Levi 2008: 244–291.
[8] *Času siγurγ-a* 1.

> "I pay homage to the Guru, who is always merciful to all the creatures of the ten directions, and to the Three Jewels. Being overly obsessed with things can cause some distress because misconduct can make you feel good. To realize that it is a phenomenon that needs to be when it is snowing. Any living and inanimate things will have tangible consequences."

Consequently, this book says,

> *genedte čü yambar ayul ǰobalang irekü-yi iledte medekü ügei tulada ǰobalang bolbasuraqu-yin üy-e-dü orčilang terigülesi ügei-eče üiledgsen kilinče bükü-yi dörben küčün büridkekü terigüten-iyer arilγaqu ba sedkil-i buyan-du dadγulǰu buyan-i yeke quriyaqui-yi bekilebesü süke-ber čokibču ükekü ügei batu bolqu:*[9]

> "In times of distress, I do not know to foresee the dangers of sudden suffering, but when I am in distress, I will be able to eliminate suffering with four forces, and if I accumulate a lot of grain to practice the soul, I will be sure that I will not die."

It may be understood in conjunction with Öndör Gegeen Dsanabadsar (1635–1723)'s text "Prayer in Accordance with the Times or Bestowing the Highest Blessings" (Tib. *byin rlabs mchog stsol ma'i 'grel pa bzhugs so*) and other sacred texts. In the prayer, he noted that "We confess all the sins that I have accumulated since the beginningless time and vow [not to commit them again]".

Also, it is interesting that at the end of the book it is written,

> *aman-u tedü qariyal üges-ün orun-du ali sayiqan iraγu sonusqulang-tu buyu irügel-i batudaǰu čečen uqaγan nemebesü sayin asanǰi:*[10]

> "Instead of verbal curses, it is better to say nice words of mouth, or to increase the wisdom by strengthening the blessings."

In other words, the books were written for ordinary people. Its end saying "It is better to add wisdom" differs from the end of To Wang's teaching, saying "Strictly follow them" (*egüride daγaǰu yabuγulqu-yi čingdalan uqaγulun tusiyaγtun*).[11]

The Content

A characteristic of the content of this book is that it is a combination of explaining a Mongolian herdsman's life and herding methods in connection with Buddhist

[9] *Času siγurγ-a* 1, Zadonina – Levi 2008.
[10] *Času siγurγ-a* 5.
[11] Natsagdorj 1968: 165.

teachings. The books briefly mention the traditional methods of how to save one's own life and that of others, and how to protect one's livestock in a storm. For example,

> *öl aldabasu šölü öčüken ögkü miqan-du γulir budaγ-a qoliǰu öggümü: quraγan-dur bolbasu qomuγal-yin tal: büdügün qonin-du qomuγal-un činege ögkü miq-a-yi öggümüi: yerü singgen teǰigel-eče ödken teǰigel deger-e amui. mingγan qonin-du ayandaγan ükügsen nige qonin-u miq-a-bar nigen qonuγ-i daγaqu kiri-tei: qosiγubči: γadasu: kögen-e: bütügelge: qalq-a ǰerge-yi urid-ača edür-ün urtu-du beledkesü büli nemegsen-tei adali bolqu:*[12]

> "If you are tired and hungry, give a small amount of soup, meat with flour and rice. Give meat such as a half a horse waste to the lamb and a full horse waste to the fat sheep. Solid food is better than liquid food. In a thousand sheep it is enough to last a day with the meat of one sheep that died naturally. It will be like adding a member if they prepare the muzzle, stakes, blankets, and stall rope for the daylight hours."

J. Sambuu noted in his work that this method was used even in the 20th century. At the end of the book, it teaches, "It's not worth thinking about your current life. Every animal becoming as a mother and son in many lives, so there needs to be a sense of kindness to the animals (livestock)."

> *ene nasun-u aǰil ene metü-ber nasu-yi barabasu qoyidu nasun-u kilinče nemegsen-eče busu yaγum-a ügei kemen mal kiged eǰen qoyar inaγsi činaγsi inu urida eke bolǰu yabuγsan-iyan tanilčaqu sig ene metü bolǰu učiraγsan-i medeǰü busud-un mal-i aduγulaǰu bayiγ-a metü sinul ügei mal-i tesbürilegsen buyan-i ču quralal ügei tügemel yosučilan boltuγai kemen sanaǰu burqan-u ǰirüke-yi ungsiǰu yabuqui-yi dadalčabasu ene qoyidu qoyar-tu tusa bolqui-yi bodoǰu ene metü sedkil-i satulaqu: mal ürgülǰide qariγulbasu uqaγan mungqaγ bolday ǰim-a-tai gekü tula mal-nuγud-un deger-e burqad čöm bui kemen todudqaǰu boduǰu yabubasu olan yaγuman-dur tustai:*[13]

Also, there is a well-known book entitled "To help the livestock and people raising livestock". In this book, he explains that the work and life of Buddhist herdsmen is a merciful act of grazing and saving, resurrecting all the animals that are mothered, redeeming them from the three evils, eradicating evil, living longevity, and reaping all that is remembered,

> *mal kiged aduγuluγči-yi tedkükü kemekü neretü bičig nigen bui böged tegün-dür üǰekü amitan-u inggiǰü asarču mallaγsan-iyar eke bolǰu yabuγsan qamuγ amitan-u nige čü dutaγdaγulal ügei burqan-u qutuγ-i olqu boltuγai kemen sanaǰu sinul kiged ünenkü-de nimgelekü-yi tebčiǰü ilbi metü ene yertünčü-yin gem bükün-i qoγusun*

[12] *Času siγuγ-a* 3.
[13] *Času siγuγ-a* 4.

činar-un ayar-dur arilγalčaqu boltuγai kemen sanaqu: amitan-u toγ-a kedüi olan-i aburaqu-yi sanabasu toγ-a tedüi činege-ber buyan yeke quriyaqu:[14]

Scholar Kh. Sampildendew wrote in his writings, "The unique feature of herdsmen consuming dairy products in summer and autumn and meat (mostly) in winter and spring is related to the nomadic life of livestock farming. Herdsmen always tried to raise their herds and keep them fat, so they avoided slaughtering animals as much as possible."[15]

The book "Advice to Sustain Snowstorms" says that raising livestock is a charitable act of caring for animals. Animals are a part of the worship of human existence. It teaches us that becoming capacious of thought and improving our communication between people and animals is an expression of a unique aspect of Mongolian Buddhist nomadic herders' culture. In the future, the topic will be studied in more detail by comparing other relevant sources.

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[14] *Času siγurγ-a* 4.

[15] Sampildendew 1985: 103.

Worship of the White Old Man (The Cult of Personified Nature)

Baazr Bicheev
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In the worldview of Mongolian nomads, the wellbeing of the people and of their homeland is closely connected with natural environment, and its master recognized as the White Old Man. The mythological and religious views of the Turkic-Mongolian peoples show that the cult goes back to ancient times: in Ordos they call him "the host spirit of the cattle"; in the Altai and Tuvan folktales he is the ruler of the whole Altai Mountain; and the Kalmyks know him as the Master of the Universe. "The host spirit of the cattle" grows into the White Old Man, with Tengrism disintegrating into ethno-local religious systems of the "black faith" (Kalm. *хар шажңн*). Numerous master spirits of terrestrial and aquatic loci are now in a subordinate position to this central being. The "*Sūtra* of the White Old Man" indicates that his dwelling place is the mountain of *Plodovaya.* His function as the Master of all kinds of numerous supernatural host spirits of terrestrial and aquatic loci is indicated in the formula of the written tradition: "The subduer and conqueror of the [master spirits] of earth and water". This pseudo-Buddhist attribute of the White Old Man, reminiscent of those used to describe Buddha himself, is invariably present in all known recensions of the "*Sūtra* of the White Old Man". The analysis of mythological and religious ideas associated with the White Old Man as a deity personifying nature may shed new light on the origin of this traditional cult.

Introduction

Among the religious traditions maintained by Mongolian peoples since ancient times, the cult of the White Old Man deserves special attention. This deity of the "black faith" (Kalm. *хар шажңн*) is still revered by them in their modern religious practice. He is known under a variety of similar names: in Mongolia as *Цагаан өвгөн* and in Buryatia as *Сагаан үбгэн* while in Kalmykia he may be called *Цаһан аав*, *Цаһан авһ*, *Цаһан өвгн*, *Нең ик Цаһан көгшн*, *Делкән Цаһан аав*; also, *Көгшн Богд* of Kalmyk temples.[1] For all variation of the name, however, in the written tradition the deity is always described as "The subduer and conqueror of the earth and water" (Oir. *γazar usuni nomoγodxon daruulun čidaqči*).

The inclusion of this ancient deity in the rank of patrons of the teachings of the Buddhist pantheon resulted in the two types of texts − the "Sūtra of the White Old

[1] Мефодий 1902: 146.

Man" and numerous ritual texts of incense offering (Oir. *sang*, Tib. *bsang, bsangs*), as well as in the iconographic tradition of depicting the character. The origin of the worship and the factors that contributed to its great popularity among Mongolians are far from being clear, hence presenting an interesting research problem. The issue has been discussed in a number of studies, but conclusive research on the origin of the tradition is still lacking. I believe that one of the useful approaches to the problem may be the analysis of mythological and religious ideas that Mongolians have about the White Old Man as a deity personifying nature.

Materials and Methods

One of the first to raise the question of the origin of the White Old Man's cult was the famous Russian scholar A. M. Pozdneev (1851–1920). He pointed out that it would be extremely interesting to trace back the history of the tradition, singling out two main points of its origin: the prevalence of the cult throughout Northeast Asia and its pre-Buddhist character.[2]

The earliest evidence of the Mongols' worship of the deity is registered in the works of G. N. Potanin (1835–1920). Sarisan (of the Dörböt in Ulaangom, centre of Uws Province in Mongolia), one of the informants of the Siberian researcher reports that "*Цаһан өвгн* is the master (*эдзен*) of all the earth and of all that is found on the earth such as stones, hills and mountains, water, forest, grass, animals, etc."[3] Another of his informants, a Buddhist monk of Alar Buryats pointed out that "*Сагаан үбгэн* lived in a desert and roes, swans and other animals came to him, that is why he is depicted surrounded by them."[4]

Also, Potanin included into his book a story of "Lama Ava" told by the same Dörböt storyteller Sarisan and recorded by the researcher in Ulaangom: "After the Dsungar capital was destroyed and the Dörböt travelled to the north, to their present homeland, *Altan Kanjur-Tanjur* and the idols Mahākāla and Lama Ava, "father lama", were moved to Ulaangom. The latter is thought to be the main patron of the Dörböt people. When the *kuren* travels to a summer or winter camp, Lama Ava is carried on in front of the caravan."[5] The textual and iconographic traditions associated with the cult of the White Old Man have long been in the focus of Russian researchers,[6] as well as of scholars in other countries.[7]

According to some researchers, the origin of the deity may be associated with the generic ancestor because the meaning of *эбугэ*(*н*) is in fact "generic ancestor", "father

[2] Позднеев 1887: 83–84.
[3] Потанин 1883: 261.
[4] Потанин 1883: 262.
[5] Потанин 1883: 262.
[6] Жуковская 1977, Герасимова 1980, Elihina 2015, Батырева 2005, Бакаева 2016, Музраева 2009, Бичеев 2021.
[7] Heissig 1966, Sárközi 1983, Futaki 2005, Altan 2007, Birtalan 2013, Дулам 2018.

of a clan".[8] Others believe that the White Old Man is a kind of being personifying the clan territory, which explains the last place he occupies in the Buddhist pantheon, while in the mystery of *Tsam* his character degrades to a kind of jester.[9] Still others point out that the White Old Man should be understood as an intermediary between life and death and between humans and supernatural worlds. His comical and absurd behaviour in the mystery is a kind of play form of eliminating evil forces.[10] Of interest is also the idea that the cult is characterized by ancient features that were present before Chinese and Tibetan influence took place. This is a universal natural deity inherited by the Mongols from their ancient belief system, from the common religious heritage of the nomads of Inner Asia and Siberian hunters.[11]

Thus, the data on the White Old Man registered by Russian researchers more than a hundred and fifty years ago shows that he was worshipped by the Oirats as the lord of the earth and patron of the people. According to Buryatian peoples, the deity is a kind of being personifying the clan territory. Such persistent ideas about the White Old Man seem to be based on the earlier Mongolian beliefs about the host spirit of domestic and wild animals and various host spirits of localities.

Results

The evidence indicating that the cult of the White Old Man may have originated from earlier concepts of a protector of domestic and wild animals can be found in the Mongolian peoples' traditions. To illustrate, the Mongols call him the "host spirit of the cattle" (Khal. *малын эзэн*).[12] Notably, Kalmyk hunters had a taboo forbidding them to shoot saigas when they huddle together because at that very moment the White Old Man was thought to be milking them.[13]

The Siberian peoples describe the patron of hunters and fishermen as the grey-bearded old man Bai Baianai.[14] Before moving their herd to graze at night, the Bayit Mongols sprinkle their horses with milk and appeal to the White Old Man to protect them from wolves.[15] Of interest is also Mongolian Buryats' story that indicates that the mythological ideas about "the host spirit" of domestic cattle may have associations with the cult. The story is about a man who meets the White Old Man on the road riding a bull. The Old Man suggests that the stranger should look into the inside of his hat. He looks and sees crowds of domestic animals at the bottom of the hat. The Old Man says that he will take all of them this year. Indeed,

[8] Герасимова 1999: 44.
[9] Таубе 1994: 36.
[10] Birtalan 2013: 91.
[11] Birtalan 2020: 271–272.
[12] Mostaert 1957: 111.
[13] Душан 1976: 61.
[14] Таубе 1994: 36.
[15] Tatár 1976: 58.

many animals were lost that year but the man who met the White Old Man suffered no losses.[16]

Some constant characters in the folklore of the Mongols may also point to the ancient origins of the cult, as well as its associations with "the host spirit of domestic cattle". To illustrate, in the Kalmyk epic texts, the protector and patron of herds is always described as the grey-bearded old man Ak-Sakhal. Despite his old age he has incredible strength; also, he is the one to single out the appropriate mount for a young warrior. Similarly, in the Tuvan magic tales the protagonist's adviser and helper is "the grey-bearded old man, the Khan's shepherd (most often cattle keeper)".[17]

"White (grey) beard" is a marker of mature, advanced age, and our mythological Ak-Sakhal may be seen as a prototype of the White Old Man. It is quite plausible that in the early times he was worshipped as the "host spirit of the cattle". With the evolution of the nomadic societies, the ideas associated with this supernatural personage acquired a universal character. This might have happened in the period of dramatic changes in the early Mongolian society resulting from the collapse of the cults of Father-Heavens (Kalm. *Теңгр эцк*) and Mother-Earth (Kalm. *Үткн эк*). At a certain stage of history, Tengrism as a uniform religious system, prevailing on the vast territory of Central Asia and Siberia for some centuries, started to disintegrate into local religious varieties of "black faith" (Kalm. *хар шажң*). In the process, Father-Heaven's function as the uniform deity was transferred to Qormusta, the ruler of the Upper world while Mother-Earth cult was substituted by that of the White Old Man, the lord of numerous host spirits of terrestrial and water spaces.

It seems obvious that because of this long process of disintegration of the uniform religious system into a number of ethnic faiths, Ak-Sakhal grows from the "host spirit of the cattle" into the White Old Man, a clan patron personifying a clan territory and a good doer protecting people and animals. His retinue consists of numerous host spirits (*эзэны*, *хаты*) of terrestrial and water spaces of the nomads. These are not deities but conventionally marked supernatural personages of a secondary row in the religious systems of "black faith". Despite their variety and great number, they had a common religious and mythological basis.

In ancient times, the belief in the existence of master spirits of particular localities was characteristic of many peoples of Siberia and Central Asia. "Every valley, every mountain has its master spirit: *ээзи* (*eezi*) in Altai, *сабдык* (*sabdyk*) in the Dörböt area, and *хат* (*khat*) in the area of the Buryats. The distribution of goods of nature depends on the master spirit who gives animals in taiga and fodder for cattle in the steppe."[18]

The rules and norms of human behaviour were mainly associated with the reverence and propitiation of the master spirits of the localities. These were in fact a complex of various kinds of prohibitions that served on the one hand to protect their peace from people's intrusion, as well as the integrity of their territory; on the

[16] Дулам 2018: 405.
[17] Таубе 1994: 35.
[18] Потанин 1883: 123.

other hand, they helped to protect people from their masters' anger, with sacrifices and incense on the *Owoo* (Kalm. *ова*) serving the purpose.

K. L. Gerasimova, a Buryat scholar, points out that "the worship of *obo*, a heap of stones and branches of trees stuck in it (or any other form of *obo*), does not exist separately from the worship of 'master spirits of localities'".[19] These *sabdak*s are grouped into *shibdak*s, of a lower rank, and various deities of places, *iul-kha.* Depending on the territory they protect they are called *sabdak* (Tib. *sa bdag*), *shibdak* (Tib. *gzhi bdag*), *iul-kha* (Tib. *yul lha*).[20]

Potanin points out that "although the spirits may have fantastic carnal forms, for example, Dörböts *sabdyk*, according to their description, has sometimes a bird's beak, but at the same time *eezi*, *sabdyk*, and *khat* are understood to be of nature itself, and the host spirit of a mountain or a valley is in fact the mountain or the valley itself".[21] According to Mongolian Buryats, the snow lying on the slopes of the Machen-Pomra Mountain (a mountain in Qinghai Province in China) is in fact the White Old Man warming his back in the sun.[22] The term that Alar Buryats use for their local spirits is *öbögöt* (old men), these have the names of places attached to them. *Öbögöt* correspond to lesser Mongolian *sabdak*, while *khat* are superior to them and live on the rocks.[23] Potanin cites some data that sheds light on Mongolians' ideas about the hierarchy of terrestrial master spirits. "While specific places merge to become larger entities like countries, the popular imagination creates host spirits that correspond to these vast entities that exist alongside the spirits of smaller localities. Thus, there appear to be the *sabdyks* of entire *khoshuns* (banner) and those of mountain ranges. For example, there is the *sabdyk* of Altai, of Khangai and of Khan-Khökhii Mountains. These are great *sabdyks* that, according to Mongolians, have the title of *khan*s."[24]

However, all these supernatural beings, both major and minor, were at the service of the White Old Man. Hence the Buddhist formula attached to him, "The subduer and conqueror of the earth and water" (Oir. *γazar usuni nomoγodxon daruulun čidaqči*).

New Research Results

In the Altai and Tuvan folktales, the White Old Man is clearly identified as the lord of the whole Altai region. The conceptual evolution of the cult from the patron of a clan territory to the ruler of Altai (i.e. of motherland) is reflected in the Kalmyk folklore as well. For most ordinary nomads, the wellbeing of the homeland was associated with the favourable natural habitat (Kalm. *Назр усн*). While the ruler's

[19] Герасимова 1980: 76.
[20] Герасимова 1989: 181–187.
[21] Потанин 1883: 124.
[22] Дулам 2018: 405.
[23] Потанин 1883: 125.
[24] Потанин 1883: 126.

power was justified by his divine origin, the good living in the homeland associates with master of its nature − the White Old Man.

Interestingly, in some Kalmyk folktales the White Old Man's image is related to the idealized personage of the wise minister − *tüsimel* (Kalm. *түшмл*). To illustrate, in folktale 22 of Gustaf John Ramstedt's *Kalmückische Sprachproben*, there is an episode when the grown-up protagonist returns to his motherland and meets the elderly minister, the latter represented as a powerful, grey-haired, and grey beaded old man, his eyelids propped up with iron bars.[25] Notably, the description of his looks coincides with the portrayal of the White Old Man in the text.

Similarly, the wise minister is depicted as the powerful master of terrestrial host spirits in the folktale *Umke Torliktu-Khan* from Xinjiang. When seeing off the children who leave for a far-away country, the wise official tells them to come back when grown-up to free their homeland from the power of their *shulmus* stepmother. After that, he says, "Rock, move apart!" and enters the parted rock which closes behind him in front of the children's eyes. Upon the return of the grown-up protagonists to that very place, the rock moves apart again and out comes the wise minister, whose portrayal coincides with that of the White Old Man.[26]

Parallels may also be found with the character of Altan-Tsedji, the head of the right-hand circle of warriors at Dzhangar's royal court. When he tries to dissuade the ruler from an unwise act, Altan-Tsedji hears only curses addressed to him.[27] In another chapter of the Kalmyk epic, the White Old Man appears as the patron of the land of powerful Kürmen-Khan, Dzhangar's antagonist. When the patron warns his ruler of the looming danger, Kürmen-Khan does not pay attention to his words referring to his advanced age.[28]

Both the White Old Man and Altan-Tsedji possess supernatural abilities: the two personages' common function is to warn of the approaching danger that they foresee thanks to their special talent. Interestingly, both rulers react to their forebodings in a similar fashion: Kürmen-Khan and Dzhangar do not just disbelieve their warnings, they accuse them of being too old and hence unwise. The motif characteristic of the epic may be interpreted in historical terms as a reflection of the long time it took for the cult to be established in the traditions of the "black faith" (Kalm. *хар шажң*).

The ancient origin of the cult is reflected in the ideas of Buryats living in Mongolia, as well as of Tuvans who think that if the White Old Man shakes his right sleeve, then there is peace and wellbeing, if he shakes his left sleeve, then there is prosperity and abundance, and if he shakes his beard, then various miraculous phenomena take place.[29]

In the Tuvan folktale "An Orphan Lad and Altan" (*Өнчин хүү*, *Алтан охин хоёр*), the protagonist who is in a predicament encounters the White Old Man riding a white bull. The deity suggests that the lad should untie his bound beard and when he does

[25] Ramstedt 2008: 230.
[26] Бичеев – Дамринджав 2021: 166–168.
[27] Джангар 1978: 28.
[28] Джангар 1978: 18.
[29] Дулам 2018.

so the beard produces a vast army that helps him to defeat his enemies.[30] In another folktale, which is titled "Daredevil Kangywai" (*Кангывай мэргэн*), the protagonist falls in a deep hell and there seems to be no way for him to escape. Being exhausted, he falls asleep, and, in his dream, he sees the White Old Man on a white bull who gives him his tied beard. The lad wakes up with the beard in his hands, and when he unties it, he is rescued because the bottom of the hell rises by itself.[31]

Another ancient cult that may have preceded the White Old Man's worship by Oirats (Kalmyks) is the mythological Master of the Year (Kalm. *Җилин эзн*), whose arrival was celebrated during the festival days of the Kalmyk New Year – *Zul*. A teacher of Kalmyk gymnasium in Astrakhan Naymin Badmaev pointed out that the folk festival of "the day when Master of the Year starts his trip" (Kalm. *Җилин эзн нүүдг өдр*) was usually held in December and that the Master, "Tsagan ebegen" (Grey-bearded old man), was the White Old Man himself. According to Badmaev, "Kalmyks believe that *Tsagan öbögen* is the ruler over the people, animals, and terrestrial and aquatic spirits; he secures the matters of governorship and is the master of mountains, earth, water, and space."[32]

Badmaev's evidence indicates that Kalmyks associated the mythological Master of the Year with the White Old Man. Notably, the ancient cult belongs to calendar traditions. "The day when Master of the Year starts his trip", celebrated in December, corresponds to the winter solstice. There is no data on the way *of how* the Oirats of ancient times imagined and described their mythological Master, but it may be assumed that he was pictured as an old man in winter clothes symbolizing the old, passing year. Clearly, these ideas about Tsagan ebegen, practically unknown to us, were later transferred to the character of the White Old Man.

While the White Old Man was worshipped by other Mongolian peoples as the master of numerous host guardians of different places, as well as the keeper of life and the giver of longevity and prosperity, in the religious tradition of Kalmyks he is the figure of a cosmic scale – the White Old Man, the Lord of the World (Kalm. *Делкән эзн Цаһан Аав*). This is indicated by the contents of the "Sūtra of the White Old Man". When Buddha asks, "Why are you alone on this mountain? What are you host of?" (Oir. *či youni tula γaqcār ene oula-du axu bülügē: či youni ezen bölügē*), the White Old Man answers that the mountain of Plodovaya (Fruktovaya) is his abode (Oir. *bi ene zemesleq neretü oula-du axu bölügē*).

The mountain as the symbolic centre of the universe links the dominions of the Sky-Father (Oir. *dēre tenggeri-ēce iniqši*) and Mother Earth (Oir. *doro ötögöyin eke kigēd-ēce deqši*), subordinate to the White Old Man. The name of the mountain symbolizes the place where life originates: Plod (Plodovaya) or Frukt (Fruktovaya) meaning "fruit".

The White Old Man refers to a host of supernatural beings as his subjects including the spirit-masters of the localities (Oir. *γazariyin ezen*, *usuni ezen*) and

[30] Дулам 2018: 413.
[31] Дулам 2018: 413.
[32] Бадмаев 1899: 402.

the deities patronizing the people in their everyday life (Oir. *töröyin ezen*, *tarān-ni γazar usuni ezen*, *balγasuni γazār usuni ezen*, *γaliyin ezen*, *xorin dörbön zügiyin sakuusun*). Opening to Buddha, he dwells on his patronizing and punishing functions and names his subordinate demonic spirits (Oir. *doqšin*, *xara čidkür*, *γazar usuni ada*) and those associated with geomantic divinations (Oir. *ƙraq*, *odod*) and predictions (Oir. *гин*, *xuluγuna*).

His function as the Lord of all categories of numerous supernatural masters of terrestrial and acqacious loci is confirmed by the formula − "The pacifier and conqueror of the [master spirits] of earth and water" (Oir. *γazar usuni nomoγodxon daruulun čidaqči*). This Buddhistic epithet indirectly referring to Buddha's epithets is always used in the title of the texts.

Conclusion

To sum it up, it may be assumed that the process of disintegrating Tengrism, when the ancient religious system was substituted by local ethnoreligious ideas of "black faith", resulted in the evolution of the cult of the White Old Man as the lord of numerous landscape supernatural beings. Notably, the former ideas like the Master of the Year (*Жилин эзн*) and Host spirit of domestic cattle (*Ах-Сахл*) and of wild animals associated with the cult were preserved, but it became also enriched by the ideas of the past about old forgotten idols and their functions including the cult of ancestors, of the patron of humans and beasts, of the giver of fertility and long life, and of the one personifying the ancestral territory. With Buddhist teachings gaining ground among the Mongolian peoples, the cult of the White Old Man gets a new impetus, with its inclusion into the category of Buddhist patrons and with the text of the "Sūtra of the White Old Man", as well as of ritual texts of incense offerings now being available.

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Монгол лам нарын төвөд хэлээр бичсэн “Тэмээ”-тэй холбоотой ном бүтээлийн тухай

Р. Бямбаа

Варшавын Их сургууль, Дорно дахины Судлалын сургуулийн Түрэг судлал, Дотоод азийн тэнхим, Варшав

Монголын эрдэмтэн мэргэд, лам нар зөвхөн орон хийдэд шавилан сууж, бясалгал, шашны ном үйл бүтээл туурвиад суусангүй тэд тухай үеийнхээ нүүдэлчин ард түмнийхээ аж амьдрал, эрүүл мэнд, амьдарч буй газар орон байгаль дэлхий, амьдралтай холбоотой эрхэлдэг аж ахуй тэргүүтэнд нь биеэр бодитой тус нэмэр болдоггүй ч шашин номын талаас тус нэмэр болох үүднээс ахуй амьдралтай нь холбоотой болон амьдрах арга ухааныг сургасан олон сургаал, зан үйлийн холбоотой ном бүтээл монгол, төвөд хэлээр туурвисан байдаг. Түүний нэг тод жишээ бол нүүдэлчин ард түмний гол аж ахуй болсон таван хошуу малыг ган, зуд, хүчтэй хар хуй салхи, бороо, цас, мөндөр тэргүүтэн байгалийн янз бүрийн аюултай үзэгдэл болон элдэв зүйлийн хижиг тахал өвчин, эмгэг согог, чоно нохой тэргүүтэн араатан амьтанд бариулах, хулгайгаас хамгаалах, өсгөж үржихэд нь зориулан ном бүтээл туурвисан байдаг.

Бид хэдэн жилийн өмнө (2013) Дэлхийн Төвөд судлалын Олон улсын их хурал дээр төвөд хэлээр бичсэн зохиол бүтээл туурвисан монголын эрдэмтэн лам нарыг 550 орчим гэж Дэлхийн олон улсын Төвөдийн судлаач эрдэмтдийн сонорт мэдээлж байсан бол өнөөдрийн байдлаар 600 гаруй эрдэмтэн лам нар бүртгэгдээд байна. Тэдгээр монголын эрдэмтэн лам нарын төвөд хэлээр бичсэн зохиол бүтээлээс нүүдэлчин ард түмний гол аж ахуй болсон таван хошуу малтай холбоотой төвөд хэлээр бичсэн ном бүтээлийг бүхэлд нь авч үзэх боломжгүй маш их өргөн хүрээтэй асуудал тул энэ удаа бид зөвхөн тэмээтэй холбоотой Монгол лам нарын төвөд хэлээр бичсэн зохиол бүтээлийн талаар товч өгүүлнэ.

Ер нь тэмээ нь таван хошуу мал дотор хамгийн том сүрлэг, олон хоногийн өл даах чадвартай, эрч хүч тэнхээ тамир ихтэй, сүр бараатай, худалдаа арилжаа, ачаа тээврийн гол унаа хөсөг болж байсан боловч өсөлт удаантай, маш их эмзэг, амархан өвдөмтгий, сэтгэл их уян зөөлөн амьтны нэг юм. Тийм учраас Монголын эрдэмтэн лам нар тэмээг өсгөж үржүүлэх, өвчин эмгэгийг эмчлэх, элдэв хор хөнөөлөөс хамгаалах тухайд төвөд хэлээр тэмээний охин тэнгэр Гүнжинлхам (тө. *Dgun gyi rgyal mo’i* [*Dgun gyi lha mo*] *sangs mchod*) бурханы үүднээс, тэмээний сан тахилга (тө. *rnga mong gi bsang*), тэмээний даллага (тө. *rnga mong gi g.yang ‘gug*), тэмээний сэржим (тө. *rnga mong gi gser skyems*), тэмээний сэтэр (тө. *rnga mong gi tshe thar*), тэмээний өвчинг (тө. *rnga mo’i nad*) эмчлэх арга засал (тө. *bcos thabs*), тэмээний золиг гаргах ёс (тө. *rnga mong phru gu’i glud gtong tshul*) тэргүүтэн ном бүтээл нэлээд туурвисан байх боловч тэдгээр бүтээл нь тийм ч элбэг олдохгүй болсон байна.

Монголын эрдэмтэн лам нар тэмээтэй холбоотой ном бүтээлийг зохиохдоо санаанаасаа зохиосон биш бурхны зарлигийг үндэслэж тэмээний сан, даллага, тэмээний өвчнийг эмчлэх арга засал, тэмээний охин тэнгэр Гүнжинлхам бурхны сан тахилга тэргүүтэн ном бүтээлийг зохиосон гэж үзэж болно.

Бурхан багшийн зарлигийн цоморлог Ганжуурт “Тэмээг хамгаалах тарни, тогтоол (тө. *sngags*)”[1], “Тэмээний өвчин бүгдийг амарлиулах тогтоол”[2] зэрэг номууд байна. Эл номд тэмээг хамгаалах тарни, тэмээний өвчнийг амарлиулах тарни тогтоол гэж байгаа бөгөөд тэдгээр тарнийг уншсанаар “тэмээний өвчин бүгд машид амарлина” гэсэн байна.

Монголын эрдэмтэн лам нарын бичсэн тэмээтэй холбоотой зарим бүтээлүүд

Монголын эрдэмтэн лам нар монгол, төвөд хэлээр бичсэн тэмээтэй холбоотой нэлээд бүтээл туурвисан байдаг бөгөөд тэдгээрээс төвөд хэлээр бичсэн ном бүтээлийг ерөнхийд нь авч үзвэл “Тэмээний өвчнийг эмчлэх арга засал”, “Тэмээг өсгөж үржүүлэх арга засал сан, даллага”, “Тэмээг хамгаалах сахиус”, “Тэмээ зэрэг амьтныг зүй бусаар хороох тэргүүтэнг хориглосон” гэх мэт ном бүтээлүүд байна.

Монголын эрдэмтэн лам нарын тэмээний өвчнийг эмчлэх арга заслын талаар төвөд хэл дээр хэд хэдэн номууд байдаг. Тэдгээрээс хамгийн их алдартай нь Арвайхээрийн хүрээний “Тарган бандида” хэмээн алдаршсан Шагдарцэвээний Цэвэлванчүгдорж (Tshe spel dbang phyug rdo rje, 1836−1894)-ийн зохиосон бүтээлүүд юм. Арвайхээрийн хүрээний “Тарган бандида” Цэвэлванчүгдорж нь “Адуу эмчлэх”, “Үхэр эмчлэх” гэх мэт таван хошуу малыг тус тусад нь эмчлэх тухай, төвөд хэлний цагаан толгойн үсгийн “Ka”-аас “Ca”-г хүртэл ам (толгой үсэг) үсгээр дугаарласан таван ном зохиосон байна.

Тарган бандида Цэвэлванчүгдорж нь тэдгээр төвөд үсгийн цагаан толгойн ам үсгээр дугаарласан таван номоос “Nga” ам үсгээр дугаарласан дугаарт тэмээг эмчлэх “Малчин тэргүүтэнд туслах ажил, тэмээг тэтгэх аргын дараалал, тэмээний өвчнийг анагаахын аймаг (*Rdzi bo sogs la phan ’dogs par bya rgyu rnga mong skyong thabs kyi rim pa rnga mong gi nad bcos pa’i bskor lags*)”[3] хэмээх бүтээлээ туурвисан. Зохиогч эл зохиолоо 1880 онд зохиосон бөгөөд уг зохиолын төгсгөлийн үгэнд “… Эрдэнэ бишрэл Мэргэн бандида нэрийг зүүн баригч Цэвэлванчүгдорж арван тавдугаар жарны “Баатарыг тийн дарагч”

[1] “Тэмээ бүгдийг сахих тарни (са. *Ā-rya dzama bha la’i*, тө. *Rnga mong thams cad kyi bsrung sngags*)”. 2 хуудас, Ганжуур, Хувийн номын сан.

[2] “Тэмээний өвчин бүгдийг амарлиулах тогтоол (са. *Ā-rya dzama bha la’i*, тө. *Rnga mong gi nad thams cad rab tu zhes bar byes pa’i gzungs*)”. 1 хуудас, гар бичмэл. Хувийн номын сан.

[3] Тө. *Rdzi bo sogs la phan ’dogs par bya rgyu rnga mong skyong thabs kyi rim pa rnga mong gi nad bcos pa’i bskor lags*. 17 хуудас, Хувийн цуглуулагад.

хэмээх цагаан (төмөр) луу жил бичсэнийг бичээч хүж баригч (шавь) Дорж болой (*zhes E-rti-ni bi-sril-thu me-rgen paṇḍita’i btags ming’chang ba ~ Tshe sbel dbang phyug rdo rjes/ rab byung bco lnga ba’i rnam gnon zhes pa ’brug lor bris ba’i yi ge pa ni/ spos ’dzin Rdo rjes so*)” хэмээн өөрийн бүтэн алдрыг, эл бүтээлээ туурвисан цаг хугацаа, бичээчийн алдар нэрийг тодорхой бичсэн байна. Энэхүү номд тэмээний тахал өвчин, ачлага уналгаас бэртсэн өвчин, өвсний хор, хорт өвчин, цаг агааранаас хамааралтай хүйтэн нойтноос болсон гүвдрүү, шээс, баас хаагдах, арьсны төрлийн өвчин хамуу, хаван, гэмтлээс болж хөл чирэх, доголох, тэмээний хорхойн өвчин тэргүүтэн тэмээний 50 шахам өвчин, 80 гаруй төрлийн эмчилгээний арга заслын тухай бичсэн.

Зохиогч уг зохиолоо туурвихдаа малчин ардын хэрэглэж байсан уламжлалт эм, эмчилгээний арга, дом засал тэргүүтнийг янз бүрийн газар орон нутгийн хүмүүс болон өөрийн орон нутагт ирсэн бадарчин, аянчин, малчин зэрэг хүмүүстэй уулзаж ярилцан тэдний мал маллах арга, малын өвчнийг эмчлэх уламжлалт арга заслыг тэмдэглэн авч бичсэн гэдэг.

Мөн зохиогч эл зохиолыг хэдийгээр төвөд хэлээр зохиосон боловч тэмээний зарим нэг өвчний нэр, эмчилгээний эмийн ургамал тэргүүтний монгол нэрийг төвөд үсгээр үгчлэн бичсэнээрээ бас нэг онцлог талтай. Тухайлбал: “Тэмээний гүвдрүү өвчин (төв. *rnga mong gi srin nad*)”-ийг засах эмчлэх нь “хялгас адил өдөр ходоодонд, үдэш бүрий, үүр цайх цагт хүзүү хоолой багалзуур (төв. *pa-kwul-tsur*) хуран чуулсан болой. Тэмээний гүвдрүү буюу хорхойг авахдаа тэмээний амыг ангайлгаж тэвхдээд, гараа угааж цэвэрлээд хумсаа аваад, гараа хадгаар ороогоод хүүхэн хэлний цааш улаан хоолой дотор гараа оруулаад нааш авахдаа хэлийг нь гараараа дараад гуврууг болгоомжтой авна. Эм заслаар дотроос нь засахдаа “Сэга нагбу (төв. *bse ka nag po*)” хэмээх монгол хэлэнд “Хар булигаар (*har bū-le-kar*)” атга дүүрэнг чанаад шүүсийг нь 2−3 удаа өгвөл эдгэх болой” гэж өвчний шинж тэмдгийг бичээд эмчлэх, засах аргыг зааж, уулгах эмийг жор, өдөрт хэдэн удаа уух тэргүүтнийг нь тодорхой бичихийн зэрэгцээ зарим зүйлийн нэрийг монголоор бичсэн байна.

“Тэмээний ханиад (төв. *rnga mong gi cham pa*)”-ыг засах арга: “Мана (төв. *man nu*), лидэр (төв. *sli tri*) тус бүрийг дангаар нь талхалж нунтаглаад тан (төв. *thang*) болгож өгвөл сайн. Халгай навч цэцэг зэргийг атга дүүрэнг усанд буцалган өгвөөс тустай. Говь газар ургадаг бөөрөлзгөнө, түүний навч, цэцэг, үрийг хамхуул тэргүүтнийг буцалган өгвөөс тустай” гэж тэмээний ханиадыг байгаль дахь бэлэн ургамлыг хандалж буцалгаж уулгах тэргүүтэн эмчлэх аргыг бичжээ.

Бас “Тэмээний таваг хөлийн өвчнийг засах арга нь: гара, гогжа хоёрыг архинд буцалгаад шавшихад тустай” гэх мэт тэмээний маш олон өвчин, түүнийг эмчлэх, засах арга тэргүүтнийг маш тодорхой нарийн судлан бичсэн гэж үзэж болно.

Монголын алдартай орчуулагч Гэлэгжамц дооромбо (Dge legs rgya mtsho rdo rams pa, 1869−1937?), Тарган бандида Цэвэлванчүгдорж (Tshe spel dbang phyug rdo rje, 1836−1894)-ийн “Малчин тэргүүтэнд туслах тэмээг тэтгэх аргын дараалал, тэмээний өвчнийг анагаахын аймаг” хэмээх энэ төвөд хэлт бүтээлийг монгол хэлэнд орчуулсан бөгөөд эл Монгол орчуулгын эх хуулбар нь

МУҮНС-ийн[4] Гар бичмэл − Монгол судлалын сан хөмрөг, 12282/97. бүртгэлийн дугаарт хадгалагдаж байсан юм байна. Харин уг эх бол жинхэнэ эх биш сүүлд канон машинаар жинхэнэ эхээс нь маш муу хуулсан бүдэг хуулбар байгаа ба жинхэнэ эх нь одоогоор олдохгүй алга болсон бололтой.

Мөн Арвайхээрийн хүрээний "Тарган бандида" хэмээн алдаршсан Шагдарцэвээний Цэвэлванчүгдоржийн бас нэг алдартай бүтээл бол "Өвлийн охин тэнгэрийн тахилга", "Тэмээний даллага гарцаагүй цог учралд үргэлж бүжих (*Rnga mong gi g.yang 'gugs zag med dpal 'byor la rtag tu rol ba*)"[5] хэмээх зохиолууд юм.

Польш улсын Ази Номхон Далайн музейн Азийн гар бичмэл бар цуглуулгад байгаа *"Таван төрлийн малын төрөл бүрийн өвчийг анагаах эм* (*Skang lnga'i phud kyi gser skyems kyi spel tshig go*)" хэмээх номд "Үхэх, занчиж зодох, арьсны өвчин, хавдар уушгины өвчин, элэгний өвчин, уурлаж ундууцах, халуун хүйтэн өвчин гэдэс хатгах, галзуурах, доголох, гүвдрүү, халдварт өвчин, хижиг өвчин, хямрах өвчин, хамар элэгний өвчин буйлах гинших тэргүүтэн эдгээр өвчнүүд үл гарах, Тэмээний хэл амийг буцааж хайрла (өгөх), Буг чөтгөртэй уулзах, хэл амнаас буцааж хайрла, өвдөх халуурах, үхэх халуурахыг буцааж хайрла, Их гай, доройтол бүгдийг буцаа, Бүгдтэй (Өвчинтэй) нь тэмцэж дайсанд урвуул, бүх хорлолыг харшилд урвуу"[6] гэж байгаагаас үзвэл тэмээний бүхий л өвчин, хорлол, ад зэтгэр тэргүүтнийг тоочиж тэдгээр бүгдийг буцаах тухай бичсэн арга заслын уншлага бололтой. Харин зохиогч нь тодорхойгүй боловч монгол хүн зохиосон байж болох талтай.

Зая бандида Лувсанпринлай (Dza ya paṇḍita Blo bzang 'phrin las, 1642−1716) тэмээний халдварт өвчин, гамшиг, хамар хэл ханиад, уушги, гэнэт үхэх, боом, туулгах зэрэг өвчнийг эдгээх засах тухайд "Тэмээний золиг (*Rnga mong gi glud zhes bya ba*)"[7] хэмээх ном зохиосон байна.

Үүнээс гадна IV Богд Жэвзүндамба хутагт Лувсантүвдэнванчүгжигмэджамц (rje btsun dam pa sku phreng bzhi pa Blo bzang thub bstan dbang phyug 'jigs med rgya mtsho, 1775−1813) нь Тэмээний Өвлийн охин тэнгэр Гүнжижалмо (ca. Hemantadevī, төв. Dgun gyi rgyal mo) тэргүүтэн тэмээтэй холбоотой хэдэн зохиол туурвисан байна.

IV Богд Жэвзүндамба хутагт Лувсантүвдэнванчүгжигмэджамц нь XIII жарны хөхөгчин хонин жил буюу 1775 оны хоёрдугаар сарын 27-ны үүрээр Лхасад VIII Далай лам Жамбалжамц (төв. tā la'i bla ma sku phreng brgyad pa 'Jam

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[4] МУҮНС (Монгол Улс Үндэсний номын сан). Мөн энэ судрыг Сайн ноён хан аймгийн Ханд Чин вангийн хошуу буюу одоогийн Булган аймгийн Бүрэгхангай сумын Чойжамц маарамба (1893−198?) Ардын эмнэлгийн хүрээлэнд ажиллаж байхдаа 1970-аад оны үед төвөд хэлнээс монгол хэлэнд орчуулсан гэдэг.

[5] "*Тэмээний даллага гарцаагүй цог учралд үргэлж бүжих* (*Rnga mong gi g.yang 'gugs zag med dpal 'byor la rtag tu rol ba*)", Арвайхээрийн бар, орос цаасан дээр барласан, 17 хуудас.

[6] Bareja-Starzyńska − Byambaa 2021: 97−105.

[7] "*Тэмээний золиг* (*Rnga mong gi glud zhes bya ba*)", Зая бандида Лувсанпринлай зохиосон гэсэн бичмэл судар байдаг боловч харин Гэгээнтэний сүнбүмд ийм байхгүй шиг байна. "*Золигийн балин унших ёс* (*glud gtor gtong tshul*)". Byambaa 2012.

dpal rgya mtsho, 1758−1804)-ын ойрын садан эцэг Содномдаш, эх Янжинбалмо хоёрын хүү болон маш сонин гайхамшиг тэмдгийг үзүүлэн мэндэлжээ. VI Банчин эрдэнэ Балдан-Иш (тө. paṇ chen sku phreng drug pa Blo bzang dpal ldan ye shes, 1738−1780), Ламо Чойжин хоёр Халхын Богд Жэвзүндамбын IV дүр мөн хэмээн тодруулан, Банчин эрдэнэ Балдан-Ишээр үсэг, уншлага тэргүүтэн заалгаж, VIII Далай лам Жамбалжамц (тө. ‘Jam dpal rgya mtsho, 1758−1804)-аас Лувсантүвдэнванчүгжигмэджамц алдрыг хайрлаж судар, тарнийн номын рашааныг хүртээсэн.

IV Богд Жэвзүндамба хутагт нь долоон сүүдэртэйдээ цагаагчин үхэр (1781) жил Халх оронд залагдаж, замдаа манжийн эзэн хаан Тэнгэр Тэтгэсэн (1711−1799)-д бараалхаж уулзан хааны зарлигаар Жанжаа хутагт Ролбийдорж Ишданбийдоми (lcang skya Rol pa’i rdo rje Ye shes bstan pa’i sgron me, 1717−1786)-гээс гэцэл санваар авч Лувсангэлэгравжай (Blo bzang dge legs rab rgyas) хэмээх алдар хүртсэн. Тэндээс Халхад заларч XIII жарны цагаагчин үхэр жил буюу 1781 оны өвлийн тэргүүн сарын 24-нд долоон сүүдэртэйд нь Халхын Богд Жэвзүндамбын IV дүрд өргөмжлөн дээд Богдын алтан ширээнд залж лам, хар нийт монгол даяар их баяр ёслол үйлдэж урд дүрийн бүх хэргэм цол, ямбыг өргөсөн. IV Богд Жэвзүндамба хутагт нь 39 сүүдэртэйдээ (1813) Хүрээ цам дэглэж, энэ жилдээ Утайн сэрүүн оронд заларч 11 дүгээр сарын 16-нд таалал болсон.

IV Богд Жэвзүндамба хутагт Лувсантүвдэнванчүгжигмэджамц янз бүрийн магтаал, залбирал, ламын бясалгал зэрэг их, бага нийлсэн 517 гаруй зохиол туурвисан нь нэг боть болно. Энэ нэг боть бүтээл дотор нь: “Өвлийн охин тэнгэр есөн ихийн зүрхэнд за (*Dgun gyi rgyal mo che dgu’i snying la dza*, 00446[8]), “Тэмээ хөлөглөх (*Rnga mong chibs shing*, 00447)”, “Өвлийн охин тэнгэр (*Dgun gyi rgyal mos*, 00448)”, “Тэмээний тохшинд бичих зүйл (*Rnga mong gi gdan la bri rgyu*, 00450)” гэсэн тэмээтэй холбоотой болон тэмээ хөлөглөсөн хар хөх дүртэй Тэмээний Өвлийн охин тэнгэр Гүнжижалмо (сан. Hemantadevī, Dgun gyi rgyal mo) (Зураг 1) тухай бүтээл туурвисан байна. Жишээлбэл: “Тэмээний тохшинд бичих зүйл” хэмээх бүтээлдээ:

“Газрын хот мандал дэлхийн мөн чанарт хөх удвал
Хийн хот мандал хөдөлгөх тэмээний дээр
Усны хот мандал бүгд хуран гарах эзэн
Галын хот мандал бадарсны эрхээр дотор нь орших
Огторгуйн хот мандал хэзээ хүртэл оршихын завсарт
Дээдийн хот мандал гэтлэхийн орд харш дотор
Шалтгаан ба шалтгаангүй завсрын тийн гурван хот мандал
Билиг билгүүний хот мандлын дээр үзэсгэлэнтэй болтугай …” хэмээн “тэмээ”-г таван махбодын үүднээс магтан ерөөсөн байна.

Түүгээр барахгүй IV Богд гэгээнтэн “Тэмээний Өвлийн охин тэнгэр Гүнжижалмо (Гүнжинлхам)”-г “Тэмээ хөлөглөсөн (*Rnga mong chibs shing*)”

[8] Byambaa 2003. Ном зүйн дугаар.

хэмээх бүтээлд “Номын хаан, Бурхан бүгдийн эзэн Шар Зонхава (Tsong kha pa, 1357−1419)-гийн шашны сахиус”[9] гэж хэлсэн байна.

IV Богд гэгээнтэн зөвхөн “Тэмээний Өвлийн охин тэнгэр Гүнжижалмо”-гийн тухай бүтээл туурвисангүй “Хаврын охин тэнгэр нөхөр сэлт (ca. Vasantadevī, тө. Dpyid kyi rgyal mo ‘khor bcas, 00451)”, “Гурван сансрын эзэгтэй Зуны охин тэнгэр (ca. Varṣadevī, тө. srid gsum bdag mo Dbyar gyi rgyal mo, 00452)”, “Намрын охин тэнгэр (ca. Śaradadevī, тө. Ston gyi nam zla’i rgyal mo, 00453), “Га эрхэст шүлэг, Намрын охин тэнгэр (тө. Ka ‘phreng Ston gyi rgyal mo, 00454) гэсэн дөрвөн улирлын гурван охин тэнгэрийн тухай болон магтаал туурвижээ. Харин дөрвөн охин тэнгэр нь дөрвөн өөр унаа хөлөглөсөн байдаг. “Хаврын охин тэнгэр” нь “Цогт охин тэнгэр (ca. Śrīdevī, тө. Dpal ldan lha mo)”-тэй адилхан луус хөлөглөсөн хар хөх дүртэй байхад “Зуны охин тэнгэр” гахай хөлөглөсөн улаан дүртэй, “Намрын охин тэнгэр” гөрөөс хөлөглөсөн цагаан дүртэй байна.



Зураг 1. Тэмээний Өвлийн охин тэнгэр Гүнжижалмо (ca. Hemantadevī, тө. Dgun gyi rgyal mo) (Унгар улс дахь Хопп Ференцийн нэрэмжит Азийн урлагийн музей (Hopp Ferenc Ázsiai Művészeti Múzeum)-д энэ Лхам бурхны зураг байгаа (гэрэл зургийг Р. Бямбаа).

[9] “Тэмээ хөдөлгөх (тө. *rnga mong chibs shing*)”, сүнбүм “КА” боть, “Tsa” толгой үсэг, 24v.

“Өвлийн охин тэнгэр Гүнжижалмойн даган соёрхол (төв. *rjes gnang*)” гэж тусгайдаа тийм ном одоогоор олдохгүй байна. Харин Балданлхам бурхны (са. Śrīdevī, төв. Dpal ldan lha mo) нийт болон нийт бусын даган соёрхолд “Лхам бурхны үснээс цацарсан, хувилсан нь Өвлийн охин тэнгэр, Хаврын охин тэнгэр, Зуны хатан охин тэнгэр, Намрын охин тэнгэр” гэсэн дөрвөн улирлын охин тэнгэр хувилан гарсан гэдэг байна. Харин хорин нэгэн Охин тэнгэр буюу Лхам (*лхам гачен нэржиг*, төв. *lha mo dka’ chen nyer gcig*)-ын даган соёрхол (төв. *rjes gnang*)-д мөн энэ дөрвөн охин тэнгэрийн “даган соёрхол” гэж тусгайдаа одоогоор олдсонгүй. Харин Монголын их эрдэмтэн лам Их хүрээний Бичээч цорж Агваандорж (Ngag dbang rdo rje, 1785−1849) “Дөрвөн цагийн охин тэнгэрт үйлс даатгах ёс (*Dus bzhi’i lha mor ‘phrin las ‘chol tshul bzhugs*)”[10] хэмээх ном туурвисан байн бөгөөд зохиогч уг номоо “Цогт охин тэнгэрийн бүтээх арга (*Dpal ldan lha mo’i sgrub thabs*)”-аас хураангуйлан дөрвөн улирлын охин тэнгэрийн үйлс даатгалыг зохиосон гэж байгаагаас үзвэл яах аргагүй дөрвөн улирлын охин тэнгэр нь Лхам бурхнаас цацарсан, хувилсан нь гэдэг тодорхой юм. Мөн Лхам бурхны тахилгийн магтаалд ч дөрвөн улирлын охин тэнгэрийг тухайлбал Өвлийн охин тэнгэр Гүнжижалмог

“Нүдний эм мэт баруун мутартаа бэрх цаазын модон илд
Зүүн мутартаа гавалтай цус барьсан
Эсгий дээл өмсөж хүрэн тэмээ хөлөглөсөн

Өвлийн охин тэнгэр бээр даатгал үйлсийг зохио…” хэмээн “Тэмээний Өвлийн охин тэнгэр Гүнжижалмо”-г мутартаа юу барьсан, ямар зүстэй унаа хөлөглөснийг хэлсэн байна.

Бас Лувсандамбаванчүг лам Тэмээний Өвлийн охин тэнгэр Гүнжижалмогийн сан буюу Өвлийн охин тэнгэрийн сан, тахилга[11] гэсэн нэг бүтээлдээ Өвлийн охин тэнгэр Гүнжижалмог тахихдаа

“Мүлийн далайн давлагааны дундаас
Цэргийн охин тэнгэрээс хувилсан
Өвлийн охин тэнгэр нөхөр сэлт
Энэ оронд заларч соёрх”

хэмээх Өвлийн охин тэнгэр Гүнжижалмог “Цэргийн охин тэнгэрээс хувилсан” гээд Өвлийн охин тэнгэр Гүнжижалмог нөхөр сэлттэйн урин залаад

“Өмнөх огторгуйн бараа хуй салхины дундаас
Бараан лагшин догшин дүр
Баруун гартаа дээдийн номын модон арилд
Зүүн гартаа гавалтай цус зүрхэндээ барьсан
Толгойгоо хохимой толгойтой титмээр чимсэн
Лагшиндаа хар эсгий дээл өмсөж
Хүрэн тэмээ хөлөглөсний дээр нь
Баясгалантай бат оршин соёрх.

[10] Бичээч цорж Агваандоржийн сүнбүм “Га (Ga)” боть, 4 хуудас, урт бар.

[11] “*Өвлийн охин тэнгэрт сан тахил өргөх ёс их эрдэний гуу сан хэмээх* (төв. *dgun gyi rgyal mo la bsang mchod ’bul tshul rin chen gter mdzod zhes bya ba bzhugs so*)”, 7 хуудас.

Гурван цагийн бурхан бүгдийн эх
Хортон номхотгохын тул догшин охин тэнгэр болсон
Таалал түүний үйлийн лагшны хувилгаан

Өвлийн охин тэнгэрт мөргөн магтмуй …” хэмээн Гүнжижалмо бурхны дүр төрх, барьсан зүйл, хөлөглөсөн унаа тэргүүтнийг тодорхой өгүүлэхийн зэрэгцээ түүнийг “Гурван цагийн бурхан бүгдийн эх” хэмээн мөргөн магтсан байна.

Их хүрээний Агваан (Ngag dbang, XX зуун) буюу Ширээт лам гэж алдаршсан энэ хүний намтар нь тодорхойгүй бөгөөд мөн төвөд хэлээр хэдий хэмжээний ямар ямар бүтээл туурвисан мэдэгдэхгүй байна. Харин бидэнд “Өвлийн охин тэнгэрийн үүднээс тэмээний өвчний бузрыг арилгах ёс Тус амгалангийн нарны гэрэл (*Dgun gyi rgyal mo’i sgo nas rnga mong gi nad la grib sel bya tshul phan bde nyi ma’i ’od zhes bya ba bzhugs so*, 00923)”, “Тэмээний даллага оршвой (*Rnga mong gi g.yang ’gugs bzhugs so*, 00924)”, “Ботгоны золиг гаргах ёс (*Rnga mong phru gu’i glud gtong tshul bzhugs so*, 00925)”, “Тэмээ сэтэрлэхүй оршвой (*Rnga mong gi tshe thar bzhugs so*, 00926)”[12] гэх зэрэг “Тэмээ”-ний охин тэнгэрийн үүднээс тэмээний өвчин арилгах, даллага, сэтэр хийх тухай зэрэг тэмээтэй холбоотой зан зүйлийн хэдэн ном зохиосон нь олдсон юм.

Тэмээтэй холбоотой бүтээл туурвисан өөр нэг алдартай хүн бол Монголын уудам тал нутагт долоон удаа лагшин мэндэлсний тавдахь, Халхын тамгатай том хутагтуудын нэг нь бол Самади багш эрдэнэ Ялгуулсан хутагт Артасидхибазар (Sa ma ti pa ir ti ni yi lo go san hu thog thu Blo bzang bsam grub, 1820−1882) юм.

Самади багш эрдэнэ Ялгуулсан хутагт Артасидхибазарын намтар түүхийг өгүүлсэн Их хүрээний Агвааништүвдэн равжамба (Ngag dbang ye shes thub bstan rab ’byams pa, XVII зууны үе) зохиосон “Ялгуулсан хутагт Лувсансамдүвийн намтар эрдэнийн эрхи”[13], өөрийнх нь зохиосон “Шагжаан тойн Артасидхибазарын намтрыг үзээд мөшөөлгөх”[14] хэмээх зэрэг намтрууд байдаг. Эдгээр намтраас үзвэл Артасидхибазар нь Сайн ноён хан аймгийн Хангай ханы нутаг Эрдэнэ тээл хэмээх газарт эцэг Чингис хааны угсааны, шарын шашны өглөгийн эзэн тэргүүн бэйл Раднашварна, эх Алтан навчит өлзийт Цагаан Дарь Дашгалсанлхам хэмээх хоёрын гэрт нэг охин, гурван хөвгүүн гарсны хоёрдугаар нь энэ Гэгээнтэн бөгөөд ил хийгээд далдын сонин гайхамшигт тэмдгийг үзүүлэн XIV жарны цагаагчин луу жил буюу 1820 онд лагшин мэндэлжээ. Төвөдийн Банчин эрдэнэ, Халхын V Богд Лувсанцүлтимжигмэдданбийжалцан (Rje btsun dam pa sku phreng lnga pa Blo bsang tshul khrims ‘jigs med bstan pa’i rgyal mtsan, 1815−1841) тэргүүтэн олон дээд төрөлхтөн бээр Халхын Сайн ноён хан аймгийн Хэбэй бэйлийн гурван хүүгийн дундах, луу жилтэй хүү нь Ялгуулсан хутагтын хойд дүр мөн хэмээн тодруулсан ажгуу. Самади багш эрдэнэ Ялгуулсан хутагт Лувсансамдүв бээр

[12] Byambaa 2004: 19−21.

[13] “Самади эрдэнэ Ялгуулсан хутагт Лувсансамдүвийн намтар Эрдэнийн эрхи (тө. *Sa ma ti pa ir ti ni yi lo go san hu thog thu Blo bzang bsam grub kyi rnam thar nor bu’i ’phreng ba*). “КА” боть, хуудас 38.

[14] Тө. *Śakya’i btsun pa Arthasiddhibajar kyi rnam thar mthong ba ’dzum shor ces bya ba bzhugs so*. “КА”, 4 хуудас.

шашин амьтны тусад нэгэн үзүүрт сэтгэлээр хичээсээр XV жарны харагчин морин жил буюу 1882 онд 62 сүүдэртэйдээ хуучин биеийг орхин номын агаарт хальсан ажээ.

Ялгуулсан хутагт Артасидибазар буюу Самади багш Лувсансамдүв нь төвөд хэлээр “Үлгэрийн ном эрдэнийн хумхын тайлбарын түүвэр нэр”, “Цог төгөлдөр Чандрагирдийн зохиосон төвд орохуй шастирын үг утгын тайлбар номлол”, “Мөрийн зэргийн улаан хөтөлбөр амгалан мөрийг анхааран авах ёс зүрхнээ маш тодорхой”, “Рашааны зүрхэн шимийн гишүүн нууц увдисын үндэснээс халуун хүйтэн хавцгайн үг утгад магадлан шинжилсний өчүүхэн бөгөөд утга тодорхой”, “Цаст төвөдийн шинэ хуучин дохионоос туурвисан дохионы бичиг шинэ оюутны хүзүүний чимэг” зэрэг Ламрим, Буддын гүн ухаан, Дуун ухаан, Анагаах ухаан болон бурхдын бүтээл, бясалгал, залбирал, шашны зан үйл, гүрэм засал зэрэг чиглэлээр нийт 200 гаруй зохиол бүтээлээс бүрдсэн 4 боть сүнбүм туурвисны дотор “Тэмээний даллага хэрэг бүхэн гарах (*rnga mong gi g.yang ’gugs dgos ‘dod kun ‘byung*)”[15] хэмээх тэмээг өсгөж арвижуулах даллага туурвисан байна.

Харин энд нэр нь тодорхойгүй монгол хүний зохиосон Тэмээний Өвлийн охин тэнгэр Гүнжижалмогийн сан буюу Өвлийн охин тэнгэрийн сан, тахилга “Өвлийн охин тэнгэрийн сан, гэм дотгор бүхнийг арилгагч (*Dgun gyi rgyal mo’i bsang bar chad kun sel zhes bya ba bzhugs*)” хэмээх зохиолыг орчуулан толилуулбал:

Гүнжижалмогийн сан буюу Өвлийн охин тэнгэрийн сан

Намү гүрү Манзүгохашаяа.
Энд Гүнжилхамо (Өвлийн охин тэнгэр, Dgun gyi lha mo, Dgun gyi rgyal mo)-гийн сан уншихыг хүсвээс: Эрдэнийн савны дотор элдэв зүйлийн эрдэнэ хольсон гурвалжин нэг балин, бөөрөнхий балин нэгийг хийнэ. Сангийн зай (эд): утлагад шар шувууны мах, цус, өд өрөвлөг, хэрээний өд өрөвлөг тэргүүтэн талх нутаг хийж холино. Зургаан тарни, зургааны мутрын адистид хийж ариулаад нэг агшинд Ямандаг [бурхан] болоод тааллын тодорхой “Хум” үсгээс гэрэл цацраад өөрийн чанарааараа Өвлийн охин тэнгэр [Гүнжижалмо] нөхөр сэлтийг урин залах болой.

Амьтны тус хийгээд ялангуяа тэмээний
Ад зэтгэр, халдварт өвчин, гэм тотгор буцаагаад
Өглөгийн эзний тэмээг өсгөж, амарлиулж сахихын тулд

Алгасралгүй орон үүнд залран соёрх
Өмнийн огторгуйн элдэв зүйлийн лянхуаны дээр
Үзэсгэлэнгийн манлай тэмээний бөхөн дэвсгэр дээр

[15] “Тэмээний даллага хэрэг бүхэн гарах (тө. *rnga mong gi g.yang ’gugs dgos ‘dod kun ‘byung*)”, 6 хуудас, гар бичмэл.

Амьтны тусад хоёргүй бат оршоод
Тус амгалангийн шид бүтээлийн өглөг онцгойлон соёрх

Хум үсэг бодитой байгуулж сэтгэлийн хувилгаанаас гарах
Дотоод гадаад, нууцын элдэв тахил балин хийгээд
Сангийн зайг хоцроолгүй сайтар бэлтгээд
Гүнжижалмо нөхөр сэлтийг баясгахын тулд өргө

Зооглоод амьтан ер хийгээд ялангуяа
Тэмээн сүрэгт хорлол үйлдэх дайсагнасан бүхнийг
Агшин төдийд үнсэн товрог болгож адислаад
Сүргийн манлай тэмээг өсгөх үйлс зохио *Ум-а-хум Ум-а-хум Ум-а-хум*

Эрдэнээр бүтээсэн том саванд
Элдэв үр тариа элдэв эрдэнүүдээр хийсэн
Балинг тарниар адистидлаад
Гүнжилхамог баясгахын тулд өргө [Балингаа өргөх үйл]

Сангийн [ариулах] зайд элдэв утлага шар шувууны мах, цус, өд өрөвлөг
Хэрээ, ятууны өд өрөвлөг сайн зургаа[16] тэргүүтнээр
Гүнжижалмо нөхөр сэлттэйн ариусгаж
Сан [ариулах] ба балин тахил өргөснөөр би

Ад зэтгэр, өвчин, дайсны хорлол гэм тотгор амарлиулаад
Урт наслах эрч хүч эрдэм дэлгэрэх бөгөөд
Гурван ертөнцийг эрхэндээ хурааж дайсны гэм тотгорыг хүчээр гэтэлгэж
Дээд доод зүг завсрын оронд
Тэмээний буян хишиг арвижуулах, буян хишгийн шид бүтээл олох тэргүүтнийг

Өнөөдрөөс буян хишгийг даллаж үтэр түргэн ирүүлж
Тэмээний хишиг буяныг машид бататган зохио …

хэмээн өгүүлсэн болой. Хүлцэнгүй залбирснаар өлзийхутаг чимэх болтугай хэмээх үүнийг Дээд Богд Даранатын сүргийн манлай Тэмээний өвчнийг завсар завсар чөлөөндөө бичмүй” хэмээх энэ сан нь тэмээний охин тэнгэр Гүнжинлхамо бурхны үүднээс “Тэмээн” сүргийн “ад зэтгэр, өвчин, дайсны хорлол гэм тотгорыг амарлиулж, буян хишиг арвижуулах даллага авах” тэргүүтнийг хийхийн тухайд тэмээний охин тэнгэр Гүнжинлхамо бурханд маш сайхан тахил балин хийж зан үйлийг хийхийг тодорхой бичсэн байна. Мөн энэ номын төгсгөлийн үгэнд “Дээд Богд Даранатын сүргийн манлай Тэмээний”

[16] Сайн зургаан эм (тө. *sman bzang po drug*): Зади (тө. *dza ti*), Жуган (тө. *cu gang*), Гүргүм (тө. *gur gum*), Лиш (тө. *li shi*), Сүгмэл (тө. *sug smel*), Гагал (тө. *ka kol*) гэсэн зургаан эмэнд ордог ургамал.

гэсний “Дээд Богд Даранат” гэсэн нь Жонон Даранат (1575–1634)-ын гэгээнийг хэлээгүй Монголын Богд нарыг Жонон Дарнатын хувилгаан гэдгээр нь “Богд Даранат” гэдэг. “Дээд Богд Даранат сүргийн манлай Тэмээ” гэсний “сүргийн манлай Тэмээ” гэдэг нь Богд гэгээний “сүрэг” гэж байсан түүний охь манлай нь тэмээ юм гэдгийг тодотгож өгсөн байна. Харин Богд гэгээний “сүргийн манлай нь тэмээ гэж үүнээс өөр ном бүтээлд одоогоор гараагүй байна. Үүнээс үзвэл Тэмээ зөвхөн “Дээд Богд Даранат сүргийн манлай” гэсэн биш нийт монголчуудын мал сүргийн манлай нь гэсэн санаа илэрхийлж байгаа бөгөөд тийм учраас монголчууд эрт үеэс “тэмээ”-г сүргийн манлай гэж хүндэтгэн дээдэлдэг байсан байна. Учир нь Тэмээгээ олон болгож өсгөсөн айлд тэмээн сүргийн манлай ат, ихэр ботго гарсан ингийг мөнгөн буйлаар буйлалдаг уламжлал байсан.

“Тэмээг хамгаалах сахиус”

Тэмээг элдэв зүйлийн ад зэтгэр, өвчин, хорлол гэм тотгор, хээрийн амьтан чоно, нохой барьж идэхээс болон хулгай зэргээс хамгаалах тухайд хүзүүнд нь “Тэмээний тогтоол” бичсэн тусгай сахиус хийж зүүдэг уламжлалтай байсан (Зураг 2). Бас тиймэрхүү сахиус нэлээд буй бөгөөд тийм нэг сахиусны модон бар нь Улсын номын санд байдаг[17] (Зураг 3).



Зураг 2. “Тэмээний тогтоол” бичсэн сахиус (хувийн номын санд).

[17] Даваацэрэн – Дэлгэрмаа 2018.



Зураг 3–4. Тэмээний сахиусны хус модон бар, 16,2×18,3 см (МУҮНС), дардас (хувийн номын санд).

“Тэмээ зэрэг амьтныг зүй бусаар алж хороох тэргүүтнийг хориглосон” нэгэн бүтээлийг Тарган бандида Цэвэлванчүгдорж (Tshe spel dbang phyug rdo rje, 1836–1894) зохиосон байх бөгөөд Тарган бандида Цэвэлванчүгдоржийн зохиосон тэрхүү “Амьтан алсны нүгэл хилэнц тухай ном”[18]-д “Дээдийн ном агуу ихээр дэлгэрээгүй зарим газар нутагт тэмээ тэргүүтэн амьтныг зовоож үйлдээд нядалсан зарим нэгэн ёсыг өгүүлбээс тэмээн нум сум тэргүүтэн хийдэд чухал тул төмрөөр хийсэн монгол хэлэнд “САМ” хэмээх олон шүдтэй сам мэтээр арьсыг нь хуулж, хуулсан арьсаа үс мэт болгож аваад нумын хөвч үйлддэг. Арьсыг ававч тэр тэмээ үхэлгүй явж чадаад хоёр гурван хоног худалдаа зээлд туух тэргүүтэн үзэшгүй зовлонг амсуулах ба үхэрт, их том төмөр тавганд дөрвөн шийр (таваг) орох нүх үйлдээд дээш өргөөд суух арга болгон дөрвөн шийрийн доор нүүрс шатааж төмөр таваг улайсах ба нүд нь зүг зүгт бүлтэлзэн харж, бие нь баагьсан утаанд хөлс гоожно. Ам хамраас цус хоржигнон юу ч хийсэн өөрийн эрх үгүйгээр үргэлжлэн гарч өнө удаан тамлагдаж зовж үхсэн тэр махаар ямбалан их бодгалийн идээний бэлтгэл болгон найруулна. Тэр нь өөрийн энэ насны идэх махаа бэлтгэх болдогтой адил. Тэр ч өөх нь маханд шингэсэн дээд амтанд шунах нь өөрөө муу заяанд унах тэр мэт үйлийн шалтгааныг одоо бүтээсэн” гэсэн нь өөрсдийн эрхэлж наадах, амттай мах идэж наргиж цэнгэхийн тухайд амьтныг тухайлбал тэмээ, үхрийг амьдаар нь тамлаж зовоож махыг нь амттай болгож идэх нь, нэг насны хоол бэлдэж байгаа биш харин муу заяанд унах үйлийн шалтгааныг бий болгож байгаа гэсэн байна.

Мөн монголчууд эрт үед нас барсан хүний хойноос хойлго хийж мал олноор алдаг байсныг Алтан хаан хориглож зарлиг гаргаж байсныг V Далай лам Агваанлувсанжамц (Ngag dbang blo bzang rgya mtsho, 1617–1682)-ын 1647 онд

[18] Энэ ном тухайлсан нэргүй “Тэмээ тэргүүтэн амьтанг зовоож үйлдээд нядласан зарим нэгэн ёсыг өгүүлвээс” гэсэн эхтэй хоёр хуудас Тарган бандида Цэвэлванчүгдоржийн зохиосон ном ард байдаг.

зохиосон III Далай лам Содномжамц (Bsod nams rgya mtsho, 1543−1588)-ын “Гэтэлгэгч бүхнийг болгоогч Содномжамцын намтар шид бүтээлийн далайн Их морин тэрэг (*Rje btsun thams cad mkhyen pa bsod nams rgya mtsho’i rnam thar dngos grub rgya mtsho’i shing rta zhes bya ba bzhugs so*)[19] хэмээх намтарт

> тө. *nyi ma der ring nas khyad par sog po cha-dkar la khrims su bcas pa ni/ sngar sog po shi ba’i rjes su/ drag zhan gyi rnam dbye rang gi chung ma bran g.yog rta nor sogs srog gcod pa yin na ‘ang / da phyin chad srog gcod kyi yul du gyur pa’i rta nor sogs kyi steng du ji tsam blo ‘tsam par bcad nas / dge ’dun dang bla ma la phul / bsngo ba smon lam zhus / gshin po’i rjes su dmigs pa’i srog gcod gtan ma byed / gal te sngar bzhin mi bsad pa byung na khrims kyis lus srog ’bral ba yin / rta phyugs bsad pa byung na khrims kyis nor thams cad ’phrog/*
>
> “Энэ өдрөөс тухайлан Монгол Цахарт цааз тогтоох нь “өмнө монголчууд хүн нас барваас биеийн хэмжээгээр өөрийн нь эхнэр, боол, малыг алж байсныг хориглож эргэл мөргөл хийтүгэй. Нас барсан хүнд дагуулахаар амьтны амь хэрхэвч бүү хороо. Хэрэв урдын адил хүний амь хороовол цаазын ёсоор үхэл ирнэ. Мал алваас цаазын ёсоор бүх эд хөрөнгийг нь хураана”

хэмээн ямар ч утга учиргүй хүн малыг алахыг хатуу хориглосон цааз гаргаж хүн, мал амьтныг хамгаалж байсан тухай бичсэн байна.

Бас Саган Сэцэний “Эрдэнийн товч”-д

> *tedüi boγda qamuγ-i medegči: altan qaγan qoyar ekilen: toyid: egil: qad: qarliγud qotalaγar ǰöbsiyen: urida mongγol ulus kümün ükübesü: činege činegeber-iyen temegen mori-yi alaǰu: qoyilγ-a kemen qamtu bulaqu bülüge: edüge tegün-i tebčijü činege činegeber-iyen nom-un ǰüg-tür ǰoriγdaqu:*
>
> “… төдий Богд хамгийг мэдэгч, Алтан хаан хоёр эхлэн тойд, эгэл, хаад, харлагууд, хотлоор зөвшөөн: урьд монгол улс хүн үхвээс чинээ чинээгээр тэмээ морийг алж: хойлго хэмээн хамт булах бүлгээ: Эдүгээ түүнийг тэвчиж чинээ чинээгээрээ номын зүгт зорьтугай: …”[20]

хэмээн тэмээ тэргүүтэн амьтныг зүй бусаар алж хороохыг хориглосон байна. Монголын эрдэмтэн лам нар зөвхөн төвөд хэлээр тэмээний тухай ном бүтээл туурвисан төдийгүй монголчууд монгол хэлээрээ мал амьтантай холбоотой зан зүйлийн бүтээл олныг бичсэн байдаг. Английн эрдэмтэн Кристина Чаброс (Krystyna Chabros) “Хувь тавилан бясалгах: Монголчуудын зан үйлийн судалгаа”[21] гэдэг судалгааны бүтээлдээ даллагын тухай болон газар бүрийн

[19] Rgal dbang Blo bzang rgya mtsho: 139.
[20] *Qad-un ündüsün-ü erdeni-yin tobči* 2011: 499.
[21] Chabros 1992: DM 148.

даллага, амьтны даллага гэх мэт, тэр дундаа “Тэмээний даллага”-ын тухай бичсэн ч байна.

Үүнээс гадна бас ардын аман зохиол ерөөл, магтаал, оньсого, дуу, шүлэгт ч тэмээний тухай өгүүлсэн байна. Тухайлбал: Тэмээний тухай магтаалд

Хойд зүгээс чинь ирсэн
Холбоо сайхан бөхтэй
Хонин шар нүдтэй
Хомбогор хөөрхөн хоншоортой
Урт сайхан бурантагтай
Урт сайхан хүзүүтэй
Тоолж барагдахгүй торомтой
Тоглон барагдахгүй ботготой
Хондон улаан тэмээ сүрэг[22]
Ширээ бөхтэй ширмэн тавагтай
Өндөр бөхтэй, өргөн тавагтай
Дааж босох нь таатай
Далдаас харах нь сүртэй
Гоо сайхан биетэй
Гучин хуруу зогдортой
Шилдэг ат ширвэдэг тайлаг
Шигшрээ ингэ
Шилбэт бага торомны чинь
Буян хишиг дэлгэртүгэй … гэх мэт магтсан байна.

Түүгээр ч барахгүй Монголын эртний түүх, уран зохиолын гайхамшигтай чухал дурсгал болсон “Монголын нууц товчоо”-нд гэхэд л 16 зүйл дотор “Тэмээн, Тэмээд, Тэмээчин”[23] гэсэн тэмээтэй холбоотой 16 үг байна.

1. “Тэмээн” − 7 үг
   - § 151 Тэндээс булха болон, Уйгарын, Тангуудын балгад дайраад таван ямаа шөрөглөж сааж, тэмээний цус ханаж идээд ядаж
   - § 152 … Уйгарын, Тангуудын газраар бядаж явруун, ядаж таван ямаа шөрөглөж сааж, тэмээний цус ханаж идэж, ганц сохор халиун морь ядаж, Тэмүжин хөвүүнд ирвээс, гувчуур гувчиж тэжээв ээ.
   - § 177 … Уйгарын, Тангуудын газраар ядаж айсруун, таван ямаа шөрөглөж сааж, тэмээний цус ханаж идэж, ганц сохор халиун морьт ирэв зэ, чи.
   - § 190 Зөв тэнд Чингис хаан Тэмээн хээрийн авлаж, Түлхинчэгүүдийг хоморч бүхүйд Алахуши Дигит Хурийн илгээсэн Юхунан элч хэлийг хүргэн ирэв

[22] Лувсандорж 2024: 86.
[23] Сумъяабаатар 2020: 2262.

§ 244 Эх мэдээд, шөнө бөгөөд удааран, цагаан тэмээ хөлж, харуутай тэрэгтэй шөнөд дүүлэн зорчиж, нар ургахуй лугаа хүрвээс Чингис хаан Хасарын ханцуйг уяж

§ 265 …би бүрүүн Алаша нутагт
Тэрмэн гэрт
Тэмээн ачаат буюу
Алшаа зорьж надад ирэдхүн! Тэнд хатгалдъя.
… Чингис хаан Алаша зорьж хүрч, Аша Гамбу лугаа хатгалдаж, Аша Гамбуг дарж, Алаша дээр хороглуулж, Аша Ганбуг авч
Тэрмэн гэрт
Тэмээн ачаат иргэнийг ину үнсээр хийстэл талуулав.

§ 266 Чингис хаан Цаст дээр зусч, Аша Ганбу лугаа ууллагсад, дайжигсад
Тэрмэн гэрт
Тэмээн ачаатан
Тангуудыг цэрэг илгээж, оносоор үлитгэл талуулав.

2. “Тэмээд” − 6 үг

§ 152 … Ажай хан арван гурван настыг эх сэлт бас дагуулж одож, тэмээдээ адуулуулан явахуйд, Ажай ханы хоньч аваад, оргож ирэв ээ.

§ 182 … Энгүдийн Алахуш Дигид Хуригаас Асан сартагтай (Сартуулын худалдаачин) цагаан тэмээт мянган иргэс (иргэ хонь) тууж

§ 249 Чингис хааныг соёрхвоос, ба Тангууд иргэн
Өндөр дэрсний нөмөрт
Өсгөж, олон тэмээнд гаргаж
Сан болгож өгсү
Өрмөг нэхэж
Адгуус болгож өгсү
Оорох шувуун сургаж, хуруулж
Сайныг ину хүргүүлэн асуугай” хэмээн өчив. Өгүүлж үгэндээ хүрэн. Тангууд иргэнээсээ тэмээд гувчиж, туун ядтал авч ирж өгөв.

§ 250 Чингис хаан тэр морилсонд, Хятан иргэний Алтан хааныг элсүүлж, олон агуурс авч, Хашин иргэний Бурханыг элсүүлж, олон тэмээд авчухуй.

§ 264 Хиндүсийн хязгаар иргэнийг дагуулаад, олон тэмээд, олон сэрхсийг аваад иржүхүй.

3. “Тэмээчин” – 3 үг

§ 232 Бас Чингис хаан өгүүлрүүн: “Ордын чэрбин, охидыг, гэрийн хөвүүд, тэмээчнийг, үхэрчнийг хэвтүүл базааж, ордын гэр тэргийг асартугай.

§ 234 “Бүрэн хэшигтэн турхгуудыг ордын орчин, ордын, гэрийн хөвүүдийг, адуучин, хоньчин, тэмээчин, үхэрчнийг орд даран Дөдэй чэрбэ ухаж атугай” хэмээн түшив.

Үүнээс гадна Монгол тэмээний дүр төрөхийг Монгол улсын түүх, соёл, хөгжлийн тусгал илэрхийлэл болсон 1932 оны “Шинэ Монгол”, 1943 “Ардын хувьсгал үе шат” гэсэн сэдэвт шуудангийн тэмдэгт буюу маркийн дээр “тэмээн жингийн цуваагаар” анх гаргасан. Түүнээс хойш 1958 оны “Эцэг мал”, 1968



Зураг 5. 1932 он.



Зураг 6. 1943 он.



Зураг 7. 1958 оны “Эцэг мал”.



Зураг 8. 1961 он.



Зураг 9. 1968 оны “Монгол уран зураг”.



Зураг 10. 1978 оны “Тэмээн сүрэг”.



Зураг 11. 2016 оны “Эцэг мал”.

оны “Монгол уран зураг”, 1978 оны “Тэмээн сүрэг”, 2016 оны “Эцэг мал” (Зураг 4) зэрэг[24] сэдэвт шуудангийн тэмдэгтэд тэмээний дүрсийг гаргасан байна. Тэдгээрийг тухайн үед гарсан шуудангийн тэмдэгт буюу маркаас харж болох бөгөөд тэдгээрийн заримыг БНУнгар улсад үйлдвэрлэж байсан.

Дүгнэлт

Энэ бүхнээс үзвэл монголын эрдэмтэн лам нар монголчуудын үндсэн аж ахуй болсон таван хошуу мал, түүний дотроос “тэмээн” сүргийн талаар олон сайхан бүтээлүүд туурвисан байгаа нь нэг талаасаа тэмээг таван хошуу малын манлай гэж үзсэнийх буй за. Нөгөө талаасаа лам нар амьтныг хайрлах энэрэнгүйн сэтгэл, мөн малчдынхаа амь амьжиргааны үндсэн аж ахуй болсон мал аж ахуйг өсгөж үржихэд нь тус болох гэснийх буй за. Иймд Монгол лам нарын төвөд хэлээр бичсэн тэдгээр мал аж ахуйтай холбоотой ялангуяа тоо толгойн хувь цөөн болж байгаа тэмээн сүрэгтэй холбоотой өвчин эмгэгийг эмчлэх эмчилгээний аргын тухай ном бүтээлийг орчуулан уламжлалт мал эмчилгээний аргыг орчин үеийн шинжлэх ухааны мал эмнэлэгт хэрэгтэй зүйлийг нь судлан авч хослуулан хэрэглэх зүйтэй болов уу?

Мөн Монгол малчид, малын эмч нар ч гэсэн мал эмчилгээний уламжлалт арга барил, эм тан, дом засал тэргүүтнийг судлан олон зуунд шалгарсан уламжлалт монгол аргуудыг мэдэж сэргээн монгол малдаа хэрэглэх нь маш тохиромжтой зүйтэй бол уу?

Бас таван хошуу малтай холбоотой ялангуяа тоо толгойн хувь цөөн болж байгаа “Тэмээн” сүргийн тоо толгойг өсгөж үржүүлэх, элдэв халдварт өвчин тахал, ан араатан, байгалийн аймшигт үзэгдлээс хамгаалсан шашны зан үйлтэй холбоотой малын даллага авхуулах, янз бүрийн сахиус зүүх, утлага ариусгал хийх тэргүүтнийг малчид өөрсдөдөө сэргээн хэрэглэх илүү чухал

[24] Чулуунгомбо 1965, Болд 2007: 32, Балганшош 2006: 10, 16.

байж болох юм. Яагаад гэвэл монгол мал, малчин хоёр хоорондоо илүү их ойр харилцаатай байдаг болохоор ийм зүйл их үр дүнтэй. Зарим хөдөө орон нутагт одоо ч гэсэн энэ аргуудыг малчид хэрэглэдэг. Тэгэхээр Монгол лам нарын төвөд хэлээр бичсэн таван хошуу мал сүрэгтэй холбоотой болон “Тэмээн” сүрэгтэй холбоотой бүтээлүүдийг орчуулж, судлан шинжилж уламжлалт зүйлийг сэргээн нийт малчдадаа түгээх хэрэгтэй гэсэн саналыг дэвшүүлж байна.

Ном зүй

Эх сурвалж

Ā-rya dzama bha la’i. *Rnga mong gi nad thams cad rab tu zhes bar byed pa’i gzungs* [Тэмээний өвчин бүгдийг амирлуулах тогтоол]. 1 хуудас, гар бичмэл. Хувийн номын сан.

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Dgun gyi rgyal mo la bsang mchod ‘bul tshul rin chen gter mdzod zhes bya ba bzhugs so [Өвлийн охин тэнгэрт сан тахил өргөх ёс их эрдэний гуу сан хэмээх]. 7 хуудас, Хувийн номын сан.

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Ngag dbang ye shes thub bstan. *Sa ma ti pa ir ti ni yi lo go san hu thog thu Blo bzang bsam grub kyi rnam thar nor bu’i ’phreng ba* [Самади эрдэнэ Ялгуулсан хутагт Лувсансамдүвийн намтар Эрдэнийн эрхи]. Агвааништүвдэн сүнбүм “КА” боть, 38 хуудас.

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Mergen gegen Lubsangdambiǰalsan-u silüg daγuu daki amitan-u tuqai ögülekü ni

Durasqaltu

ھەردەم ئەمرى ئىلاھىنى ئىجرا قىلىشقا مەسئۇل بولغان ئىككى پەرىشتە (ھەپەزە ۋە رەقىب) « ئىككى كاتىپ » دەپ ئاتالغان . ئۇلار ئىنسانلارنىڭ ياخشى ۋە يامان ئىشلىرىنى خاتىرىلەپ بارىدۇ . ئۇلار ئىنسانلارنىڭ ئۆلۈمىدىن كېيىن ئۇلارنىڭ ئەمەللىرىنى ھېساب قىلىش ئۈچۈن ئاللاھ تەرىپىدىن ئىشلىتىلىدۇ . ئۇلار ئىنسانلارنىڭ ئۆلۈمىدىن كېيىن ئۇلارنىڭ ئەمەللىرىنى ھېساب قىلىش ئۈچۈن ئاللاھ تەرىپىدىن ئىشلىتىلىدۇ .

ھەپەزە ۋە رەقىب (« ئىككى كاتىپ ») ھەققىدە ھەر خىل رىۋايەتلەر بار . بەزى رىۋايەتلەردە

ᠪᠣᠯᠪᠠᠰᠤ ᠪᠠᠢᠬᠤ ᠶᠡᠬᠡ ᠰᠤᠯᠢᠭ ᠳᠠᠭᠤᠤ ᠳᠠᠬᠢ ᠠᠮᠢᠲᠠᠨ-ᠤ ᠲᠤᠭᠠᠢ ᠥᠭᠦᠯᠡᠬᠦ ᠨᠢ

ھەرگیز ناتوانم ئەو ڕۆژە لەبیر بکەم کە ئەو ڕستەیەی بیستم کە ئێستا ئەو ڕستەیە بۆ خۆم دەڵێم و ئەو ڕستەیە ئەوەیە کە ئەو ڕۆژە بیستم کە

ᠬᠡᠯᠡᠪᠦᠷᠢ ᠶᠡᠬᠡ ᠪᠠᠭᠰᠢ ᠮᠡᠷᠭᠡᠨ ᠭᠡᠭᠡᠨ ᠤ ᠬᠡᠯᠡᠪᠦᠷᠢ

ᠮᠡᠷᠭᠡᠨ ᠭᠡᠭᠡᠨ ᠤ ᠬᠡᠯᠡᠪᠦᠷᠢ ᠶᠡᠬᠡ ᠪᠠᠭᠰ

ﻣﺪﺭﺳﺔ ﺍﻟﺘﻤﺮﻳﺾ ﺍﻟﻤﻬﻨﻲ ﻟﻠﺒﻨﺎﺕ ﻓﻲ ﺍﻟﺰﻫﺮﺍﺀ ﺗﻘﻴﻢ ﺣﻔﻞ ﺗﺨﺮﺝ ﻟﻠﻔﺼﻞ ﺍﻟﺪﺭﺍﺳﻲ ﺍﻟﺜﺎﻧﻲ ﻭﺍﻟﺜﻼﺛﻴﻦ ﻣﻦ ﺍﻟﻤﻌﻬﺪ ﻓﻲ ﺍﻟﺴﺎﺩﺱ ﻣﻦ ﺷﻬﺮ ﺃﻳﺎﺭ ﺍﻟﺠﺎﺭﻱ.

ﻭﺣﻀﺮ ﺍﻟﺤﻔﻞ ﻣﺪﻳﺮ ﺍﻟﻤﻌﻬﺪ ﺍﻟﺪﻛﺘﻮﺭ ﻋﺒﺪ ﺍﻟﻠﻄﻴﻒ ﺍﻟﺒﺮﻧﺎﻭﻱ ﻭﻋﺪﺩ ﻣﻦ ﺃﻋﻀﺎﺀ ﻫﻴﺌﺔ ﺍﻟﺘﺪﺭﻳﺲ ﻭﺃﻭﻟﻴﺎﺀ ﺍﻟﺨﺮﻳﺠﺎﺕ.

ﻭﺃﻟﻘﺖ ﺍﻟﻄﺎﻟﺒﺔ ﻫﺪﻯ ﻣﺤﻤﺪ ﺍﻟﺴﻌﺪﻱ ﻛﻠﻤﺔ ﺍﻟﺨﺮﻳﺠﺎﺕ، ﻭﻗﺎﻟﺖ ﻓﻴﻬﺎ: «ﻟﻘﺪ ﺗﻌﻠﻤﻨﺎ ﺃﻥ ﺍﻟﻤﺮﻳﺾ ﻟﻴﺲ ﺭﻗﻤﺎ ﻓﻲ ﺳﺠﻞ، ﺑﻞ ﺻﺪﻳﻖ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﻣﻦ ﻳﺼﻐﻲ ﺇﻟﻴﻪ ﻗﺒﻞ ﺃﻥ ﻳﻌﺎﻟﺠﻪ». ﻭﺃﺿﺎﻓﺖ ﺃﻥ ﺍﻟﺪﻓﻌﺔ ﺗﺨﺮﺟﺖ ﻓﻲ ﺃﺛﻨﺎﺀ ﺃﺯﻣﺔ ﺍﻟﻤﻴﺎﻩ ﺍﻟﺘﻲ ﺷﻬﺪﺗﻬﺎ ﺍﻟﻤﺪﻳﻨﺔ ﻓﻲ ﺻﻴﻒ ٢٠١٠، ﻭﺗﻌﻠﻤﺖ ﺩﺭﻭﺳﻬﺎ ﺍﻷﻭﻟﻰ ﻋﻠﻰ ﺿﻮﺀ ﺍﻟﻤﺼﺎﺑﻴﺢ ﺍﻟﻴﺪﻭﻳﺔ.

ﻭﺗﻮﺯﻉ ﺍﻟﺨﺮﻳﺠﺎﺕ ﺍﻟﺜﻼﺙ ﻋﻠﻰ ﺍﻟﺘﺨﺼﺼﺎﺕ ﺍﻟﺘﺎﻟﻴﺔ: ﺍﻟﺘﻤﺮﻳﺾ ﺍﻟﻌﺎﻡ (١٢)، ﺗﻤﺮﻳﺾ ﺍﻷﻃﻔﺎﻝ (١٣)، ﺗﻤﺮﻳﺾ ﺍﻟﻤﺴﻨﻴﻦ (٩)، ﺗﻤﺮﻳﺾ ﺍﻟﻤﻨﺎﻃﻖ ﺍﻟﺮﻳﻔﻴﺔ (٨)، ﺗﻤﺮﻳﺾ ﺍﻟﻤﻨﺎﻃﻖ ﺍﻟﺠﺒﻠﻴﺔ (٧)، ﺗﻤﺮﻳﺾ ﺍﻟﻤﻨﺎﻃﻖ ﺍﻟﺼﺤﺮﺍﻭﻳﺔ (٦)، ﺗﻤﺮﻳﺾ ﺍﻟﻤﻨﺎﻃﻖ ﺍﻟﺴﺎﺣﻠﻴﺔ (٥)، ﺗﻤﺮﻳﺾ ﺍﻟﻤﻨﺎﻃﻖ ﺍﻟﻮﺳﻄﻰ (٤)، ﺗﻤﺮﻳﺾ ﺍﻟﻤﻨﺎﻃﻖ ﺍﻟﺸﺮﻗﻴﺔ (٣)، ﺗﻤﺮﻳﺾ ﺍﻟﻤﻨﺎﻃﻖ ﺍﻟﻐﺮﺑﻴﺔ (٢)، ﺗﻤﺮﻳﺾ ﺍﻟﻤﻨﺎﻃﻖ ﺍﻟﺸﻤﺎﻟﻴﺔ (١٠).

ﻭﻗﺪ ﺣﺼﻞ ﺍﻟﻤﺘﻔﻮﻗﻮﻥ ﻋﻠﻰ ﺟﻮﺍﺋﺰ ﻗﻴﻤﺘﻬﺎ ﺍﻹﺟﻤﺎﻟﻴﺔ ٢٥ ﺃﻟﻒ ﺩﻳﻨﺎﺭ، ﻣﻦ ﺑﻴﻨﻬﺎ ﺟﺎﺋﺰﺓ ﺃﺣﺴﻦ ﻣﺸﺮﻭﻉ ﺗﺨﺮﺝ ﺍﻟﺘﻲ ﻗﺪﻣﺖ ﻓﻲ ٧ ﻳﻮﻧﻴﻮ ٢٠٠٧، ﻭﻫﻲ ﻋﺒﺎﺭﺓ ﻋﻦ ﺣﻘﻴﺒﺔ ﺗﻌﻠﻴﻤﻴﺔ ﻣﺘﻨﻘﻠﺔ ﻟﻠﻤﻤﺮﺿﺎﺕ ﺍﻟﺮﻳﻔﻴﺎﺕ.

ﺍﻟﻤﺼﺎﺩﺭ :

- ﺳﺠﻞ ﺍﻟﻤﻌﻬﺪ ﺍﻟﻌﺎﻟﻲ ﻟﻠﺘﻤﺮﻳﺾ ﻭﺍﻟﻌﻠﻮﻡ ﺍﻟﺼﺤﻴﺔ ﺑﺎﻟﺰﻫﺮﺍﺀ، ﺍﻟﻤﺠﻠﺪ ﺍﻟﺜﺎﻟﺚ، ﺹ. ٤٥–٩٠.
- ﺣﻮﻟﻴﺎﺕ ﺍﻟﺰﻫﺮﺍﺀ، ﺍﻟﻌﺪﺩ ٦، ٢٠١٠، ﺹﺹ. ١١١–١٦٥.
- ﺷﻬﺎﺩﺍﺕ ﺍﻟﺨﺮﻳﺠﺎﺕ ﺍﻷﻭﻟﻰ ﻟﻠﻤﻌﻬﺪ، ﺟﻤﻌﻬﺎ ﻭﻧﺴﻘﻬﺎ ﺍﻟﺪﻛﺘﻮﺭ ﻋﺒﺪ ﺍﻟﻠﻄﻴﻒ ﺍﻟﺒﺮﻧﺎﻭﻱ، ﻣﻄﺒﻌﺔ ﺍﻟﺰﻫﺮﺍﺀ، ٢٠١٠.
- ﺍﻟﻤﺠﻠﺔ ﺍﻟﺘﻮﻧﺴﻴﺔ ﻟﻠﺘﻤﺮﻳﺾ، ﺍﻟﻌﺪﺩ ٣–4، ﺹﺹ. 211 ‑ 310-311 ‑ 273-274 ‑ 165 ‑ 254 ‑ 59 ‑ 12 ‑ 44 ‑ 111 ‑ 231 ‑ 323 ﻣﺴﺘﺸﻔﻰ ﺍﻟﺰﻫﺮﺍﺀ ﺍﻟﺠﺎﻣﻌﻲ.

Historical Memory: A Proverb Preserved from the Dsungar Empire

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Among contemporary Oirats living in Mongolia and China, there is a proverb referring to Mouse (or Rat), Ox, Tiger, and Rabbit years in the twelve-year animal cycle saying that *Бар жилд барагдана*, *үхэр жилд урэгдэнэ*, *туулай жилд туугдана*, "In the year of the Tiger (it/everything) would diminish; in the year of the Ox (it/everything) would decrease; and in the year of the Rabbit (it/everything) would vanish." Like other folklore genres, this proverb has taken on different variants due to historical events that happened to those locals over time. The present article aims at clarifying the time and reason for this proverb using evidence from historical sources. The current spread of the proverb, as well as its variations, is discussed based on oral materials collected among the Oirats.

Introduction

Proverbs, a folklore genre, appear in various terms in present-day Mongol ethnic groups,[1] e.g. Kalm. *ülgür* "example, model", Oir. *üliger*, Khal. *tsetsen üg* "wise word or saying", *dsüür üg* "example-word or saying", Bur. *on'hon üge* "felicitous words, appropriate saying".

Mongolian folklore genres, such as proverbs, riddles, songs, and tales, were collected by several scholars. Among the works of the 19th and 20th centuries, the significant collections of Gábor Bálint de Szentkatolna[2] and A. M. Pozdneev[3] should be mentioned, as well as those of A. Mostaert,[4] B. Ya. Vladmircov,[5] N. Poppe[6] and others.

Proverbs are structurally built on the framework of syntactic and semantic parallelism; in some cases, the parallelism contains an external image (nature, social environment) followed by an internal image (human behavior, feelings, judgment, views).[7] In most Mongolian proverbs, it is unclear when, where, and why they were

1 Birtalan 2011: 49. I would like to express my gratitude to Ágnes Birtalan for her valuable comments on this paper.
2 Birtalan 2011.
3 Pozdneev 1880.
4 Mostaert 1937.
5 Vladimircov 1926.
6 Poppe 1955.
7 Birtalan 2011: 49.

invented. Several proverbs' origins could be identified by historical sources, one of which appears in "The Secret History of the Mongols":

boro'an ber bolu'asu boljāl-tur
qura ber bolu'asu qural-tur bü qoǰidaya ese-'ū ke'edüle'ei bida

"We won't be late at the appointed meeting, even if there be a blizzard;
at the gathering, even if there be rain?" [8]

The other one was recorded in the "Abridged Golden History of the Origins of the Qans" (*Qad-un ündüsün quriyangyui altan tobči*): *noyad-un ükül čiyulγan-du noqai-yin ükül γang-du* "The demise of the princes is in the assembly; the death of the dog is in the ewer". [9]

The fact that all these proverbs were found in Mongolian historical texts was a significant aspect of them; in contrast, the proverb discussed here appears in a foreign language, a Manchu source. Evidence indicates that the proverb was invented among the citizens of the Dsungar Empire around 1733.

The Dsungar Empire

The tribal appellation Dsungar (also known as Dzungar Khanate, Man. *Jun gar*, Oir. *J̌öün γar* "Left Wing", Mong. *J̌egün γar*, Chin. 準噶爾 *Zhun gaer*, Rus. *Джунгар*, Khal. *Зүүнгар*) appeared at first in a document in the 17th century as an integral component of the Oirat confederation.[10] The Tsoros[11] lineage, which made a document with famed historical figures such as Togoon (r. 1417–1438) and Esen (r. 1438–1454), was situated geographically within the territorial land of the left-wing of the Oirat confederation, so that this geographical location ultimately gave rise to the state name of the Dsungar Empire (1671–1755). The ascendancy of the Tsoros lineage within the Oirat confederation can be traced back to Khar Khul (d.

[8] de Rachewiltz 2015: 36–37. "When Temüjin, To'oril Khan, and Jaqa Gambu arrived at a place called Botoqan Bo'orji, Jamuqa had already arrived before them and waited for three days. Jamuqa reminded them and said these words, which are used among the Mongols even today."

[9] Choimaa 2006: 172. Toγtobuqa Taisung Khan (1433–1452) attempted to eliminate Esen Taish's influence at the court. The Oirats offered Aγburjin jinong the throne of Khan. The Oirats and Aγburjin attacked jointly and defeated the Khan, but the Oirats did not trust him, as he had betrayed his elder brother. Soon after the death of Taisung Khan, in 1452, Aγburjin was invited by Esen to a banquet. When the former and his entourage arrived, Esen and the Oirat leaders murdered all Borjigin males in his entourage. With time, several variants of the dog deceases have appeared, including carrion and bush.

[10] For further reference regarding the Oirat confederation, cf. Okada 1987.

[11] A detailed study of the ethnogenetic myth of the Tsoros clan, cf. Birtalan 2002. She discussed the following problems in the paper: the mythological background and mythological figures of the Tsoros myths; the difference between the oral and literary traditions; the degree of Buddhist influence on the mythical tradition; and the supposed role of Oirat myths in their legitimacy.

1634). Subsequently, his grandson Galdan (1644–1697) effectively consolidated their power, establishing this Empire, renowned as the last independent Mongol state with a non-Chinggisid bloodline. In the winter of 1678, the Fifth Dalai Lama Ngawang Lobsang Gyatso (Tib. Ngag dbang blo bzang rgya mtsho, 1617−1682) bestowed on him the highest title "Galdan Boshogt Khan, Patron of Religion" (Tib. Dga' ldan bstan 'dzin bo shog thu khang,[12] Oir. Galdan Bošoqtu xan, Man. šajin be jafara g'aldan bošoktu han,[13] Khal. Шашин баригч Галдан Бошогт хан). Conversely, his successors, notably Tseweenrawdan (1665–1727), Galdantseren (1694–1745), Tseweendorjnamjil (1732–1750), Lamdarjaa (1724–1752), and Dawaach (d. 1759), only used the title *qongtayiǰi* (Mong.).[14] Following a sequence of inconclusive military engagements with the Qing Dynasty during the 1680s, the Dsungar Empire succumbed to occupation in 1755;[15] nevertheless, it thereupon embarked on a period of rebellion against the Qing authority that spanned from 1755−1758.[16] In response to the rebellion, Qianlong Emperor (r. 1735–1796) issued an order in 1757[17] to move the suspicious Dsungarians to the mainland, kill all men at the Barkhöl or Suzhou, and divide the rest of the women and children among the Manchu Banners and the Khalkhas. Additionally, there was another group of Dsungarians who peacefully submitted to the Qing Dynasty in 1750, 1753, and 1754, respectively, and were allowed to stay with their princes: the Tsoros nobleman Dashdawaa (d. 1750), the Dörböts' three Tseren, and the Dsakhchins' Mamud (d. 1755).[18] A majority of the descendants of these people reside in Uws and Khowd Provinces of Mongolia today, as well as in the Xinjiang Uyghur Autonomous Region of China.

[12] Yumiko 2015: 175.

[13] Jiang Fucong 1982: 534.

[14] The Dsungar Empire rulers, except the Galdan, bore the title of Mong. *tayiǰi* "prince" or Mong. *qongtayiǰi* "vice-Khan", the second person after the Khan (Birtalan 2002, note 8).

[15] Concerning the relationship between the Dsungar Empire and the Khalkhas, cf. Miyawaki 1990; with Imperial Russia, cf. Zlatkin 1983; with the Kazakhs, cf. Moiseyev 1991; with the Qing Dynasty, cf. Hei Long 2014, and Bao Qingsong 2011.

[16] Some researchers focused on this rebellion, such as Bawden (1968) and Ishjamts (1962). The latest studies present the following problem: its influence on the emergence of a rebellion among the Khalkha Mongols under Qing control, Manchu and Russian archival materials' significance and new approach, Amarsanaa (1722–1757) and Chingünjaw (1710–1757), both of whom were famous leaders of Oirats and Khalkhas, see Sükhbaatar 2018. The topic is significant as it shows that along with the Oirads and Khalkhas, some Muslim citizens under the Dsungar Empire's control, especially Buranidun (d. 1759) and Hojijan (d. 1759), resisted the Qing Dynasty. On Muslim citizens' rebellion, see Xu Jianying 2020.

[17] Man. *Jun gar-i ba be necihiyeme toktobuha bodogon-i bithe*, Chin. (欽定) 平定準噶爾方略 (*Qin ding*) *Ping ding zhun ga er fang lüe* "(Imperially endorsed) Strategy Book for the Pacification of the Dsungarian Territory", the 42nd book in the first collection. The Qianlong Imperial order to the generals who were leading two roads military conquer the Dsungar Empire on Water Rooster Day in August [14] 1757 (QL22). Dates such as "the 22nd year of the Qianlong reign" will be expressed below in the form of "QL22".

[18] Oyunjargal 2009 discussed their submission process and the Qing policy on settling them in certain areas in her PhD thesis.

Manchu Sources

In the last two decades, there has been an increase in the publication or public access to Manchu archival documents to support studies. A remarkable publication that includes significant Manchu archival documents is the "Collections of the Manchu Language Archival Materials on Qing Xinjiang" (Chin. 清代新疆满文档案汇编,[19] *Qingdai Xinjiang Manwen dang'an huibian*) revolutionized the study of the Oirats, resulting in the revision of well-known historical background. Between 1733 and 1736, Fupeng (1708–1749)[20] was appointed as "general for pacifying the frontiers" (Man. *Jecen be toktobure amba jiyanggiyūn*, Mong. *Qiǰaγar-yi toγtaγaqu yeke ǰangǰun*, Chin. 定邊大將軍 *Dingbian da jiangjun*). His two memorials to Yongzheng Emperor (r. 1722–1735) in 1733, the main source of the present article, have been published in Volumes 2 and 3 of this collection.

Oral Materials

In addition, the following five informants, residents of Uws and Khowd Provinces in Mongolia and Xinjiang Ili Kazakh Autonomous Prefecture in China, have provided the current variants of the proverb during field research carried out in 2022.

1. One of our informants, Batujiafu 巴图加甫 was born in 1963. His homeland, Yining (伊宁) County, is famed as 10 *sum*s'[21] Ölöts in Nilkha, one of the three main groups of Ölöts in the Xinjiang Uyghur Autonomous Region.[22] Background of its formation: their ancestors fled to neighbouring tribes, such as Kazakhs and Muslims from the Dsungar Empire, during the Manchurian conquest between 1755 and 1758. After collecting them from the forest, the Qing Dynasty formed two, six, and eight *sum*s (renowned as the Lower Five Banners' Ölöts), and then 10 *sum*s in 1774. The rest of the two groups, Emeel and Mongol Khüree's Ölöts, were the

[19] Co-edited by the China Border History and Geography Research Center and the First Historical Archives of China, the set reproduces 72,812 documents in 283 volumes, covering 1730 to 1911. Many document types are represented, including 奏折 *zouzhe* "palace memorials", 上谕 *shangyu* "edicts", 寄信 *jixin* "court letters" and 附件 *fujian* "attachments". The publishers selected the documents based on the 清代边疆满文档案目录 *Qingdai bianjiang Manwen dang an mulu* "Catalog of Frontier Manchu Archives in the Qing Dynasty", published in 1999, and took photos of the original materials for five years.

[20] Aisin-Gioro Fupeng (愛新覺羅·福彭 *Ai xin jue luo fu peng*), the Manchu bureaucrat in the Qing Dynasty, was born in Daxing County, Shuntian Prefecture, Zhili Province. From 1726 to 1748, the Manchu military official who supervised the Plain White Banner and the Plain Yellow Banner, Fupeng, was appointed as the "Calm Prince" (Chin. 平郡王 *Ping jun wang*, Man. *Necin giyūn wang*, Mong. *Tübsin giyün wang*).

[21] Mong. *sumu*, Man. *niru*, Chin. 佐 *zuo* or 牛 錄 *niu lu* or 索木 *suo mu* is a first-level administrative unit − a banner company of a hundred − created by the Qing Dynasty to control the Mongols in the mid-17th century.

[22] The present summary of the three main Ölöt groups in the Xinjiang Uygur Autonomous Region is based on Lijee 2008: 12–14.

subjects of Tsoros princes Galsandorj (d. 1757) and Dashdawaa,[23] respectively; the first became six *sum*s and live together with Khoid, Tsakhar, and Kazakh people now; the last moved back to the Ili River from Rehe (热河) in 1763 and was named 上三旗額魯特 *shang san qi e'lute* "Upper Three Banners' Ölöts".

2. An interesting spread of this proverb is presented by Basang 巴桑, who was born in Khobogsayir Mongol Autonomous County in the late 1980s and lives in Lanzhou, China. Torguts, a main population in Khobogsayir, were people of Torgut prince Tsewegdorj[24] (1733–1778), who migrated from the Volga River in 1771. At the beginning of the 16th century, the members of the Oirat confederation, Torgut (along with Dörböt), headed out to the north-westerly to address issues with the economy, pasture, and pressure from neighbouring tribes. They established the Torgut Khanate (Kalmykia) along the Volga River, held to the throne by Kho Orluk's (1580–1644) descendants, namely Shükhür Daichin (r. 1644–1661), Puntsug (r. 1661–1669), Ayuka (r. 1669–1724), Tseren Donduk (r. 1724–1735), Donduk Ombo (r. 1735–1741), Donduk Dash (r. 1741–1761), and Ubash (r. 1762–1771). In response to the Imperial Russian government gradually eroding the autonomy of the Kalmyks, half of the Kalmyks began to move to their former territory along the Ili River on January 5, 1771 (according to Russian chronology). Unfortunately, their intention to establish an independent state on the conquered Dsungar Empire's territory failed because of the Kazakh army's invasion and the plague. Furthermore, the Qing Dynasty granted titles and territories to these immigrant nobles based on their lineage, interrelationships, and number of subjects. Buyantu Qin Wang[25] Tsewegdorj settled down in Khobogsayir with his two younger brothers, Khiriw (d. 1784) and Akhsakhal (d. 1783), and is famed as "North Road League of Senior Torgut province of Truth Faith" (Man. *Unen sujuktu fe turgūd-i amargi ayiman-i culgan*, Mong. *Ünen süsügtü qaγučin Torguud-un umar'a qi ayimaγ-un čiγulγan*, Chin. 烏訥恩素珠克圖舊土爾扈特部北路盟 *Wu ne'en suzhuketu jiu te'erhute bu bei lu meng*). Keeping with the oral tradition of Batujiafu, a portion of the Ölöts moved within the Khobogsayir Torgut area over time and lost their identity. Moreover, no study has been presented on this small displacement, but it seems that this proverb has spread to the Khobogsayir through these Ölöts.

[23] Dashdawaa is the third son of Junior Tserendondow, a prominent Tsoros nobleman in the Dsungar Empire. Lamdarjaa imprisoned him in Aksu city after he held the throne since Dashdawaa was standing on Tseweendorjnamjil's side. As a result, his servant Saaral (1706–1760), *jayisang* of the *Kötöči nar otoγ* (about *dsaisan* and *otog*, see note 41), submitted to the Qing Dynasty with Dashdawaa's subjects, about 800 people of 380 families, on 24 May 1750. Further reference, cf. Oyuunjargal 2009: 99.

[24] Enkhsaruul 2022: 82. A total of 2,151, 280, and 620 families followed Tsewegdorj, Khiriw, and Akhsakhal to the Qing Dynasty, respectively, in 1771. The oil portraits of Tsewegdorj and Khiriw are stored in the Ethnological Museum of Berlin.

[25] 親王 *Qin wang* "Imperial Prince" is the highest title of the royal family of the Qing Dynasty and the Uyghur princes and the second rank of the Mongolian princes of foreign vassal states (the first rank is Chin. 汗*han*). In Tibetan official affairs, the Qing Dynasty has never granted a prince but only "Commandery Prince" (Man. *doroi giyūn wang*, Mong. *törü-yin giyün wang*, Chin. 多羅郡王 *duo luo jun wang*).

3. Tseween Otgonsüren (Цэвээн Отгонсүрэн), born in 1972, was the first individual who shared with me the invaluable oral tradition of this proverb in 2020. Her homeland, the 2nd *bag* unit of Ulaangom District in Uws Province, is widely known as the land of the Dörböt prince Tseren Ubash[26] (1729–1790), who was submitted to the Qing Dynasty from the Dsungar Empire as well as honoured by *Jun wang* (郡王)[27] and settled in that area in 1757.

4. The next informant Buyanjargal Bolortungalag (Буянжаргал Болортунгалаг) was born in 1984, and lives in Khowd District, Uws Province. Dörböt nobleman Gandorj[28] (d. 1767), who also submitted to the Qing Dynasty, was awarded by *Beil* rank[29] and moved into that territory with Tseren Ubash in 1757. Those areas belong to "The Right-wing League of Sain Dsayat of Dörböt Province" (Man. *Durbet-i Sain jayagatu aiman-i jebele gala-i culgan*, Mong. *Dörbed-ün Sayin ǰiyaγatu ayimaγ-un baraγun γar-un čiγulγan*, Chin. 杜爾伯特賽因濟雅哈圖部左翼盟 *Dou er bote sai yin ji ya hatu bu zuoyi meng*) during the Qing era. It became "the Banner of Bishrelt Dsasag of Ünen Dsorigt Khan of Dörböt Province" (Mong. *Dörbed-ün ünen ǰoriγtu qan-u ayimaγ-un bisireltü ǰasaγ-un qosiγu*) in 1912, and "the Banner of the Bayanchandman' Mountain of Chandaman' Uul Province" (Mong. *Čindamani aγula-yin ayimaγ-un bayan čindamani aγula-yin qosiγu*) in 1925. After the administrative change in 1931, it became Khowd District, Uws Province.

5. Gomboo Yadamjaw (Гомбоо Ядамжав) born in 1976 and living in Mankhan District of Khowd Province has the closest variant to the original meaning of the proverb compared to the other four informants. The Dsakhchin clan,[30] established in the Dsungar Empire in the 1730s, mainly resided in five districts of Khowd Province: Altai, Üyench, Mankhan, Dsereg, and Möst. Following the death of the Dsakhchin's nobleman Mamud,[31] his subjects settled within the Dsasagt Khan Province; nevertheless, they moved again to Üyench and Bodonch in 1773 due to the unsuitability of those areas for growing crops. As a result of Mamud being "a civil prince" (Man. *albatu gung*) and not "a prince with Taij lineage" (Man. *taiji giranggi*

[26] Oyunjargal 2009: 73. One of the three Tserens, Tseren Ubash (1729–1790), peacefully submitted to the Qing Dynasty with his 1,297 family servants in 1753, while his two brothers, Tseren (1697–1758) and Tserenmönkh (d. 1757), had 1,300 and 711 families, respectively.

[27] About the Manchu term *Jun wang*, see note 25.

[28] Gandorj submitted to the Qing dynasty with the Khoid prince Amarsanaa and subjects consisting of 1,000 families in 1754. His oil portrait is kept in the Ethnological Museum of Berlin.

[29] Man. *doro beile*, Mong. *törü-yin beyile*; Chin. 多羅貝勒 *Duo luo bei le*, is the title of Manchu nobles, the third rank of the royal family, ranking second to the "commandery prince" and the "imperial prince" as well as the hereditary vassal of the Qing aristocracy.

[30] For a brief and clear introduction to the Dsakhchins' background, cf. Birtalan 2012: 90.

[31] Mamud was assassinated by Khoid Prince Amarsanaa in 1755 after battling against the Qing Dynasty in the 1730s and then surrendering to them in 1754. According to the Chinese source, he belongs to the Tsoros clan. The following genealogy chart of Mamud is based on 欽定皇輿西域圖誌 *Qinding huang yu xiyu tu zhi* "Imperially Endorsed Illustrated Treatise on the Imperial Western territories", Volume 7, printed in 1770.

Abida bula taish —	Khar khul–	Baatar khuntaij –	Senge	Tseweenrawdan – (r.1697–1727)	Galdantseren (r.1727–1745)
	Bint –	Büüwei –	Mamud		

Qianlong Emperor (r. 1736–1795) dedicated a poem to Mamud; cf. Birtalan1985: 25.

gung), the Dsakhchins split into two parts in 1777.[32] "The Banner of Dsakhchins' Governor" (Man. *Uheri da gūsa*, Mong. *Bügüde-yin daruγa-yin qosiγu*, Chin. 總管固山 *Zongguan gushan*) changed to the Banner of Setsen Dsasag of the Ünen Dsorigt Khan of Dörwöd Province in 1912, and then the Banner of the Khatanbaatar Khairkhan Mountain of Chandman' Uul Province in 1925, and got the current status of Mankhan District in 1931.

Historical Background of the Emergence of the Proverb

Fupeng, the general responsible for pacifying the frontiers, was memorialized to the Yongzheng Emperor regarding Tögös, who fled from the Dsungar Empire on 9 November 1733. Fupengs' memorial, consisting of 26 sides, from page 335–359, published in the "Collections of the Manchu Language Archival Materials on Qing Xinjiang", Volume 2, presented the local experience of the proverb-invented. A resident of Emil,[33] a subject of Khoit prince Üidsen Noyon,[34] 31-year-old Tögös crossed the border into Qing territory on 21 October from a guard in the Angirt.[35] When military generals inquired in detail about the reason for the flee and his identity, as well as the external and internal situation of the Dsungar Empire, Tögös released a secret about the following "rumour" (Man. *Yoro gisun*; Mong. *čuu üge*) invented by the Dsungarian citizens,

> *duleke aniya erdeni joo de gidabufi amasi genehe ci geren-i banjibuha yoro gisun*, *tasha aniya de jafabumbi*, *iha aniya de bucendumbi*, *singgeri aniya de isambi*, *gūlmahūn aniya de toktombi seme*

[32] Onuma 2022: 8–26. Mamud brought the people of *Baγučin otoγ*, who lived near him, to the Qing Dynasty in 1754 and then became 10 banners. Nevertheless, problems with inheritance arose at the Mendush (d. 1784), the son of Jamtsan (d. 1775). As a result, only the original 30 families stayed with Mendush and were named under the banner of Dsakhchin's *gün* (Man. *gung*). The rest of the nine banners were reduced to four and belonged to the "grand minister consultant" (Man. *hebei amban*, Mong. *huubi-yin sayid*, Chin. 參藏大臣 *cancang dachen*) in Khowd. Mendushi perfectly planned to move to the Tsakhar banner, Inner Mongolia, but nonetheless, it failed because of his four brothers' intermarriage connection. They were the sons-in-law of Beis Erkhshar of Sain Noyon Khan Province, Dsasagt Khan Tseweenbaljai, Torgut *Jun wang* Sheren, and Dörwöd Khan Tseren. As things go, he was settled in Baitag, the land of Tseweendorj in Sain Noyon Khan Province.

[33] The Emil (or Emin) River flows through the Tacheng Prefecture of China's Xinjiang Uyghur Autonomous Region and the East Kazakhstan Province and is one of the principal affluents of Alakol Lake.

[34] Üidsen Noyon (an imperial son-in-law), one of the well-known Khoid princes in the Dsungar Empire. His wife Botula (her first husband was Khoshut prince Galdandanjin, who was the eldest son of Mama Dalai Taish, the eldest son of Khöndölön Ubash) was the daughter of Tseweenrawdan and died in the winter of 1729. To preserve the alliance with the Khoshut tribe, Galdantseren gave his second sister Sewden (her first husband, Khoshut prince Luwsantseren was betrayed by his brother-in-law. His father was Dash, the son of Akhaidorj, who was the third son of Khöndölön Ubash). Unfortunately, she died in 1732, and as a result, Galdantseren gave his anonymous daughter to Üidsen Noyon again. The above information was provided by Tögös.

[35] The Angirt River is in Altai District, Khowd Province.

> "Last year (1732), after being defeated in the Erdene Dsuu[36] battle, the people invented a rumour that in the year of the Tiger (1734) [we] would fall into someone's hand, in the year of the Ox (1733) would die together, the year of the Mouse (1732) would collect, and the year of the Rabbit (1735) would be peaceful."[37]

This evidence confirms that the proverb about the years in the twelve-year animal cycle of the Mouse, the Ox, the Tiger, and the Rabbit was invented in 1733. Furthermore, it has kept its original form for over 280 years, compared to Otgonsüren's variant.

The proverb, made up of four lines, uses alliteration and parallelism to express animal characteristics, which makes it easier to remember. Mouses are seen as a good sign of harvesting and preparing something in their holes in Mongolian culture, which was used in the proverb as a symbol of crop abundance and livestock growth. Interestingly, the Rabbit year's meaning acquires the opposite variant over time, switching from peace to suffering, and the Mouse year concept has been forgotten in Otgonsüren's variant.

General Fupeng's other memorial to the Yongzheng Emperor on 13 February 1734, provides additional information about previous affairs that had influenced the proverb's emergence. Fupeng's memorial regarding Dondow was also published in the "Collections of the Manchu Language Archival Materials on Qing Xinjiang" in Vol. 3, 58–71. Belonging to the Dsakhchin prince Mamud, Dondow was caught on 11 February in Dörwöljin[38] during the Manchu troops' sudden attack on the Dsungarian border, and when the military generals meticulously questioned him concerning the Dsungars movement, he unintentionally provided crucial information for today. Dondow mentioned,

> *meni zun gar-i sakdasai leolehengge*, *daci g'aldan bošoktu be mukiyebure onggolo jun gar-i ursei gubci bisire iha gemu geri de goifi bucere jakade siranduhai g'aldan bošoktu gukuhe bihe*, *duleke aniya jun gar-i ursei gubaci bisire iha gaitai nenehe songkoi yooni geri de goifi*, *tanggū iha bisire boo oci juwan funcehekū*, *juwan iha bisirengge oci emke juwe funcehekū*, *gemu buceme wajiha be tuwaci ishun aniya inu g'aldan bošoktu-i gukuhe songkoi omnikai seme dur seme gisurembi sembi*
>
> "Our Dsungarian elders criticized it that before the extinction of Galdan Boshogt [d. 1697,[39] in the year of the Fire Cow], all Dsungarian cattle died of disease. Last

[36] Erdene Dsuu Monastery is in Öwörkhangai Province, Mongolia. The Qing Dynasty mobilized 60,000 men in the Khowd region to conquer the Dsungar Empire in 1730. By reason one wing of Khowd's armies was annihilated near Khoton Lake (located in Bayan-Ölgii Province, Mongolia) in 1731, the Qing Dynasty faced the danger of losing control of the Mongols; however, they were defeated in 1732 near Erdene Dsuu Monastery. In the battle, 5,000 and 3,000 Dsungarian men were killed and wounded, respectively. For a brief introduction to the battle, cf. Atwood 2004: 194.

[37] *Collections of the Manchu Language Archival Materials on Qing Xinjiang* 2012, Volume 2: 346.

[38] Dörwöljin is in Ili Kazakh Autonomous Prefecture, China.

[39] Galdan Boshogt died on 13 March 1697, near the Ats River and Amtutai Lake in the Altai Mountains, located in Tonkhil District, Gow'-Altai Province, Mongolia. In-depth studies on Galdan Boshogt's death, cf. Okada 1979.

> year [1733, the year of the Water Cow], all the cattle in Dsungaria suddenly fell ill, like before. Not ten cows were left in a family with one hundred cows, and not even one–two were left in a family with ten cows. They discussed uproariously that the same affair as the extinction of Galdan Boshogt would happen to us next year."[40]

This information claims that Dsungarian society invented this proverb based on previous events' memories from 36 years ago (particularly during the Galdan Boshogt regime) as well as observations and frequency over many years, not just one single incident. In addition to the above-mentioned war and livestock diseases, crop failure during the Tseweenrawdan period was one of the main factors that led to the invention of the proverb during Galdantseren's time.

A memorial of Funingga (d. 1728), "the general responsible for suppressing the rebellion" (Man. *fudaraka be geterembure jiyanggiyūn*, Mong. *sügergüü-yi arilγaqu ǰangǰun*, Chin. 靖逆将军 *jing ni jiang jun*), presented to Kangxi Emperor (r. 1661–1722) in 1721 (the year of the Iron Cow) is preserved in the Berlin State Library. Orešen, a soldier of *Tabun emgen otoγ*, belonging to *Urud otoγ*,[41] was captured by Manchu troops fighting in Khar Khoj[42] on 2 September 1721. Among his statements regarding the Dsungar Empire situation, the following information appears:

> *duleke aniya meni tubade ulha de geri dosi labdu bucehe*, *ere aniya tariha usin gemu ufarabufi*, *asuru baha akū*, *erebe meni ūlet sei gisun*, *urunakū nikasa fadaha seme gisurembi*
>
> "Last year [1720, the year of the Iron Mouse], many of our cattle died of disease. This year's crops were lost, and very few were harvested. The words of our Ölöts discussed were that the Chinese used magic."[43]

Combining the reports of Tögös, Dondow, and Orešen (Man.), it is clear that the frequency, observation, and memory of the suffering caused by wars, livestock diseases, and crop losses in 1697, 1720, and 1732 gave rise to the proverb in 1733 that "In the year of the Tiger (we) would fall into someone's hand, in the year of the Ox would die together, the year of the Mouse would collect, and the year of the Rabbit would be peaceful". The pain and hardship the Dsungarians endured in the mountains and neighbouring tribes for survival during the Manchurian occupation of those people in the years 1756 (the year of the Fire Mouse), 1757 (the year of the

[40] *Collections of the Manchu Language Archival Materials on Qing Xinjiang* 2012, Volume 3: 69–70.

[41] The administrative structure of the Dsungar Empire was divided into twenty-four *otog* (camp pastures), nine *jas* (ecclesiastical estates), and twenty-one *angi* (noble appanages). *Urud* (craftsmen) *otog* has four *dsaisan* (officials) and five thousand households. Atwood 2010: 618, 627.

[42] Chin. 哈拉和卓 *Ha la he zhuo* is in the southeast of Turpan City, Xinjiang Uyghur Autonomous Region, China.

[43] General Funingga's memorial to the Kangxi Emperor on 8 September 1721: https://digital.staatsbibliothek-berlin.de. Searching keyword: Fudaraka be geterembure jiyanggjiyûn. hafan i jurgan i aliha amban Funingga sei gingguleme wesimburengge = 靖逆將軍奏議 [266]-卷3:28v.

Fire Cow), and 1758 (the year of the Iron Tiger) gave more strength to the proverb and ensured that it was passed down without being forgotten.

The Current Spread and Variants of the Proverb

As a result of collecting oral materials in 2022, it was revealed that the content of the proverb has evolved and changed over time. Sadly, this proverb has lost its widespread use and is only found in a few families in these provinces. Survey results indicate that the proverb is preserved in five regions: Uws and Khowd Provinces of Mongolia, the Ili Kazakh Autonomous Prefecture, and the Mongolian Autonomous County of Khobogsayir, China. The following table indicates the variants of the proverb.

Origin	**Basang**	**Batujiafu**	**Bolortungalag**	**Otgonsüren**	**Yadamjaw**
singgeri aniya de isambi "the year of the Mouse would collect"					
iha aniya de bucendumbi "in the year of the Ox would die together"			*Үхэр жилд үймнэ* "in the year of the Ox (it) would be chaotic"	*Үхэр жилд үрэгддэг* "in the year of the Ox (it/ everything) would decrease"	*Үхэр жилд үймнэ* "in the year of the Ox (it) would be chaotic"
tasha aniya de jafabumbi "in the year of the Tiger (we) would fall into someone's hand"	*Бар жилд барагдана* "in the year of the Tiger (it/ everything) would diminish"	*Бар жилд базгалдана* "in the year of the Tiger (we) would fight with someone"	*Бар жилд барагдана* "in the year of the Tiger (it/ everything) would diminish"	*Бар жилд барагддаг* "in the year of the Tiger (it/everything) would diminish"	*Бар жилд байлдана* "in the year of the Tiger would fight with someone"
gūlmahūn aniya de toktombi "in the year of the Rabbit would be peaceful"		*Туулай жилд турна* "in the year of the Rabbit would thin down"	*Туулай жилд туугдана* "in the year of the Rabbit (it/everything) would vanish"	*Туулай жилд туугддаг* "in the year of the Rabbit (it/everything) would vanish"	*Туулай жилд төвширнө* "in the year of the Rabbit would be peaceful"

Table 1. The proverb's current variants.

As shown in the overhead table, the proverbial years of the Mouse, the Ox, the Tiger, and the Rabbit are associated with death, chaos, and diminishment, while the year of the Tiger represents being held by someone, reducing, and conflicting, and

the year of the Rabbit represents stability, weight loss, and emptiness. The above figure illustrates that the year of the Mouse concept does not exist in any area: the year of the Rabbit in Kashi Town and Uws Province demonstrated the negative connotation of weight loss and emptiness; while only in Khowd Province does it have the original meaning of peacefulness. In Xinjiang, it has not embraced the content of the year of the Ox, but it still has its original meaning in Mongolia. The closest match to the original variant, according to the data of these five individuals, is Yadamjaw's (born in 1976 and living in Mankhan District of Khowd Province).

The Khowd region[44] is significant in Mongolian historiography for the National Liberation Revolution of 1911 (the year of the Iron Sow) and the National Democratic Revolution of 1921 (the year of the Iron Hen). In 1685, Galdan Boshogt Khan laid the first foundation of Khowd for a military grain settlement in the area of Ulaan Khargana, which is near the Khowd River. Following the Qing government's occupation of the Dsungar Empire, the entire territory of Khowd and Altai was designated as the Khowd boundary in 1761. Subsequently, the governor / minister (Man. *amban*) was installed in charge of overseeing the Khowd boundary, the station, the army, the guard, and the treasury in 1762. Yadamjaw claims that the proverb "In the year of the Ox (it) would be chaotic, in the year of the Tiger would fight with someone, and in the year of the Rabbit would be peaceful" originated during these two wars in Khowd. Magsarjaw (1878–1927) and Damdinsüren (1871–1921), the commanders of the army, liberated Khowd from Manchu and Chinese troops on 21 August 1912 and from "White Russia" in the winter of 1921.

Recent Years

Regarding the future of the proverb, I believe that local people would continue to pass it down as a part of their intangible cultural heritage, even after several decades. External and internal factors for further enrichment and transmission of the proverb can be included in the following instructive incidents: external factors embrace the COVID-19 pandemic that occurred from 2021 (the year of the Iron Ox) to 2022 (the year of the Water Tiger), and the world economic and social crisis caused by Russia's military invasion of Ukraine on 24 February 2022 (the year of the Water Rabbit). The most crucial internal factors will be livestock diseases and *dsud* (severe winter conditions)[45] since livestock husbandry is the traditional and main occupation of Mongolians. 2022 was a year of intensification of livestock diseases throughout Mongolia. According to the General Authority for Veterinary Affairs of Mongolia,[46]

[44] The present summary of Khowd city is based on Gongor 2006: 14–26, 94–114.

[45] Mukund 2015: 3. Mongolian herders commonly classify *dsud* into five types depending on the characteristics of the severe winter weather: 1. white *dsud*, deep heavy snow and cold temperatures; 2. black *dsud*, freezing temperatures and the absence of surface water and forage; 3. combined *dsud*, deep snow with a sudden drop in temperature; 4. iron *dsud*, impenetrable ice cover over the forage area; and 5. storm *dsud*, high winds and heavy snow.

[46] Mal emnelgiin yerönkhii gadsar 2023.

3.5 million households faced aphthous stomatitis in 204 districts of twenty provinces; cows were affected by hoof-and-mouth disease and lumpy skin disease in eleven districts of five provinces; since November 2022, peste des petits ruminants outbreaks have continued in 29 districts of ten provinces; since the beginning of 2023, sheep-pox has been active in seven districts of two provinces. The National Agency for Meteorology and Environmental Monitoring[47] conducted an assessment of the *dsud* situation under Government Decree No. 286 and stated that there was a "white *dsud*" situation due to thick, solid snow in 22 districts of eleven provinces and a pseudo-white *dsud* situation due to thick snow in 44 districts of thirteen provinces.

Even though outbreaks of livestock diseases and *dsud* are frequent in Mongolia, folklore and historical evidence confirm that these four years are distinctive from the other years in the twelve-year animal cycle.

Conclusion

This proverb has been originated in 1733 with wars, livestock diseases, and crop failures between 1697 and 1721. Furthermore, painful memories during the Manchu conquest from 1755 to 1758 sharpened this heritage and preserved it among the Oirats living in these days in Mongolia and in China. Like other folklore genres that evolved, some concepts were forgotten and got the opposite meaning of their original idea. There has been shrinkage in its scope, but instructive events in the years of the Mouse, Ox, and Tiger that appeared between 2020 and 2022 will be external and internal factors for further enrichment and transmission of the proverb. These include global epidemics, war conditions, livestock diseases, and *dsud* in Mongolia.

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“Бэтгэлжин бор шувуу” ардын үлгэр буюу монголчуудын ёс суртахууны уламжлалт сургаал

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Монголчуудын ёс суртахууны уламжлалт сургаал

Монгол ардын аман зохиол, түүний дотор ардын үлгэрт чухаг гурван эрдэнэд итгэн биширснээр даган мөрдөх зүйлийн тухай хүн адгуус амьтанд ямар нэгэн байдлаар хор хөнөөл хүрэхгүй, хүн адгуус амьтныг загнах, зүхэх, зодох, зэргийг хүлцэн тэвчихийн тухайтад өгүүлсэн сургаал номлол асар ихээр агуулагдаж байжээ. Монголын түүхийн бүтээл туурвилд буддын шашин монголд хүчтэй дэлгэрснээр “бөөгийн шашны янз бүрийн зан үйлийг өөрчлөхийн хамт Монголын тал нутагт Энэтхэг, Төвөдийн соёлын зарим ололтыг авчран дэлгэрүүлсэн байна”, “Тухайн үеийн Монголын түүхт нөхцөл байдал нь шашин олны сэтгэлд хялбархан байр суурь олж чадах зам мөрийг зааж өгсөн болов уу гэмээр. Шарын шашин … номхон хүлцэнгүй байхыг номлож байжээ. Үргэлжийн дайн байлдаанд зүдэрсний улмаас амар жимэр амьдрах гэсэн ард оюун сэтгэлийг татаж чадсан байна” хэмээн дурдсан байдаг.[1] Бурхны шашныг Монголд дэлгэрүүлсэн түүхэн цаг үетэй давхцан ардын аман зохиолд нийгэм цаг үеийн тусгал, өөрчлөлт нөлөөлсөн нь эх сурвалжаас тодорхой харагдана. Энэхүү ертөнцийг бүтээгч ямар нэгэн далдын ид шид, байгаль ертөнцийн эзэн савдгийн тухай эртний хүмүүсийн ойлголтоос Будда Шагжтүв бүхний тэргүүн хэмээх үзэл номлолыг монгол ардын аман зохиолын үлгэрийн жишээнээс бэлээхэн харж болно. Монгол ардын домог үлгэрт Бурхан багш, Эрлэг номун хан, Ертөнцийн заяач хэмээн Бурханы шашны үзэл номлолыг шингээн дүрсэлсэн нь элбэг байна. Тухайлбал:

- “Бурхан багш энэ ертөнцийг мөнх ногоон ургамалтай болгох гэж … (Мөнхийн рашаан)
- “Эрт урьд цагт Бурхан багш, Эрлэг хаан хоёр замбуутивийн хүний сонин гайхамшиг болсон амьтан хийе гэж … (Тэмээ)
- “Эрт урьд цагт Бурхан багш хүн, амьтанд хоол унд хуваарилж байхдаа … (Чоно)
- Эрт цагт Бурхан багш шавраар хүн хийж тавьчхаад (Нохой)
- Урьд цагт Бурхан, амьтанд бэлэг эрхтэн тараажээ. (Илжиг, тэмээ хоёрын чихний учир)
- Юунд ч дийлдэхгүй хүчтэй хүн болохоор Бурхан түүний хуруу авчихсан чинь … (Баавгай)

[1] Очир – Далай 2003: 133.

– Очирваань маш хүч чадалтай гэнэ … (Лус)
– Аль хэзээний нэгэн цагт Ертөнцийн заяач … (Мэлхий)
– Эрт урьд Бурхан багш хуримд явахаар … (Ангир үр зулзагаа иддэг болсны учир)
– Бурхан багш нартын амьтанд насны хуваарь гаргах болж гэнэ. (Хүн хийгээд амьтанд нас хайрласан тухай)
– Гэсэр урьд Лхам бурхны нөхөр байсан юмсанжээ. (Лхам бурхан)
– “Чадалтай нь чадалгүйгээ зооглож яв” гэсэн Бурхан багшийн зарлиг яалаа даа … (Баавгай, чоно, нохой гурав)
– Эрт урьд цагт Бурхан багш амьтдыг бүтээхдээ … (Буга, тэмээ хоёр)
– Урьд Бурхан багшаас хоол заяахдаа чоно чамайг … (Бухандай)
– Очирваань бурхан шавь нартаа далайг хутга гэж зарлиг болов … (Матар зөгий)
– Бурхан аль алиныг нь гомдоохгүйн тулд өөрснөө шийд гэж айлджээ … (Тэмээ үнсэнд хөрвөөх болсон нь)
– “Миний охинд заяаны хань олж өг” гэж бурхандаа мөргөж … (Тором дагинын үлгэр)
– Тэгтэл бурхан нь, “Маргааш өглөө саарал илжигтэй хүн ирнэ” … (Тором дагинын үлгэр)
– За яах вэ, гурав хоног бурхан дээрээ залъя гэж бурхны авдар дээр тавьж … (Элдээ дэлдээ хоёр)
– Майдар диваажин хэнгэрэг цандаа хүрч, Махгал бурхан маханд орчихсон байна … (Бадарчны үлгэрээс)
– Хониныхоо махыг ганцаараа иддэг гэж баярлаад бурхандаа мөргөсөн чинь … (Нэг хар хоньтой гурван хүн)
– Тэр хүүхэн: “Чи манай бурхан өөд юунд харав?” (Эмгэн өвгөн хоёр)
– Бурхан багшийн шавь байтлаа богд эзний түшмэлтэй … (Замд тааралдсан бадарчин)
– Энэ ч ёстой баастай бурхан гэгч байна даа … (Гэрэл мэргэн) гэх мэт ардын үлгэрийн арвин олон жишээ баримтыг дурдаж болно.[2]

Энэ талаар “Үүний дараа хүн хэлбэрийн домог-үлгэрийн туурвигч Тэнгэр – Тэнгэр нар, дээд тэнгэр гарч … улмаар Монголд шарын шашин ихэд дэлгэрсэн (XVIII– XIX зуун) үед тэр нь Бурхан багшийн дүрээр тус тус солигдон иржээ”[3] гэсэн бол Ш. Гаадамба, Д. Цэрэнсодном нар “Ардын аж амьдралын гүн дундаас гарсан янаг амраг”-ийн дууны эцэст “Банчин далай ламдаа, Бараа болон жаргая” гэх мэтээр уг дуунд бадаг залгаж төгсгөх, Бурханы шашин Монголд дэлгэрэхээс урьд үүссэн бөгөөд байгалийн аймшигт хүчний эсрэг хүний явуулсан тэмцлийг нэгтгэн дүгнэж тусгасан баатарлаг үлгэр туулийн баатрын

[2] Цэрэнсодном 2011: 411–578.
[3] Гаадамба 1988: 34.

магтаалд бурхан сахиусны нэр оруулах”[4] гэх мэт өөрчлөлт нь хожим бий болсон тухай дурдан өгүүлсэн нь бий.

Монголчууд үлгэрээр дамжуулан үр хүүхдээ зөөлөн энэрэнгүй байх, аливаад хүлээцтэй хандах гэх мэт хүний ёсны сургаалыг өвлүүлдэг байжээ. Орчин үед монголчууд ёс суртахууны хувьд ихээхэн доройтож байгааг нийгмийн сүлжээгээр хатуу шүүмжлэх болов. Бусад улс орны хувьд ч мөн л хөндөгдөж буй асуудал. Манай улс сүүлийн жилүүдэд сургалтын хөтөлбөрт төрөл бүрийн шинэчлэл хийхээр чармайж байна. Үүний нэг нь цаг үеийн шаардлагаар “Иргэний ёс зүйн боловсрол” хичээлийн сургалтын хөтөлбөр, сурах бичгийг Буддын философийн үндсэн агуулгыг барьж шинэчлэн боловсруулж сургалтад хэрэглэж эхлэв. Энэ үйл явдал нийгмийн зарим бүлгийн хатуу шүүмжтэй тулгарав. Тухайлбал: Уг хөтөлбөрийн агуулгад “Үйлийн үр дагаврыг танин мэдэх, үйлийн эерэг сөрөг үр дагаврыг танин мэдэх, нүглийн үйлийг тэвчин, буяны үйлийг хэрэгжүүлэхэд хичээх – нөхцөл байдалд тохируулан хэрэгжүүлэх. Өөрөө нүгэл хийвэл түүний үр дагаварт зовлон бэрхшээл ингэж ингэж гарч байна гэдгийг жишээгээр тайлбарлана. Жишээ нь: Амьтны амь тасалбал түүний үр дагаварт дахин амьтны амь таслах дуртай болдог. Өөрийн нас богино болдог. Амьтны амь таслах нүглийн үйлийн үр дагаварт өөрийн амьдарч буй орчин доройтож, идээ ундаа шим тэжээл багатай болдог”[5] гэх мэтээр бурхны шашны номлол, зан суртахуунаар дамжуулан хойч үеийг зөөлөн энэрэнгүй сэтгэлтэй, хүлээцтэй, харилцааны эерэг хандлагатай болгон төлөвшүүлэх зорилго тавьсан зорилтуудыг оруулсан байна. Үүнийг нийгмийн зарим бүлэг сөргүүлж, хэт шашинжсан, дунд сургуульд шашны номлол заасан гэх мэтээр хатуу эсэргүүцсэн байр суурьтай байгаагаас уг хичээлийг төдийлөн ач холбогдол өгч үзэхгүй байна.

“Бэтгэлжин бор шувуу” хэмээх ардын үлгэр хийгээд цээжлэн тогтоолгох арга ухаан

“Үлгэр хэлбэл үлийсэн сохор, оньсого хэлбэл олийсон сохор” хэмээх үг, хаанаас ямар учир утгаар гарсныг магадалж тайлбарлавал сонин содон хариу гарах буй за. Магадгүй хүүхэд гэдэг үлгэр, оньсогод дуртай, эцэг эхээ шалаад, шалгаагаад байхлаар залхуурснаас, эсхүл цээр бэлгэдлийн утгаар ч ийм үг гарсан байхыг үгүйсгэхгүй. Онигудад “Оньсого таалцвал салхи хөдөлнө (оньсого бол чөтгөрийн ном гэдэг байсан), исгэрч наадвал салхи хөдөлнө” гэх мэтээр хэлэлцэж хүүхдийн тоглоомд цаг агаар нөлөөлөх хүчинтэй мэт сэтгэж хэлэлцдэг байсан гэдэг. Ямартаа ч монголчууд үр хүүхдээ, ардын аман зохиолын баялаг сангаас дээжлэн өгүүлж тэднийгээ сурган хүмүүжүүлэхээс гадна, үгийн сан, хэл ярианы баялгийг нэмэгдүүлэхэд үлгэр, оньсогын гүйцэтгэсэн үүрэг үлэмж гэдэг нь мадаггүй үнэн юм. “Зургаан мичид орой дээр, зулын гэрэл хажууд,

[4] Гаадамба – Цэрэнсодном 1978: 47.

[5] БСШУСЯ 2019: 58–59.

хөгшид өвгөд галыг базаан, хуучин үгсийг ярилцана” хэмээн Монголын орчин үеийн уран зохиолыг үндэслэгч Д. Нацагдорж (1906−1937)-ийн өгүүлснээр өвлийн урт шөнөөр малаа хотлуулаад, элдэв сонин, хууч, үлгэр домог хүүрнэн өгүүлэх явцад үр, хүүхэд сонирхон сонсож өдрийн ажлынхаа алжаалыг тайлж, оюун юугаа цэнгүүлдэг байсан байх. Монголчууд нэгэн хоёр шад шүлгээс бүтэх зүйр цэцэн үг хэллэг, мэргэн үг сургаал, бэлгэ дэмбэрлийн үгээс авхуулаад хэдэн арван хоног, сараар үргэлжлэн хайлах олон мянган мөр шад шүлэг бүхий баатарлаг туульс, үлгэр домгийн баялаг өв сантай ард түмэн. Ард түмний бүтээсэн оюуны үнэт өв соёлоос энэ бидний үеийнхэн, суралцах зүйл дундаршгүй арвин юм. “Цэцэн үг цээжинд, цэцэг навч ууланд” хэмээн цээжээ хавтаслаж, эрдмийг эрхэмлэдэг, язгуурын цээжлэн тогтоох ой ухаан нь “компьютерын хард”-ын хэмжээнд хөгжчихсөн байсан, оюуны бядтай ард түмэн маань “Эртний эхэн цаг хийгээд энэ олон бурхны шашин дэлгэрч асан цаг”-ийн түүхийг үр хойчдоо, цээжлэн тогтоох ой ухааныхаа бяр чадлаар уламжлуулан өгч, өвлүүлэн үлдээдэг байсан нь дамжиггүй.

Энэ бүхнээс үүдэн “Бэтгэлжин бор шувууны үлгэр” буюу монголчуудын сургахуйн арга ухааны талаар хэдэн зүйл өгүүлэхийг хүсэв. “Бэтгэлжин бор шувууны үлгэр[6] “Эрт урьд цагт нар сая мандаж, навч сая дэлгэрч, төр сая тогтож, түмэн сая хурж байхад Бэтгэлжин бор шувуу гэж байж гэнэ. Тэр шувуу өвлийн хүйтэнд өлсөнө гэж, хаврын хатууд харшина гэж хайртай бэтэг гүзээндээ чимх будаа чихэж, атга будаа агуулсан юм байжээ. Тэгээд нэг өдөр тэнгэрт нисэж ядраад, харгана сондуул дээр суутал хайртай бэтгийг нь хагалчих гээд хатгаад байж гэнэ”. Үлгэрийн гол үйл явдал цааш “Салхи шуургаа намдааж өгөөч, бид хургачин хүүгээ зодоод өгье” гэж амлажээ. Хургачин хүүг хулгана дээр оч гэж зодох болсонд хургачин хүү “Хулгана дээр очно” гэж амлажээ. Хургачин хүү хулгана дээр очиход хулгана “Гөрөөчний хөдсөн дээлийг ноохойлоод өгье” гэж амлажээ. Хулгана гөрөөчний дээлийг ноохойлох болоход гөрөөчин эр “Хөх чоныг хөөж намнаж өгье” гэж амлажээ. Хөх чоныг гөрөөчин хөөж намнах болоход чоно: “Хар ямааг би хага татаад өгье” гэж амлажээ. Хар ямааг хага татахаар чоныг очиход хар ямаа нь “Харгана сондуулыг идээд өгье” гэж амлажээ. Хар ямаа харгана сондуулыг идэхээр очиход харгана сондуул: “Бэтгэлжин бор шувууны хайртай бэтгийг би хагалахаа байя” гэж ам тангаргаа өгчээ. Тэгээд Бэтгэлжин бор шувуу хайртай бэтгээ хамгаалан чадаад амар сайхан жаргав гэнэ. Үүнчлэн үлгэрийн гол үйл явдал хүлцэн тэвчих, аливааг ая зүйгээр шийдэхийн тухайтад чиглэж буй юм. Бэтгэлжин бор шувуу − ямаа − чоно − анчин − хулгана − хургачин хүү − хүүгийн аав ээжийн харилцан ярианд тулгуурласан бөгөөд эцэстээ хэрэг явдал эв зүйгээр шийдэгдэнэ. Гурван эрдэнэд итгэн биширснээр даган мөрдөх зүйл: Хүн адгуус амьтанд ямар нэгэн байдлаар хор хөнөөл хүргэхгүй. Хүн адгуус амьтныг загнах, зүхэх, зодох, зэргийг хүлцэн тэвчихийн утга учрыг ийм аргаар хүргэдэг байжээ.

Үүнээс гадна энэхүү үлгэрээс монголчууд ардын аман зохиолоор дамжуулан хүүхдийн ой ухааныг хэрхэн хөгжүүлж байсан аргыг харж болно. Үлгэрийн

[6] Дулам – Амараа 2006: 12.

үйл явдлын гол шугам бэтгэлжин бор шувуу, ямаанд хэлсэн өгүүлбэрийг дахин дахин давтсаар, хамгийн сүүлд хүүгийн аав ээжид

> “Харгана сондуул хайртай бэтгийг минь хагалчих гээд байна. Харганыг хар ямаа идэж өгөхгүй байна. Хар ямааг хөх чоно идэж өгөхгүй байна. Хөх чоныг гөрөөчин эр алаад өгөхгүй байна. Гөрөөчний хөдсөн дээлийг хулгана ноохойлоод өгөхгүй байна. Хулганыг хургачин хүү чинь алаад өгөхгүй байна. Хургачин хүүгээ нэг сайн зодоод өгөөч! гэж гуйжээ” гэх хүртэл, нэг өгүүлбэрийг зургаан удаа давтаж хэлдэг.

Монголчууд балчир хүүхдүүддээ хэлний баялаг сангаас ийнхүү хялбар энгийн сонирхолтой аргаар цээжлэн тогтоолгож тогтоох ойг хөгжүүлдэг байв. Үүнийг сургалтын цээжлэн тогтоолгох арга гэж үзэж болно. Дорнын хүн билгийн сэтгэлгээтэй, өрнийн хүн аргын сэтгэлгээтэй хэмээн бид хэлэлцсээр удаж буй. Тухайлбал: Эрдэмтэн Д. Нямжав

> “Өргөн уудам зайд нүүдэллэн, малаа адуулж ирсэн нүүдлийн соёл иргэншил нь монголчууд биднийг ерөнхийгөөс тодорхой руу ярьж, ерөнхийгөөс тодорхой руу үйлдэж, ерөнхийгөөс тодорхой руу сэтгэж мэдэрдэг болгосон бол харьцангуй хязгаарлагдмал орон зайд ажиллаж амьдардаг суурин соёл иргэншил нь, хүнийг тодорхойгоос ерөнхий рүү сэтгэж, тодорхойгоос ерөнхий рүү үйлддэг болоход нөлөөлжээ”[7] гэсэн байдаг.

Үүнийг энгийн хялбар жишээгээр тайлбарлавал: Гурил зуурах аргыг савандаа гурилаа хийгээд, дараа нь усаа тусгай саванд хийгээд, тэгээд түүнийгээ бага багаар дусаагаад гэх мэтээр өрнийнхөн детальчлан заана. Харин монгол хүүхдэд тэгж детальчлан заахгүй, тэд амьдралын явцад ерөнхийгөөр хараад, гурил зуурахыг сурчихсан байдаг. Эхлээд аргал оруулж сурна, дараа нь аргалд хамт явна, аргал ойртуулж өгнө, аргалаа таньдаг болно, ямар аргал сайн асдагийг мэдэж авна. Тэгээд, “хаврын халтар хомоол, олон жилийн өнжмөл төмөр хөх хомоол, угалзан хээтэй хөх аргал, өмхий пэндий, хөвсгөр үнгүүш, дошсон сарлагийн бухын дунгуй, монгол үхрийн сармай цагаан, сарлаг үхрийн сайхан халтар аргал”[8] гээд бүгдийг ялгаж зааж өгсөн ахмадынхаа сургаалыг ажил болгоно. Нэг л мэдэхэд, ганцаараа аргал түүдэг болно. Энэ мэтээр монгол хүүхэд, ажил хийж хүн болно, ар давж хүлэг болно. Практикийг амьдралын явцад өөрөө сурна. Энэ бол монголчуудын үйлдэн сургахуйн арга ухааны үндэс.

Монгол хүүхдийн, монгол хүний нэг онцлог бол тухайн зүйлийн тухай хамгийн сүүлийн үр дүнг, өөрөөр хэлбэл тухайн юм үзэгдлийг бүхлээр нь таних хүсэл тэмүүлэл. Шууд мэдээлэл авах сонирхол. (Гаднынхнаас авууштай зүйлийг бүгдийг энд үгүйсгэсэнгүй, тухайлбал XXI зууны хувь хүний чадварууд, шүүн тунгаах, шинжлэн судлах чадвар, бүтээлч сэтгэлгээг хөгжүүлэх гэх мэт.) Монгол

[7] Нямжав 2020: 47.

[8] Пүрэв-Очир 2011: 240.

хүн аливаа ойлголтыг шууд өгөөд, түүн дээр тулгуурласан олон төрлийн жишээ баримт эш татаж ажиллуулбал илүү идэвхтэй хүлээж авдаг. Түүн дотроосоо монголчууд бол өөрсдөө төрөл бүрийн аргыг аяндаа сэдэн гаргаж, төрөл бүрийн ухаанаар юмыг тайлж, учрыг нь олдог арга ухаантай ард түмэн. Үүнийг бид “монголчлох ч” гэж ярьдаг. Ингэхлээр, эхлээд цээжилдэг, тогтоодог, олж мэддэг, дараа нь учрыг нь ухаж, ойлгодог арга, нөгөө талд практик дээр ажиллаад, сонгож тогтоох эсэх нь өөрийнх нь асуудал гээд орхидог эрх чөлөөт (дурааараа, задгай) сургалтын арга хоёрын чухам аль нь монгол хүүхдийн уугуул сэтгэлгээтэй тохирохыг тогтоох шаардлагатай байна гэсэн үг.

Манай улсын боловсролын арга зүйн чиг хандлага 1940-өөд оны үеэс эрс өөрчлөгдөж “Хуучны хоосон чанарын цээжлүүлэх аргын сургууль лугаа тэмцэж улсын шинэ сургуулийн төлөө тэмцэхийн онцлог нь бичиг үсэгт сургах явдлын аргыг өөрчлөх шаардлагыг шинэ сургуулийн төлөөнөө тэмцэгч нарт тавьжээ. Нэн ялангуяа унших аргыг өөрчлөх шаардлагыг тавьжээ” хэмээснээр цээжлэн тогтоох аргыг шашны сохроор тогтоолгодог хуучирсан арга зүй хэмээн эрс буруушаан үзэж, 1940 оны үеэс уламжлалт (гэрийн болон шашны) сургалтын арга зүйг шүүмжилж үгүйсгэж эхэлжээ. Энэ аргаар суралцаад, Буддын гүн ухаан судлалаар, хүний оюун ухааны хүршгүйн оргил, гэгээрэлд хүрсэн мэргэд олон байсныг бидний үеийг хүрч ирсэн оюуны үнэт бүтээл, судар номын хуудас бэлээхэн хэлээд өгөх буй за. Тэд цээжлэн тогтоож, толгойдоо хийж байж дараа нь учир ухааныг нь олж судлах замаар суралцаж байсан. Зүгээр нэг цээжлэн тогтоох бус ном сурахын хажуугаар оройгүй эрдэмд шамдахын тул сэтгэлээ шинжих, тогтоон барих чадвар, өөрийгөө таних, бэрхшээлийг даван туулах чадвар гээд хүн байхын тоймгүй олон эрдэмд зэрэг суралцаж гэгээрэлд хүрдэг байж.

Цээжлэн тогтоолгох арга зүйг манай нэрт, ахмад боловсрол судлаачид аль ч цагт үгүйсгээгүй гэдгийг анхаарвал зохино. Манай ард түмэн хэл яриа бол – сэтгэхүй гэдгийг амьдралын хар ухаанаар тайлж, өөрсдийн гэсэн арга зүйгээр үлгэр домог, цэцэн цэлмэг сургаал, тоглоом наадмын үг хэллэгээр дамжуулан хүүхдийн бага насанд нь албадлага шаардлага, зовлон зүдэргээгүйгээр цээжлэн тогтоолгох аргаар үгийн баялгийг нэмэгдүүлж, түүгээр дамжуулан ертөнцтэй танилцуулдаг байсан арга ухааныг бид эргэж харах цаг нэгэнт болжээ. Цээжлэх, юмыг тогтоох ой, уншлагын хөгжүүлэх үйл манай хүүхдүүдийн хувьд хэзээ ч үгүйсгэж болохгүй арга гэдгийг анхаарууштай. Тийм ч учраас манай ард түмэн ардынхаа үлгэр, домгоор дамжуулан дээрх маягаар хүүхдийг зовоолгүйгээр сонирхолтой аргаар тогтоох ойг хөгжүүлэх аргаа аль хэдийнээ олоод тавьчихсан байжээ. Уламжлалт цээжлэн тогтоолгох арга нь хүүхдийн ой тогтоолтыг хөгжүүлэх, үгийн нөөцийг нэмэгдүүлэх, ертөнцийн юмыг танин мэдэх, ухаан тэлэх чухал арга байсныг бид анхаарууштай. (Боловсролд энэ тал нь хаягдсаныг мэдэрсэн зарим овсгоотой эцэг эх, хүүхдийнхээ тогтоох чадварыг хөгжүүлэхийн тулд Хандсүрэнгийн Хатанбаатарын “Оюун ухааны академи” гэх мэт бизнесийн байгууллагаар дамжуулж, шийдэж байгаа.) Уламжлалт сургалтын аргыг хэрхэн зохистойгоор хэрэглэх талаар боловсрол судлаач нар ч бас өгүүлсэн нь бий. Эрдэмтэн Ш. Ичинхорлоо, Г. Долингор нар

“Уламжлалт арга гэсэн нэр томьёо сүүлийн үед сөрөг шинжтэй болсон. Гэтэл уламжлалт арга нь уламжлалт сургалтын чухал хэсэг байсан. Энэ аргын мөн чанар бол сурагчдад мэдлэгийг багш тайлбарлан ярьж ойлгуулах зорилготой үйлүүд юм. Энэ арга түүхэн хөгжлийн нэг хэсэг хугацаанд нийгэмд чухал үүрэг гүйцэтгэсэн. Яагаад энэ аргыг сүүлийн үед ингэж шүүмжлэх болов? гэдгийг тунгаан бодоход: 1. Цаг үе, нийгэм өөрчлөгдөж сургалтад шинээр урган гарсан зорилтуудыг энэ арга шийдэж чадахгүй болсон. Уламжлалт арга нь мэдээлэл сайн дамжуулж ойлгуулдаг боловч сурагчдын бие даасан бүтээлч сэтгэхүйг хөгжүүлэх тал дээр үнэхээр учир дутагдалтай. Тэглээ гэвд түүнийг муу гэж үзэж үгүй хийх шаардлагагүй. 2. Энэ аргыг дэндүү их хэтрүүлэн хэрэглэж байсан нь түүнийг өнөөдөр үгүйсгэх бас нэг шалтгаан болсон байж болох юм. Иймээс түүнийг хэдийд ямар нөхцөлд хэрэглэхээ оновчтой сонгох хэрэгтэй. Учир нь ярих арга нь мэдлэг эзэмшүүлэх зорилтыг шийдэж чадах аргын нэг мөн. Иймээс уламжлалт аргыг оновчтой, хэмжээ тунг нь тааруулж хэрэглэвэл түүн шиг хэрэгтэй арга байхгүй. Магадгүй ярих арга урьд байсан, өнөөдөр байгаа ба цаашид ч хүн төрөлхтөнд ач тусаа өгсөөр байх цаг хугацааны шалгарлыг даагаад ирсэн арга ч байж мэдэх юм … Өнөөдөр бидний шинэ гэвд байгаа аргууд 10, 20 жилийн дараа энэ нэртэйгээ байх уу?”[9] гэснийг бодож үзүүштэй. Сургалт хэмээх ухагдахууны утга нийгмийн өөрчлөлтийг дагаад хувьсан өөрчлөгдөж байна.

Дүгнэлт

Бурхны шашны амьтан, ургамал, байгаль эх дэлхийгээ хайрлах энэрэх үзлийг номлосон сургаалын зохиолууд, ардын аман зохиолын үлгэр туульсын агуулга, утга санаа тухайн цаг үедээ үүргээ гүйцэтгэж байв. Орчин үеийн дэлхий нийтийн хөгжил, хүүхдийн сэтгэлгээтэй уялдуулж ойртуулсан зохиол бүтээл хомсхон байгаа нь анхаарч үзүүштэй байна.

Энэ талын төсөл хөтөлбөр хэрэгжүүлэх, монгол зохиолч уран бүтээлчидтэй хамтран ажиллах шаардлага бий болж байна.

Орчин үеийн даяаршлын эрин үед манай улсад буддын шашнаас бусад шашны сургаал номлол, үзэл санааг шингээсэн бүтээл нэлээд элбэг байдаг. (Сургамжит өгүүллэгүүд, намайг өөрчилсөн эрхэм үгс, диа сургалтын төрөл бүрийн эхүүд, боловсролын нээлттэй нийгмийн хүрээлэнгээс гаргасан сургалтын төрөл бүрийн материалууд, хүүхэлдэйн кино гэх мэт сургалтын олон аргаар дамжин хүүхдэд хүрч байна гэх мэт маш олон бий.)

Бурхны шашны үзэл санааг шингээсэн орчин үеийн хүүхдэд зориулсан бүтээл туурвилууд бусад улс орнуудтай мөн адил гарах боломжтой гэж үзэж байна.

[9] Ичинхорлоо – Долингор 2005: 78.

Abstract: The Tale of the Betgeljin Sparrow and Mongolian Traditional Moral Teaching. Recently, there has been a buzz in Mongolian social networks that folklore, including some fairy tales, cannot meet the intellectual needs of children and youngsters. In this article, we attempted to consider the traditional methods that have been used to develop intelligence and memory when educating children from the rich treasury of the native language, proverbs and the above teachings. We also mentioned that what we must follow by believing in the Three Jewels (Buddha, Dharma and Saṅgha): not to harm people and animals in any way. We have mentioned when and how the change in folklore took place. For example, “The narrator of the myth was replaced by the image of Buddha when Buddhism became popular in Mongolia (18–19th centuries) from the empyrean”. Sh. Gaadamba’s piece of work mentions some samples, too.

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Ethical Implications of Buddhist Teachings on Suffering in the Animal Kingdom

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Introduction

Religion is a representation of the first human-centred way to perceive the inner and outside worlds. Many world religions represent the universal truth: good results come from good deeds and bad results come from bad deeds. All major world religions share the practice of inspiring their adherents to turn away from evil deeds towards good. Theistic religions hold that good and bad depends on God's approval or agreement and disapproval or disagreement. Buddhism articulates its viewpoint based on intention, facts, and values, the outcome of an action, wisemen's responses, etc. Theistic religions state that the world including animals is a creation of God. World religions and folk religions contain positive teachings about animals, yet many of them also practice animal sacrifice, according to classifications that are now accessible. Vegetarianism is the earliest dietary requirement according to Judaism, the first tradition in the Abrahamic religions.[1] On the Sabbath, all other working animals must rest. The choice to eat meat is up to the individual Jews. Similarly to many religions, Buddhism used animals and their behaviours to express its teachings and used to develop art. Buddha Śākyamuni's former births depicted in *Jātaka* stories are attributes of the animal kingdom and the Pāli term *dugite* itself, used for all four states of deprivation, demonstrates the sorrowful lives. This idea of *duggati* and *sugati* in Pāli is found in *kamma*, which should essentially be understood considering the dependent arising.

The present article discusses Buddhist ethics based on reputable scholars' pieces of work. *Buddhist Ethics* by H. Saddhatissa,[2] a primary work of the field, Damien Keown's Buddhism and *Bio-Ethics* (2001), *Buddhist Ethics*, *A Very Short Introduction* (2005), and *The Nature of Buddhist Ethics* (1992) are helpful sources for this research. Peter Harvey's chapter on "Attitude to and treatment of the natural world" of his work, *An Introduction to Buddhist Ethics*, *Foundation*, *Values and Issues* is appreciated,[3] Francis Story's (later Anagārika Sugatānanda) *The Place of Animals in Buddhism* and Paul Waldau's article on "Buddhism and Animal Rights" (2000) in *The Contemporary Buddhist Ethics* edited by Damien Keown are also useful secondary sources on the subject.

[1] Gen. 1: 29.
[2] Saddhatissa 1970.
[3] Harvey 2000.

Since Buddhist cosmology includes the animal realm, a brief discussion will be given on that topic first. Then we discuss the benevolent and encouraging attitudes towards animals that are portrayed in Buddhism. Finally, the research will focus on *kamma* and animal birth suffering and their relevance to other places of existence including the human world. The suffering at the animal kingdom and its implications for the human world, where the Buddha most likely preached his *dhamma*, is seen realistically.

The teachings of the Buddha and later commentaries of Buddhism contain some information regarding the depressing existence that beings lead in the animal kingdom. The major goal is to demonstrate the actual state of the animal kingdom – among the thirty-one planes' existence – and to demonstrate that it is caused by negative karmic repercussions. It will also be investigated whether these creatures are denigrated. This paper determines the ethical significance of Buddhist teachings on the animal kingdom centring on Pāli Buddhist sources. Scrutinizing the literary sources on the subject of qualitative research methodology is felicitous for this speculative effort. Buddhism declares the necessity of friendly relationships with animals through the development of affectionate kindness similar to the other creatures. According to Buddhism, it is arduous to finalize the suffering of animals that feed on grass, feed on dung, live in the dark, and live in water because of the bad *kamma* accumulated in their past lives. This double-pronged question depicted in the same literature should be investigated either in the discrimination of animals or in the motivation of human beings. A vigilant study emphasizing sufferings in the animal kingdom as the result of previous *kamma* will motivate human beings to their ethical behaviour refraining from evil while cultivating good conduct within the ongoing life with the strong hope of better destinations in *saṃsāra*.

Buddhist Cosmology

Cosmology in Theravāda Buddhist sources determine thirty-one planes of existence in brief which are divided into three major categories: sensuous world (Pāli *kāmaloka*), immaterial world (*arūpaloka*), and fine material world (*rūpaloka*) consecutively with eleven, four, and sixteen subdivisions.[4] A sensuous world that came into being with seven happy destinations (*sugati*); six heavens and the human world and four unhappy destinations (*duggati*); the animal kingdom (*tiracchāna-yoni*), hells (*niraya/naraka*), the world of departed beings (Pāli *petaloka*, Skr. *pretaloka*) and the world of Asuras (*asuraloka*). Buddhist concept of cosmology states that thirty-one planes of existence are divided into three major groups sensuous world (*kāmaloka*), fine material world (*rūpaloka*), and immaterial world (*arūpaloka*). The descending order of Buddhist cosmology flows from four immaterial worlds, sixteen fine material worlds, and eleven sensuous worlds. Four immaterial worlds are realm of neither perception nor non-perception (*nevasaññā-nāsaññāyatanūpaga deva*) who attained to the fourth formless *jhāna*, realm of nothingness (*ākiñcaññāyatanūpaga*

[4] Bodhi 1999: 186–187, Getting 1998: 116–117, Adikaram 1994: 153–154.

deva) who attained to the third formless *jhāna*, realm of infinite consciousness (*viññānañcāyatanūpaga deva*) who attained to the second formless *jhāna* and realm of infinite space (*ākāsanañcāyatanūpaga deva*) who attained to the first formless *jhāna*. Peerless Devas (*akaniṭṭha deva*), clear-sighted Devas (*sudassī deva*), beautiful Devas (*sudassa deva*), untroubled Devas (*atappā deva*), Devas not falling away (*aviha deva*) are five pure abodes, the top five of fine material world. Unconscious beings (*asaññasatta*), very fruitful Devas (*vehapphala deva*), Devas of refulgent glory (*subhakiṇṇa deva*), Devas of unbounded glory (*appamāṇasubha deva*), Devas of limited glory (*parittasubha deva*), Devas of streaming radiance (*ābhassara deva*), Devas of unbounded radiance (*appamāṇabha deva*), Devas of limited radiance (*parittābha deva*), great Brahmas (*mahā brahma*), ministers of Brahma (*brahma-purohita deva*), retinue of Brahma (*brahma-pārisajja deva*) identify as the rest of eleven fine material worlds.

Devas wield power over the creation of others (*paranimmita-vasavatti deva*). The elevenfold sensuous world exists with six heavens; Devas delighting in creation (*nimmāṇaratī deva*), joyful Devas (*tusita deva*), Yama Devas (*yāma deva*), the thirty-three gods (*tāvatiṃsa deva*), and Devas of the four great kings (*cātummahārājika deva*) and then human world (*manussaloka*) recognize as happy destinations (*sugati*) and four hells (*niraya/naraka*), animal kingdom (*tiracchāna-yoni*), world of departed beings (*petaloka*), and world of Asuras (*asuraloka*) are unhappy destinations (*duggati*). In the Pāli canonical and commentarial writings, the order is not the same everywhere.

The *pañcagati* notion[5] describes five different realms of existence: hell, the animal kingdom, the departed beings, human beings, and gods. The hell (*niraya*), in certain phrases, is said to be the most painful and unpleasant of the universes, followed by the animal kingdom. It is important to note that human beings can perceive the animal kingdom through their five faculties – eye, ear, nose, tongue, and body. There are enough accounts in Buddhist discourses in which the Buddha and his followers used extrasensory perception to interact with beings on other levels of existence. In terms of the descending and ascending order of the planes of existence, the human world is located in the middle, where attention can be directed to both lower and higher existences.

As human beings have acute or developed intellects, they are far more capable of significant moral and immoral behaviours than any other being. On the one hand, they can expand the mind to Buddhahood while also committing heinous crimes such as matricide, patricide, killing an *Arahant*, injuring the Buddha, and causing schism in the Saṅgha. In the canon, the Buddha is described as a lotus, fair and exquisite, and unsoiled.[6] In Buddhist Vinaya, killing a person is considered a serious offense (defeat – *pārājiakā*). However, killing an animal is classified as an unconfessed crime (*pācittiya*). There are only roughly 4,400 different types of mammals, compared to up to 30,000,000 different species of insects. As a result, those who advocate for animal rights frequently only support a restricted group of life forms that can be identified by

[5] Trenckner 2002: 73–75.

[6] Morris 1995: 37–38.

traits like "sentience".[7] Buddhist preaching on the animal realm reflects two points of view; the first is favourable in terms of life security. The second is negative in terms of animal birth as a result of earlier bad *kamma*.[8] Attention should be given to the aforementioned two perspectives to understand the ethical implications of the suffering of the animal kingdom.

Positive Aspects towards Animals

Throughout the way recommended to attain the final liberation, the noble eightfold path highlighted the necessity of threefold right intention; the intention of renunciation (*nekkhamma*), the intention of goodwill (*avyāpāda*), and the intention of harmlessness (*avihimsā*) are admired. At the same time, abstention from killing living beings, stealing, and misconduct in sensual desires is called right action[9] and also under right livelihood, five trades that a lay follower should not do; trading in weapons, trading in living beings, trading in meat, trading in liquor, and trading in poisons pointed out.[10]

The first of the five precepts (*pañca-sīla*) is to refrain from killing living beings, as expressed in early discourses, having abandoned the destruction of life, abstains from the destruction of life, he has laid aside the rod and the sword, and dwells conscientiously, full of kindness, and compassionate for the welfare of all living beings.[11] This is covered in the eight or ten commandments that lay Buddhists follow on the four fast days (*uposatha*), as well as the ten precepts that novices follow.[12] Let him not kill, nor cause to be killed any living being, nor let him approve of others killing after having refrained from hurting all creatures, both those that are strong and those that tremble in the world.[13] The definition encompasses two areas of moral life related to killing: abstinence (*virati*) and undertaking (*samādāna*), which symbolize the advanced levels, respectively, however at the moment, this precept is commonly characterized as just refraining from killing creatures. Buddhist ethics concerning mental, verbal, and physical activities are based on advanced virtues such as selflessness, compassion, loving-kindness, and so on.[14]

The animals were sacrificed in one case for religious purposes and in the other, for the advancement of "science" and "knowledge". In all situations, the goal is, at the very least, to benefit people.[15] Animal sacrifice, whether for personal or communal benefit, is fundamentally rejected by the Buddha due to its brute force.

[7] Waldau 2000: 95.
[8] Waldau 2000: 81–112.
[9] Davids – Carpenter 1995: 312, Chalmers 1994: 251, Saddhatissa 1970: 65–74.
[10] Hardy 1994: 208.
[11] Davids – Carpenter 2007: 3, 63, 206, Trenckner 2002: 179.
[12] Saddhatissa 1970: 110–112.
[13] Andersen – Smith 1997: 69. *Pāṇaṃ na hane na ca ghātayeyya*, *na cānujaññā hanataṃ paresaṃ; sabbesu bhūtesu nidhāya daṇḍaṃ*, *ye thāvarā ye ca tasanti loke.*
[14] Keown 2005: 3–16.
[15] Harvey 2000: 168.

Simultaneously, sacrifices performed as family practices based on nonviolence are tolerated. After hearing about the large sacrifice, which was willing to conducted by king Pasenadī-kosala with five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams, as well as slaves, servants, and employees driven on punishment, the Buddha refuted.[16]

Brahmin Kūṭadanta, who lived in Khāṇumata with good amenities provided by King Bimbisāra as a royal gift, arranged a large sacrifice with animals, each numbering seven hundred. The Buddha then taught him the threefold great sacrifice and its sixteen virtues. Using the story of King Mahāvijitāvī, the Buddha also explained how to make the right sacrifices to overcome the plague of theft. The king's minister-chaplain advised him to take action that would properly terminate the situation. The chaplain advocated sending grain and fodder to those involved in agricultural cultivation and livestock keeping, providing capital to traders, and assigning suitable living pay to government employees.[17]

In Buddhism, four noble moods or divine abodes (*brahama-vihāra*) are virtual ethics: loving-kindness (*mettā*), compassion (*karuṇā*), empathic delight (*muditā*), and equanimity (*upekkhā*) represents the cultivating part. In Abhidhamma, these mental states are classified under the 25 beautiful factors (*sobhana-cetasika*) and considered being limitless (*appamaññā*).[18] Buddhism teaches us to treat all living beings with loving kindness, much as a mother would protect her child.[19] According to the Aṅguttaranikāya's Ahimetta-sutta,[20] a certain monk died after being bitten by a snake. Knowing about the occurrence, the Buddha encouraged monks to culture loving-kindness thoughts to snakes for safety, protection, and protective blessing.

I have loving-kindness for footless creatures,
For those with two feet I have loving-kindness
I have loving-kindness for those with four feet,
For those with many feet I have loving-kindness …
May all beings, all living things,
All creatures, everyone,
Meet good fortune
May nothing bad come to anyone.[21]

16 Bodhi 2000: 171–172.

17 Walshe 2012: 132–136.

18 Bodhi 1999: 85–90.

19 Andersen – Smith 1997: 25–26.

20 It is identified as Khandha-paritta in the *Catubhāṇavārapāḷi*, a protective book of Sinhalese Theravāda Buddhist tradition.

21 Bodhi 2012: 456–457. *Virūpakkhehi me mettaṃ*, *mettaṃ erāpathehi me;*
chabyāputtehi me mettaṃ, *mettaṃ kaṇhāgotamakehi ca.*
apādakehi me mettaṃ mettaṃ dvipādakehi me;
catuppadehi me mettaṃ, *mettaṃ bahuppadehi me.*
mā maṃ apādako hiṃsi, *mā maṃ hiṃsi dvipādako*
mā maṃ catuppado hiṃsi, *mā maṃ hiṃsi bahuppado.*
sabbe sattā sabbe pāṇā, *sabbe bhūtā ca kevalā;*
sabbe bhadrāni passantu, *mā kañci pāpamāgamā* (Morris 1995: 72–73).

All types of snakes, including those with footless, two feet, four feet, and many feet, have been classified as serpents (*ahi*) in the discourse. While doing loving kindness meditation, one is reminded or recited the following phrases: "May I be happy, may I be safe, may I be healthy, peaceful, and strong, may I give and receive appreciation today, etc." towards oneself and progressively towards family members and other living beings.

Animals are constantly handled with compassion and understanding, and some creatures, such as the elephant, horse, and noble snake (*nāga*), are used to personify wonderful virtues.[22] The Buddha is known as the Śākya clan's lion (Pāli *sakya-sīha*), sage of the Śākya clan (*sakya-muni*), his voice or teaching is the lion's roar (*sīhanāda*), and his way of lying down (*sīha-seyyā*) are common words linked with the Buddha in Pāli and Sanskrit sources. The canon also contains similes and parables.[23] The lion position is a prominent posture for Buddha images in Buddhist art around the world. The lion is more frequently used as one of the national symbols of Buddhist nations.

225 *Jātaka* stories out of 550 have used animals as their main characters to express the Bodhisattva's past lives: 27 stories about monkeys, 24 about elephants, 20 about foxes, 19 about lions, 15 about deer, 17 about crows, 11 about parrots, 15 about other birds, and 12 about fish, for example.[24] The fables' purpose is to explain the ten perfections through animals: charity, virtue, renunciation, insight, energy, patience, truthfulness, determination, loving-kindness, and equanimity. There is also mention of some animals upholding the five precepts.[25] If Buddhism discriminated against animal birth, the Bodhisattva would not have had births in the animal kingdom in his previous life.

The Bodhisattva was originally a hare and shared its home with three other animals: an otter, a jackal, and a monkey. The hare gives his friends instructions on fasting and asks them to gather food and offer it to a beggar on the day of the full moon. Her friends gathered fish, fruits, and lizard meat. The hare only found *kusa* grass, which no one could provide, so he decided to contribute his meat instead. Sakka disguised himself as a brahmin for food, and the hare jumped into the cool fire generated by Sakka. Finally, Sakka drew a picture of the rabbit on the moon. The story was presented to emphasize the charity of the Bodhisattva.[26]

The Bodhisattva was born a buffalo and was defecated on by a monkey, but the buffalo ignored the monkey's misbehaviour since he was full of compassion and mercy. The monkey once did the same to another buffalo who killed him. This story appears in the *Cariyāpiṭaka* under the category of virtue perfection.[27] The *Mahākapi-jātaka* represents the leadership characteristics of the Bodhisattva born as a monkey. Eighty thousand monkeys used a vine bridge to cross the river, saving their

[22] Story 2009: 9.
[23] Feer 2001b: 84–85.
[24] Chaple 1997: 13.
[25] Harvey 2000: 150, Oldenberg 1995: 162.
[26] Jayawickrama 1995: 12–13.
[27] Jayawickrama 1995: 17–18.

lives. It was fastened to a tree on one end and around the waist of the Bodhisattva on the other. The discipline of the Bodhisattva as represented in the canon and commentaries demonstrates that he attained ten perfections (giving, morality, renunciation, wisdom, energy, patience, truthfulness, resolution, loving-kindness, and equanimity) as an animal.[28] Maṇḍuka Devaputta was born as a frog on the banks of the Gaggarā and became absorbed in the voice of the Buddha's preaching (*dhammasaññāya pasannacitto*) before being accidentally killed by a cowherd leaning on a stick into the frog's head. The frog was born in Tāvatiṃsa heaven, where there was a magnificent mansion and many deva maidens, and he declared his merit from his previous incarnation as a frog.[29]

Because of monks' squabble, the Buddha left Ghositārāma at Kosambi for the Pārileyyaka jungle in the ninth year of his enlightenment. During his time in the forest, he was looked after by an elephant named Pārileyya. When the Buddha left the jungle with five hundred monks in response to Ananda Thera's invitation, the elephant died of a broken heart and was born in Tāvatiṃsa heaven. Further, one day, while accompanying the elephant, a monkey brought a honeycomb to the Buddha before collapsing and dying under a tree. The monkey was likewise born in Tāvatiṃsa heaven by the devotional thoughts towards the Buddha.[30]

Kaṇṭhaka, Prince Siddhārtha's horse, died of a broken heart after his master vanished from sight at the Anoma River during the Bodhisattva's renunciation. Kanthaka, also known as Kanthaka-devaputta (Kaṇḍaka), was born in Tāvatiṃsa (*hadayena phalitena*).[31] This narrative demonstrates how Kanthaka's tremendous regard for his master helps him collect merits. As a result, even though there are no facilities to engage in meritorious deeds in the animal realm as compared to higher realms in existence, sheer calmness or respect would assist them in moving to advanced realms. The serene behaviour of animals is emphasised in all the stories above.

Though Theravāda sources are in the focus of this study, it should be noted that Mahāyāna thoughts of animals are occasionally more sophisticated than those of Theravāda. I will simply record the concept of *tathāgatagarbha* ("embryo of the Buddha") that was presented here for that. Mahāyāna Buddhism refined the expression of loving compassion towards all beings considering the concept of rebirth. The Buddha once stated to the Bodhisattva Mahāmati the following reasons for not eating meat while highlighting the relationship between human beings and other beings in womb: There isn't a single living being that, after taking on the form of a living being, hasn't been your mother, father, brother, sister, son, daughter, or the other, in varying degrees of kinship. When acquiring another form of life, a person may also live as a beast, a domestic animal, a bird, a womb-born, or something that is related to them in some way.[32]

[28] Fausboll 1963a: 369–375, Cowell 2006: 225–227.
[29] Hardy 1901: 217–218.
[30] Norman 1970: 57–63, Oldenberg 1997: 352–353.
[31] Fausboll 2000: 62–65.
[32] Suzuki 1932: 212.

Asaṅga, a famous Indian scholar-monk who lived in the 4th or 5th century CE, is credited with performing an even more altruistic effort. He spent a total of twelve years in a cave doing meditation to see the Bodhisattva Maitreya, the personification of loving kindness. He noticed a sick dog with a maggot-filled wound. One day he grew angry with his lack of progress. He wanted to aid the dog yet spare the maggots any harm. He was ready to offer them a small piece of his flesh to eat, when, out of tremendous compassion, he lured them out onto his warm tongue because it would have been harmful to pull them from the sore. The dog and maggots vanished at this point, and Maitreya stood at the site where they had been. As a result of Maitreya's test of him, he received much love and the long-awaited vision.[33]

Buddhism has left a lasting impact on Indian culture. On all sides, its impact is obvious. The best of its ethics has been incorporated into Hinduism. The Indian mind is once again driven home with a fresh sense of responsibility, love towards animals, a newfound respect for life, and a desire for a greater quality of life.[34] The aforementioned right intention, nonviolence, right actions, refraining from killing living beings, etc., and right livelihood abstaining from five harmful trading in the noble eightfold path, abstaining from killing under basic Buddhist ethics, specifically the five precepts, eight precepts, or ten precepts, refuting sacrifice that killed thousands of animals, expressing loving kindness towards all beings, using animals and their qualities for preachings, the higher achievement of animals with devotional thoughts, the connection between humans and other beings through the womb in cycle of life, death and birth etc., are all examples on constructive Buddhist attitudes towards the animal kingdom.

Animal Birth and *Kamma* Results

Since we discussed how Buddhists perceive and treat animals favourably, it only makes sense that we also discuss another field of Buddhism, namely how negative *kamma* from the past may result in the birth of animals. It should be noted right away that regardless of the animal kingdom or any other planes of existence, *kamma* is the primary route for the processes of *saṃsāra*. Based on the dependent arising, this *kamma* is interpreted by the causes, conditions, and effects. It is best to focus on the Buddhist canon and commentaries to properly understand this viewpoint.

It is stated in the *Bālapaṇḍita-sutta*, one of the most important discourses, that the sufferings of the animal kingdom are enormous, and it is difficult to even describe them.

There are animals that feed on grass. They eat by cropping fresh or dried grass with their teeth. And which animals feed on grass? Horses, cattle, donkeys, goats, deer, and any other such animals. A fool who formerly delighted in tastes here and

[33] Harvey 2000: 172–173.
[34] Radhakrishnan 1990: 608.

did evil actions here, on the dissolution of the body, after death, reappears in the company of animals that feed on grass.

There are animals that feed on dung. They smell dung from a distance and run to it thinking, "We can eat, we can eat". Just as Brahmins run to the smell of a sacrifice thinking, "We can eat here, we can eat here" so also these animals that feed on dung smell dung from a distance and run to it, thinking, "We can eat here, we can eat here". And which animals feed on dung? Fowls, pigs, dogs, and jackals, and any other such animals. A fool who formerly delighted in taste here and did evil actions here, dissolution of the body, after death, reappears in the company of animals that feed on dung.

Suffering of animals that are born, age, and die in darkness, in water, or filth expresses in the same manner. Having dung as food or lifelong living in darkness, or water, or in filth are common experiences for beings in the animal kingdom. The questions listed below inevitably arise when we focus on the previously mentioned statements. How can we decide that the life of aquatic animals that are born in water and ends in water is extremely suffering? Even though a lot of excrement is repulsive to humans, the small animal species who live and die in that pile of excrement are considered to be saddened. How can we say that an animal's life is sorrowful when it is born in darkness, lives in darkness, and passes away in darkness? How can the lives of animals be born in garbage heaps and dying there be described as extreme suffering? It appears that suffering in the animal world is expressed in comparison to the human world. This is supposed to inspire individuals to conduct good deeds and refrain from evil.

The purpose of this *sutta* is to declare the results of the bad and good deeds done by the fool and wise within this very life and afterlife. As a result of the evil committed by man, the immense suffering in hell and the animal realm has been pointed out. It is explained in the *sutta* that hell with an iron ground is constantly burning, and the flames spread as far as a hundred *yojana*s (an ancient measure of length which amounts to four *gāvuta*s or 3.5 to 15 km). So, the misery explained in this discourse is not just confined to the animal world. At the very end of the discourse, it is said that a blind turtle would need less time to fasten his neck to the yoke with one hole than it would take a fool who had already attained hell to return to the human state. Because there is no practicing *dhamma*, no practicing of what is righteous, no doing of what is wholesome, no performance of merit. Even if you are granted humanity, if you are born into a lower caste, your life will be unhappy. You will have to survive on little to no food, and you will also develop impairments like blindness, lameness, etc. You will also pass away with a variety of disabilities.[35]

It is thought to be rare to experience a human or divine rebirth or to have two in a row.[36] Those being reborn as human beings are like pinches of sand compared to the number of entities that are born in other realms.[37] The concept of rebecoming

[35] Nanamoli – Bodhi 2009: 1021.
[36] S. V 475, Hinuber – Norman 1995: 52–53, Harvey 2000: 29, 150.
[37] S II 263, Harvey 2000: 30, 150.

expresses the long *saṃsāra* that beings must endure until their ultimate release. Some are born in wombs, while others are born in sorrowful states, the well-behaved proceed to joyful states, and the undefiled attain *nibbāna*.[38] In Buddhism, there are four types of generation: egg-born (*aṇḍaja*), womb-born (*jalābuja*), moisture-born (*samsedaja*), and spontaneously born (*opapātika*).[39] The process of *saṃsāra* demonstrates the inherent character of creatures that wander around the 31 planes of existence based on their good and bad *kamma*. However, the Buddhist concept of *kamma*, which is devoid of the deterministic viewpoint, does not restrict the free will of beings.

Animals, lacking moral discernment, are more or less passive recipients of the consequences of past, bad *kamma*. In this regard, they are in the same boat as ethically irresponsible people like congenital fools and imbeciles. However, the animal's inability to generate new, good *kamma* does not exclude it from reincarnation on a higher level.[40] To comprehend Buddhist teachings on animal suffering, one must first understand the Dhamma's basic goal. It is obvious that Buddhist teachings are closely connected with liberation (*nibbāna*), and freedom from all afflictions (*dukkha-nirodha*), yet this does not mean that they are completely ignorant to the present world. Theoretical and practical teachings in Buddhism, such as dependent origination, the four noble truths, the three characteristics of existence, and so on, explain the path to see the true nature of the world with the goal of ultimate *nibbāna*, but awareness of them is absolutely useful to comprehend cosmology. While rejecting the binary oppositions of spiritual eternalism and materialist annihilationism,[41] dependent origination indicates the path of origin and termination of mass suffering within this life and round of births. The nature of the thirty-one planes of existence is interpreted as *dukkha* based on the concept of impermanence (*anicca*). The first discourse of the Buddha, the *Dhammacakkappavattana-sutta*, outlines eight-fold *dukka*: birth, aging, sickness, death, association with unbeloved, separation from beloved, not attaining what is desired, and, in brief, the five clinging-aggregates.[42] Though we have no experience with other planes of existence, it is apparent that the sorrow represented above, which can be experienced by mankind, is shared by both realms.

The Buddhist viewpoint on short-lived and long-lived, sick and healthy, ugly and beautiful, uninfluential and influential, poor and wealthy, low-born and high-born, stupid and wise is expressed in the *Cullakammavibhaṅga-sutta* with the idea of dependent origination. Killing living beings and living violently is the cause of short living, while not killing living beings and living gently and compassionately is the cause of long living. Damaging beings makes them sick; not damaging them makes them healthy; anger and a bad personality make them ugly; and not being angry and irritable makes them lovely. The cause of the consequences has thus been

[38] Hinuber – Norman 1995: 35.
[39] Nanamoli – Bodhi 2009: 168–169.
[40] Story 2009: 20.
[41] Karunadasa 2015: 23.
[42] Oldenberg 1997: 10, Feer 1994: 421.

explained.[43] Deviation among humans is based on good and bad *kamma*, which they perform without discrimination and simultaneously, it focuses on all beings.

The five existences detailed in *Mahāsīhanāda-sutta* of the *Majjhimanikāya* express reasons for reappearing in the cosmos following the dissolution of the body and the kind of feelings experienced by those beings. The Buddha knows five destinations, the path leading to them, and how to practice for them, and he used his wisdom and divine eye to encompass the mind with mind a specific person at this time.

By encompassing mind with mind, I understand a certain person as follows: This person is behaved, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in a state of deprivation, in unhappy destination, in perdition, in hell. And then later, with the divine eye, which is purified and surpasses the human, I see that on the dissolution of the body, after death, he has reappeared … in a hell, and is experiencing exclusively painful, racking, piercing feelings …[44]

Accordingly, beings in hell are experiencing exclusively painful, racking, piercing feelings (*ekantadukkhā tippā kaṭukā vedanā*), beings in the animal realm are experiencing painful, racking, piercing feelings (*dukkhā tippā kaṭukā vedanā*), beings in the realm of ghosts are experiencing much painful feeling (*dukkhabahulā vedanā*), beings in the human world are experiencing much pleasant feeling (*sukhabahulā vedanā*), and beings in the heavenly world are experiencing exclusively pleasant feelings (*ekantasukha vedanā*).[45] The parables provided below for each category are convenient for expanding awareness.

Hell is like a charcoal pit deeper than a man's height full of glowing coals without flame or smoke; the animal realm is like a cesspit deeper than a man's height full of filth; the ghost realm is like a tree growing on uneven ground with scanty foliage casting a dappled shade; the human world is like a tree growing on even ground with thick foliage casting a deep shade; and the heavenly world is similar to a mansion, and it had an upper chamber plastered within and without, shut off, secured by bars, with shuttered windows, and in it there was a couch spread with rugs, blankets and sheets, with a deerskin coverlet, with a canopy as well as crimson pillows for both (head and feet). Looking at the behaviour of human beings, a person with good sight will state their destinations.[46] The discourse openly states that all destinations are determined by a person's behaviour, *kamma*. As a result, persons are responsible for their samsaric destination, whether it is comfortable or uncomfortable, happy or unhappy, painful or pleasant.

This classification reveals how each world's pain and pleasure are essentially distinct from one another. The animal kingdom is depicted as being full of sharp, bitter sufferings, and in this illustration, hell is portrayed as a realm of unrelenting agony. Exclusive happiness is not the same as perfect or absolute happiness in final

[43] Nanamoli – Bodhi 2009: 1053–1057.
[44] Nanamoli – Bodhi 2009: 170.
[45] Trenckner 2002: 75–76, Nanamoli – Bodhi 2009: 170–171.
[46] Nanamoli – Bodhi 2009: 170–172.

attainment (*nibbānaṃ paraplanmaṃ sukhaṃ*).[47] It says that the level of happiness in heaven is higher in comparison to the rest of the planes. The Buddha's view that suffering or nonsatisfaction is the foundation of the universe[48] is unaffected by this. Furthermore, it is taught that as impermanence is the foundation of suffering (*dukkha*) and that nothing in the world is permanent, everything experiences constant change.[49] We must remember, that three major categories of existence, the sensuous world, fine-material world, and non-material worlds are based on *kamma*. At the same time, beings being born in a sensual world can overcome their aversions by engaging in tranquillity meditation and developing an affinity for both form and formless beings. Both fine material sphere consciousness and material sphere consciousness are terms used to describe *jhāna* (Skr. *dhyāna*) bliss. These are blissful states as seen by sense sphere consciousness, but *nibbāna* is the highest bliss. It is crucial to understand that even the attainment of *jhāna* and its subsequent fall take place according to the appropriate causes and conditions.

The stories described in the Pāli canon and commentaries emphasize bad *kamma* accumulated to be born in the lower existence as human beings. The Bodhisattva monkey pulled out a man who had fallen into a pit while he was on a search for his oxen. The tired monkey laid down to sleep. Meanwhile, the hungry man attempted to kill the monkey by hitting it with a stone in the head. The monkey climbed a tree fast and led the man out of the wilderness, hopping from tree to tree. The man went to Benares and told this story to the king. According to the story man became a wretched leper in this life as a result of his evil actions, and at the end of the story, he was born in the Avīci hell.[50]

The well-known myth of Kāli, a female evil spirit (Kāli-yakkhinī) associated with the current Buddha's period, demonstrates how hatred runs from life to life inside *saṃsāra*. The hatred between a noblewoman and Kāli began with two wives of one husband, the one barren and the second capable of bearing children. When the second wife became pregnant, the barren wife administered some medicine, and the kid was aborted; however, the second wife died during the birth of the third child due to abortion. The second wife was born as a female cat and the first as a hen, and the female cat ate all the kittens, and then they were born as a doe and a leopard, and the leopard and their enmity remained until the present Buddha's time.[51] Though there are animals in this story, the fundamental cause was revealed as two ladies in their previous births. Thus, Buddhism explains that the initial stage of karmic consequences is linked to the human world, so the ethical life that Buddhism expects is also linked to humanity.

Basic teachings occasionally refer to situations in which merit cannot be achieved; considering early Buddhist facts, the *Saddhammopāyana* composed during the medieval period specifies eight such difficult situations (Skr. *aṣṭa-duṣṭakṣaṇa*) are

[47] Trenckner 2002: 508, Hinuber – Norman 1995: 30.
[48] Feer 1991: 40.
[49] Trenckner 2002: 228, Hinuber – Norman 1995: 40.
[50] Fausboll 1963b: 67–74.
[51] Norman 1970: 45–50.

pointed out. They are the age of hell, the animal world, hungry ghosts, being born in a heavenly realm with a long life, rural area, wrong view, derangement of five senses, and the absence of the Buddha.[52] The important fact here is that merit cannot be done in certain worlds above the animal world, as well as those who were born in the human world but do not meet the relevant qualifications. It is stated that it happens because beings on long-lived planes lack motivation to perform good deeds. Furthermore, the beings who are born in the four hells do not have the chance to accrue merits because of the tremendous miseries that they endure. Life is more essential than doing good deeds for someone who is fighting to survive in abject poverty. This eightfold concept, which attracted a lot of interest in medieval Buddhism in Sri Lanka, has been extensively discussed in pieces of work of Sinhala literature from that time. *Saddharmālankāraya*, *Anāgatavaṃśaya*, and *Lovædasangrāva* are a few of them. A person is a coherent, continuing, and autonomous centre of sensation, experiences, emotions, volitions, and acts, according to recent research by John Mahony. They are capable of free choices, coherent, and continuing.[53]

> "It would be very difficult, for instance, to argue for self-consciousness in the early embryo before the development of the brain. Philosophers who apply Locke's views on personal identity to ethics therefore maintain that in the early stages of life there is only biological material which is at best a 'potential person', but which is not yet entitled to the moral respect reserved for 'actual persons'. They would also hold that an adult with severe dementia, such as advanced Alzheimer's disease, is no longer 'person'."[54]

However, there is a dilemma if the assertion that humans are special is translated into the logically separate assertion that only humans have complexity in their minds, societies, and intelligence. Such complexity aids in the growth of distinctive "individuality" or "personality", which heightens the moral consideration of any being. This is because the transmission of the life of an original individual linked to others through a social history result in suffering of the distinctive kinds with which humans are well acquainted.[55]

Some ascetics performed animal duties in the Buddha's time to become a deity of another celestial being. The Buddha said that a person who fully and continuously develops their dog duties (*kukkuravata*), dog habits (*kukkurasīla*), dog minds (*kukkuracitta*), and dog behaviours (*kukkurākappa*) is a person who has attained enlightenment. Hell, or the animal realm is the destination for someone with the

[52] *tayo apāyā āruppā – saññaṃ paccantimampi ca*
paññindriyassa vekallaṃ – micchadiṭṭhi ca dāruṇā
apātu bhāvo buddhassa – saddhamma matadāyino
aṭṭhakkhaṇā asamayā – iti ete pakāsita. Kalyanitissa 1997: 32.

[53] Keown 2001: 27.

[54] Keown 2001: 28.

[55] Waldau 2000: 93.

wrong perspective.[56] This demonstrates the link between our thoughts and the deeds we commit as human beings. However, this paragraph seems to suggest that certain ascetics who engaged in such practices believed that by being reborn as some sort of deity, they may be liberated from rough forms of embodiment, such as animal and human.[57] Although there is no clear comprehension of this statement for us, outside of what our five senses can perceive, it appears that having the wrong perspective makes life more difficult. It is occasionally feasible to shield someone from negative *kamma* by discussing it about samsaric life. Without considering the fundamental components of *kamma*, not only is the birth of an animal regarded to be the result of *kamma*, but also the birth of a woman. According to the Dhamma exposition on union and disagreement (*Saṃyogavisaṃyoga-sutta*), there is a psychological relationship between one's femininity and one's masculinity and whether one is born a woman or a man.[58]

The discussion of *kamma* and rebirth demonstrates that there is a connection between the actions taken and the outcomes they produce. It is important to note that the *kamma* is a fact for rebirth (rebecoming) throughout all of existence, not just in the animal kingdom. Buddhism rejects the idea that every person receives the same *kamma* reward for even the same *kamma*. Likewise, when a grain of salt is added to water in a pot, the difference between the salty water and the water in the pot is not the same as when a grain of salt is thrown into a river. The karmic recompense also differs depending on the individual's spiritual development level and the intention behind those deeds.[59]

Suffering in the animal kingdom comparatively is more severe than the human and other planes of existence but the hell is exclusively painful. Birth in the animal kingdom is linked with the bad deeds accumulated as human beings and it highlights the purpose of Buddhism to motivate individuals to refrain from bad deeds. Additionally, the obligation to choose between right and wrong is placed on the individual in a sound mental state. However, it appears that in some situations where people have trouble making judgments about what is good and wrong, even humans are free from them. This supports the Buddhist teaching that *kamma* is non-deterministic.

Conclusion

Overall, this essay covered both positive and negative facets of the Buddhist perspective on the animal kingdom. Many of the early and post-Buddhist teachings have a favourable attitude toward the necessity of preserving and protecting the animal kingdom. The noble eightfold path, the five precepts, forgoing sacrifice, and extending loving kindness to all beings including animals, are only a few of the

[56] Nanamoli – Bodhi 2009: 493–494, Trenckner 2002: 387.
[57] Stuart 2019: 3.
[58] Bodhi 2012: 1039, Feer 2001a 57.
[59] Morriss – Warder 1999: 249.

ethical teachings that make the Buddha's position on animals' plane. Furthermore, it is occasionally seen that some discourses use animals and compare them to Buddha. Several *Jātaka* stories emphasize the positive attributes of animals. In addition, there are several examples of animals like Kanthaka, Maṇḍuka, and Pārileyyaka going to heaven out of admiration for the Buddha in Pāli commentarial literature. Buddhism, which is not exclusive to the animal kingdom, essentially agrees that animals are created results of terrible deeds committed in their former lifetimes. In all realms regarded as superior and even inferior to animal worlds, there are merits and demerits for birth. Despite of being more depressive than the human world, the animal kingdom is happier than hell. Even in the human world, not everybody experiences the same pleasures. The 31 planes depicted in the Buddhist cosmology are wretched compared to the *nibbāna*. Additionally, because those who were born as humans accrued the negative *kamma* associated with the birth of the animal realm, the associated obligation has been transferred back to humans. It is easy to convince people away from evil and motivate them towards good activities by emphasizing the suffering of the animal kingdom more and more in sermons intended for humans and by connecting with them the effects of terrible deeds committed as humans.

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Protection of Nature and Environment Exemplified by Dsawa Damdin Luwsandayan's Ritual Text on Dartsat Mountain's Veneration

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Dsawa Damdin also known as Luwsandayan (Tib. Blo bzang rta dbyangs, 1867–1937) wrote many Tibetan pieces of work on Buddhist history, philosophy, poetry, astrology, and rituals, as well as texts of praise and veneration of mountains at his birthplace,[1] Tüsheet Khan Province, Daichin Beis Banner.[2] He also used to write and instruct the worship praises of mountains and cairns in the neighbouring regions for the requests of his fellow monks, noblemen and officials. "In addition, noblemen from distant lands including Buryatia came and paid visits to him, so he wrote texts of veneration for the mountains situated in their homelands."[3] Among the traditions and sources available in Dsawa Damdin's Collected Works (Tib. *gsung 'bum*),[4] there are several smoke offerings and other ritual texts of veneration of sacred mountains and cairns, for example, the texts of veneration of Mount Delgertsogt, Mount Dsorgol, Mount Tsow Khangai, and the veneration praise to the sacred Mount Dartsat (Tib. *dar lcog can*).

The Tibetan text titled "Petition Offering to the Regional Deity Dartsat: Pinwheel of Bliss and Auspiciousness" (Tib. *Yul lha dar lcog can gyi gsol mchod bkra shis dga' 'khyil zhes bya ba bzhugs so*) exemplifies how Buddhism is related to environmental protection, preserves it in conservation by specific religious rituals, how it impacts on people's mind and how it is patterned the proper way of living in harmony with nature.

The main feature of ritual texts on mountain veneration lays in the fact that they are devoted to the spirit, deity, an invisible lord that possesses the given area. The ritual has the following pattern: first, the Guru (Tib. *bla ma*), the tutelary deity (Tib. *yi dam*), other deities and Dharma protectors (Tib. *chos skyong*) are invited to the place of veneration. The acts of confession and asking for their blessings are performed followed by offerings to appease the favours of these deities. Then, the worship praise is chanted, the golden drink is offered, the exorcist rites are performed, presenting the offering for firm existence for generous blessing and asking for auspiciousness.

[1] Янжинсүрэн 2002: 14.
[2] Present-day Delgertsogt District, Dundgow' Province.
[3] Насанжаргал 2013: 16.
[4] Blo bzang rta dbyangs 1915.

The "Petition Offering to the Regional Deity Dartsat: Pinwheel of Bliss and Auspiciousness" was written according to the above-mentioned procedure, and it starts as follows:

nga cag yul lha'i gtso bo dar lcog can/
ca co'i sgra sgrogs lha dmag bye ba'i khrod/
cha byad dpa' zhing brjid pa'i rgyal po'i tshul/
ja kha'i rta mchog bzhon pa'i rol gar gyis[5]

"Resounding with the voice of sonorous bird chirping tunefully,
Accompanied by heroes and goddesses, the army assembly of the Rainbow heaven,
Riding the mount of the fastest among the swift-footed horse herds,
The holder of royal kingdom of magnificence from Qormusta …"

When inviting the local deity of Dartsat Mountain, the call of praise compares his voice to the tuneful voice of a chirping bird, which is a metaphor not often seen in other such praises. Stating that he will arrive accompanied by his fellows surrounded by heroes and goddesses from so-called "Rainbow" Heaven means that the deity of Dartsat Mountain is very distinguished from other mountain deities. The fact that his mount is the fastest among the fast-footed horse herds may have been derived from the great honour of horses of the Mongols. One of the features of Dsawa Damdin's mountain worship and praise texts is that he calls the deity of horses, the deity of cattle, the deity of wealth, and the deity of sheep, and entrusts the five kinds of livestock to them, which seems to have imbued the wish and aim of the people in his scriptures. Furthermore, it says,

ba lang rta phyugs gcan gzan 'dab chags rigs/
ma lus mthun pa'i rdzas rnams mchod par 'bul/
ta za ru bza' bca' gtor ma ri ltar spungs/
tsa grang ja chang gser skyems rgya mtsor bskyil/[6]

"Let us present and worship all that fits the truth, including, the cattle and horse herds, and every kind of beasts and birds, most of all, the viands, drinks and cakes and offerings piling like a mountain, hot and cold tea, liquor and golden drink abundant like ocean."

This part, where the cattle, herds of horses, animals as well as favoured viands and properties that appease the favours of the deity are prepared and presented as offerings, demonstrates how the Mongols respect and cherish nature conservation and wildlife. Some mountain deities are named after animals. Also, the worship ritual of mountains and *Owoo*s can differ in size, large or small scale, and the viands and

[5] Blo bzang rta dbyangs 1915: 1.
[6] Blo bzang rta dbyangs 1915: 2.

drinks for offerings differ depending on the ritual, all of which must be prepared according to strict principles and precise guidelines and instructions. For instance, it is a tradition to appease the nature with food and drink, such as the above-mentioned hot and cold tea, milk liquor and golden libation, all of which are produced from the five kinds of livestock; and to offer milk, yoghurt and milk liquor, the essences of dairy products to appease nature and the deities, symbolizing to have a beautiful summer with plenty of rain, water and fresh grass for the five kinds of livestock and wildlife. In the last part of the text, it states,

e wam rang bzhin lhan skyes bde stong nyid/
snod bcud dag pa'i 'khor lor shar ba yi/
dge mtshan 'dzad med sgyu ma'i dga' ston gyis/
srid zhi'i khams kun khyab pa'i bkra shis shog/[7]

"By virtue of the together-born method, knowledge, and insight qualities,
By virtue of peacefulness and emptiness grown in the wheel of liberation,
By the joy of glory of merits and boundless miracles
May all the realms of *saṃsāra* enjoy auspiciousness."

It symbolizes the well-being of all, with plenty of rain, good growth of grass, herbs and berries. It also refers to the eradication of every improper conduct and damage caused to nature and the proper code of conduct to prevent from any harms.

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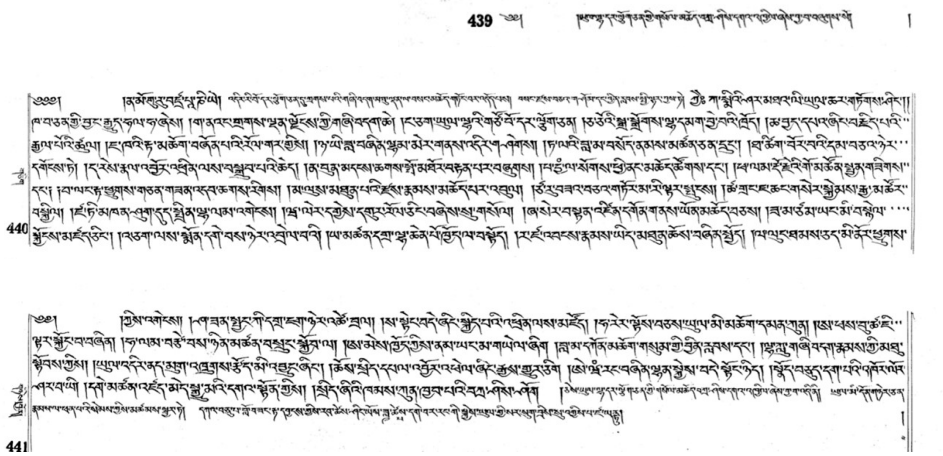


Fig. 1–3. "Petition Offering to the Regional Deity Dartsat." Blo bzang rta dbyangs 1915.

Plants and Animals in Buddhist Logic (*Düira*)

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"There are 6,400 species of fish in Jambudvīpa,
4,500 species of birds and 2,400 species of beasts.
There are 10,000 species of trees, 8,000 species of grass, 740
types of medicinal herbs and 43 types of aromatic plants."
Dvādaśaviharana sūtra[1]

Introduction

Buddha Śākyamuni (cc 560−480 BC) talked clearly about the worldly environment and living beings or the animate world in his teachings, and it is remarkable that he mentions specific numbers. The Buddha's teachings are not only about ethics, philosophy, and emptiness, but also about the nature of the world, the essential part of existence, and the plants and animals that exist on Earth.

Mongolians with nomadic culture have a unique tradition of treating the surrounding nature, mountains, water, plants, and animals with respect and proper treatment depending on the characteristics of their livelihood due to the nature of animal symbolisms, depictions, and metaphors. Receiving Buddhism has preserved this traditional ritual from generation to generation by adopting a unique ritual in accordance with characteristics of the Buddha's teachings and religion. As a result, many texts and scriptures for the lords of mountains and springs have been written, which are important for purification, incense offerings, and sacrifice rituals.

In the present article, we attempt to clarify how plants and animals are mentioned as specific examples in Buddhist *Düira* logic (Tib. *bsdus grwa*, "Collected Topics", basic handbook of logic). I intend to compare how Gongor Doorombo (Tib. Mgon dkar rdo rams pa), the 19th–20th century Buddhist scholar monk of Balgas Monastery in Gow'-Tüshee Gün Banner, Tüsheet Khan Province mentions animals in his philosophical work and how they are mentioned in other similar texts. In their pieces of work, Buddhist philosophers sought to examine not only religious knowledge but also their understanding of the natural world, particularly animals and plants.

Historical Background

The compilation of Buddha Śākyamuni's teachings was initially initiated in the summer of the same year that he attained *nirvāṇa*, under the guidance of Mahākāśyapa

[1] Dhammika 2015: 1.

(one of the ten Śrāvaka disciples of the Buddha) at the great Banyan cave which was on the bank of a hot spring close to Vulture's Peak near Rājagṛha (Tib. Rgyal po'i khab). However, almost a century later (110 years after Buddha's *parinirvāṇa*) the second compilation of the order (second council, Tib. *bka' bsdus gnyis pa*) was made in Vaiśālī. The third council took place about 236 years (cc 250 BC) after the *parinirvāṇa* of the Buddha in Pāṭaliputta (modern time Patna in Bihar). Buddha Śākyamuni's teaching was first written down in the Pāli language of ancient India and is said to be a Theravāda spread throughout Southeast Asia. However, Mahāyāna Buddhist teachings have extended to Inner and East Asian countries such as Mongolia, Tibet, China, Japan, and Korea. Although the literature on *Pramāṇa* did not flourish in China, Tibetans and Mongolians translated publications on the science of reasoning into their native languages, and Tibetan and Mongolian Buddhism acquired a special scientific method of understanding the Buddha's teachings. The Fourteenth Dalai Lama Tendzin Gyatso (Tib. Bstan 'dzin rgya mtsho, born in 1935) stated that this Buddhist philosophy, which spread throughout Tibet and Mongolia was the tradition of Nālandā, an old Indian philosophical university in ancient and medieval Magadha (present-day Bihar), East India. The teaching of the Buddha has expanded widely throughout many Asian countries, but only in Tibet and Mongolia had the teaching of philosophy spread.[2]

Buddhist thought refers to the natural world and living organisms as the universe of vessel and contents. Mother Earth, mountains, water, plants, and trees are vessels, whereas the living creatures that rely on them, namely humans and animals, are referred to as contents (Skr. *sthāvarajaṅgama*, Tib. *snod bcud*, Khal. *saw shim*). This blue planet is described in length in the Kālacakra or "Wheel of Time" doctrine of Buddhism. In this article, we will focus on the characteristics of Mongolian Buddhism, specifically on how they worship nature and environment, as well as how the environment and animals are discussed in Buddhist philosophy.

Mongolian Buddhist Thoughts on the Environment, Nature, Animals, and Plants

Mongolia has nomadic culture that has revered and worshipped the surrounding nature, mountains, water, and flora since ancient times, and the Mongols have a unique tradition of offering a sample of their tea and milk (Khal. *tsai süünii deej örgökh*) as part of their belief system.

Mongolian rituals demonstrate how much they respect and protect the natural environment, ecology, plants, and animals. The main livelihood of Mongolians is certainly the five kinds of livestock (Khal. *tawan khoshuu mal*, horse, cattle/yak, sheep, goat, camel).

By becoming deeply Buddhist during Altan Khan's reign in the 16th–17th centuries the ritual of saving an animal's life or purchasing animals that were planned to be

[2] Ten dzin Gya tso 2017: 38.

slaughtered and setting them free has grown widespread. It is known as *seter* (Tib. *tshe thar*, "to free", "to save the life of"). It is believed that by performing this ritual of respect for animals, misery will decrease, and humanity will have a better chance of living longer. Mongolians hold a strong belief that the surrounding nature, mountains, and waters all have lords and owners (Tib. *sa bdag*, *gzhi bdag*, *klu*, Khal. *gadsriin edsen*, *ornii edsen*, *lus*) and they perform a variety of Buddhist and shamanistic rituals, such as offering sacrifices and purifying to the landlords. These practices are both traditional and lamaised shaman rituals but in the Buddhist manner.[3]

Buddhism is practiced by the Mongolian people, who have written several ritual texts specifically for the purpose of purifying and offering sacrifices to the mountains and rivers of their homeland, the earth, and the animals. For instance, Agwaanluwsandagwadarjaa Tsorj (Tib. chos rje Ngag dbang blo bzang grags pa dar rgyas, 1734−1803), the seventh throne-holder of Erdene Dsuu Monastery, wrote numerous magnificent sacred ritualistic texts, such as Öldsiit Uul, Khöwsgöl Dalai, and Awdsaga Khangai. In addition, the ritualistic texts for the waving of livestock and the raising of smoke offering (Tib. *bsang*, Khal. *ariusgal*) and golden libation (Tib. *gser skyems*, Khal. *serjim*) were written by Targan Bandid Tsewelwanchügdorj (Tib. Tshe spel dbang phyug rdo rje, 1836−1894) in current Arwaikheer, and many other monk scholars can be mentioned. Mongolians place a high priority on environmental protection and animals as seen by their traditional rites.

Plants and Animals described in the *Düira* Literature

I will briefly introduce some animals and plants addressed in Buddhist philosophy and logic. *Düira* literature which means "*khuraanguilsan khüree* or *nom*" in Mongolian, is a basic logic manual that summarizes the important topics of ancient Indian philosophy and logical knowledge in one place, or a key study that is essential for comprehending Buddhism's philosophy and science. This logical epistemology is divided into specific sections according to topics. The *bsdus grwa* is a collection of various topics in the form of "lessons" (Tib. *rnam bzhag*) ranging from colours, ontology, concepts, and causality to consequences (Skr. *prasaṅga*) and the "exclusion theory of semantics" (Skr. *apohavāda*).[4] The text discusses each chapter with three separate sections as a method of approaching the central topics.[5] As follows each chapter is divided into three sections: *refutation of other people's incorrect systems*, *the author expresses his own point of view*, and *refutation of the objection*. The senses of the five organs are explained in detail in the first chapter, "Colours and Forms". The five organs are the eyes, nose, ears, tongue, and body. We can recognize the nature of things such as colour, sight, smell, taste, sound, hardness, and softness through using organs.

[3] Birtalan 2001: 120.
[4] Tillemans 2022: 84.
[5] Kunchok 2008: 32.

Smell, for example, is perceived through the nose. There are two types of smell. There is *natural odor* and a *produced odor*. The scent of *sandalwood* is mentioned as a metaphor for the smell created in collaboration with nature. Sandalwood is a tropical hard wood with thick leaves and a fragrant aroma. There are two types of naturally occurring scents: aromatic and non-aromatic. Saffron (Crocus sativus) the naturally occurring fragrance has been likened to *saffron* and *camphor* scents. *Saffron* (Tib. *gur kum*) is a tropical medicinal herb that is sweet and bitter, cool, and orange in colour. Camphor tree leaves are hardy, cold quality, with white pale blooms that are fragrant, 20−50 meters high, 2.5 meters wide, and an evergreen tree that has camphor oil throughout.

In addition, *tongue consciousness* is divided into six types of taste. Sweet, sour, bitter, astringent, pungent, and salty are the six tastes. The *olive* fruit exemplifies sour flavour, while the *Degd* plant exemplifies bitter flavour.

In this *Düira* logic, an example known as the "Rabbit's horn" (Tib. *ri bong gi rwa*) is frequently mentioned. It is a metaphor for non-existence, and it is believed that neither a rabbit's horn nor "non-existence" exists. This term is used in Mongolian idiom, and it is said that seeing something that has never been seen before is like seeing a rabbit with horns (Khal. *ewertei tuulai üdssen met*).

The Crow and the Owl

Some animals are used as examples in epistemology in the *Düira* logic, particularly the *crow* and the *owl* are mentioned in the chapter "Contradiction and Relation: Greater Presentation" (Tib. *'gal 'brel che ba*). Therefore, let us briefly present the crow and the owl. Crows and owls are birds that are constantly battling naturally. Crows occasionally disturb and accost sleeping owls during the day, though this does not happen every time. However, owls become active at night and hunt crow eggs and hatchlings, which is one of the main reasons for their battle. When their wings fully develop and they are prepared to soar, crows understand that, by the laws of nature, owls are not their friends. When they see an owl, they encircle it, chase it, and attack it. However, when owls hunt at night, things change.

Let us examine how Tibetan and Mongolian Buddhist scholars discussed animals which is used as an example, in the *contradictory through incompatibility* division, a subsection of the "Contradiction and Relation", one of *Düira*'s 25 classifications.

The chapter "Contradiction and Relation" (Tib. *'gal 'brel*, Khal. *kharshlakhui ba barildakhui*). The definition of *conflict* has been interpreted differently, nevertheless the meaning is not significantly different. According to Ngakwang Trashi,[6] there

[6] Ngagwang Trashi (Ngag dbang bkra shis, 1648—1738), one of the most prominent scholars was born in the Se nya lung (Tib. Bse nya lung) region of Rebkong, Amdo (North-east Tibet), to a nomad family of the "Se (Bse)" clan. This clan affiliation is reflected in the appellations "Se tsang" and its abbreviation "Se" posthumously used for Ngagwang Trashi (prepended to his name) and also used for the name of his line of incarnations. "Se" is also used in the abbreviated title of his Collected Topics text (hereafter "Se Düira"), Weinberger 2017: 7.

is a definition of contradictory. The phenomena which are different and of which a common locus is not possible is it[7] (Tib. *tha dad cing gzhi mthun pa mi srid pa*).[8] For example, permanent phenomenon and things are opposite. The two concepts mentioned are distinct, and there is no combination or composite of them. If differentiated, it is twofold: 1. contradictory through incompatibility (Tib. *lhan cig mi gnas 'gal*) and 2. contradictory through mutual exclusion (Tib. *phan tshun spangs 'gal*). As a result, Ngakwang Trashi mentioned Kunkhyen Jamyang Zhepa's (Tib. Kun mkhyen 'Jam dbyangs bzhad pa, 1648–1721) point of view in his writings.

One of the above two subdivisions, contradictory through incompatibility, contradictory in general, are defined as follows in an earliest "Collected Topics" so called "Ratö Düira" (Tib. *ra stod bsdus grwa*). In "Ratö Düira" written by Choklha Özer (Tib. Mchog lha 'od zer, 1429−1500)[9] "mutually discordant or mutually conflicting" (Tib. *phan tshun mi mthun par gnas pa*) is the definition of *contradictory*.

The definition of the *contradictory through incompatibility* is "discordant abiding from the viewpoint of the continuum of the one being the eliminator of the continuum of the other" (Tib. *rgyun bcad bya gcod byed kyi sgo gnas mi mthun par gnas pa*).[10] For example the *crow* and *owl* are (Tib. *mtshan gzhi ni/ bya rog dang 'ug pa gnyis*).[11]

Let us see how Mongolian scholars defined these concepts in their works. Dsawa Damdin also known as Luwsandayan (Tib. Blo bzang rta dbyangs, 1867–1937), a Mongolian philosopher, historian, and Institute of Scripts member, in his work titled *Gsun rab spyi'i don 'grel rigs gzhun rgya mtsho'i 'jugs 'ogs bsdus grwa'i rtsa tshig rtog ge'i snyin nor zhes bya ba* or "Düira Tsatsik" (Tib. *bsdus grwa rtsa tshig*, Khal. *khuraanguin ug ügs*)[12] treated similarly mentioned in "Ratö Düira", the definition of contradictory through incompatibility was considered, and the crow and owl were given as examples. Given what he stated in the colophon of this work, his text's "root verse" is essentially an outline of "Ratö Düira". In addition, his disciple, Awga Banner's Baldansambuu Doorombo, created a commentary on the "root verse", known as "Baldansambuu Doorombo's Düira".

Let us highlight what Gongor Doorombo, a Buddhist monk, philosopher, and logician from Gow'-Tüshee Gün Banner, Tüsheet Khan Province, in the 19th and 20th centuries, mentions in his *Düira* book regarding the crow and the owl. Comparing his *Düira* titled "Happiness of Clear Awareness" (Tib. *blo gsal dga' skyed*) with the three *Düira* texts mentioned above, we can see that he considered that crow and the owl do not suit the example of *contradictory through incompatibility* because there

[7] Weinberger 2017: 288.

[8] Ngag dbang bkra shis 2000: 103.

[9] Sang pu (*gsang phu*) abbot Jamyang Choklha Özer ('Jam dbyangs mchog lha 'od zer)'s "Collected Topics" is the earliest in *Düira* literature.

[10] Mchog lha 'od zer 129.

[11] Mchog lha 'od zer 129.

[12] Tib. *'gal bar phan tshun span 'gal dang/ lhan cig mi gnas 'gal gnyis de/ rim bzhin rnam bcad yongs gcod dang/ rgyun nus gcad bya gcod byed sgos/ phan tshun mi mthun gnas pa'o/ dang por dngos 'gal brgyud 'gal gnyis/ rtag dang rtag min byas rtag rim/ gnyis par gzugs shes ldan min gsum/ tsha dang span gnyen bya 'ug bzhin/*

is not consistently probability that one will win and the other will lose and are times when they are reasonably kind and harmless to each another (Tib. *des na bya rog dang 'ug pa gnyis yang lhan gcig mi gnas 'gal ba ma yin par thal/ de rgyal pham mtha' gcig tu ma nges zhing rkyen gyi dbang gis phan tshun yid bcug nas gnas pa yang srid pa'i phyir*).

To conclude, according to Ngawang Trashi, there are some differences between the *Düira* texts. Regarding *crow and owl*, in fact, one does not always become a maleficent and the other a victim − crows and owls are not predators of each other because there is no absolute likelihood that one of these two birds will win and the other lose. It is commonly known that sometimes the crow prevails, sometimes the owl prevails. When the two birds meet, one does not always suppress the other's reproductive capacity, and there are many times when they exist without harming each other. However, Gongor Doorombo considered Ngawang Trashi's viewpoint valid, and he stated in his text that "The crow and the owl are not contradictory through incompatibility, sometimes defeat does not fully stop the continuance, but it is still a loss. The main content of the *contradiction through incompatibility* is not simply the struggle of animals. It is object of thought or conception of the fighter with the ego-clinging. So, the precise (detailed) aspects (Tib. *zhib cha*) are the most confidential."[13]

The crow and the owl as an example of "contradictory through incompatible" considered by Choklha Özer and Dsawa Damdin does not match the true case, which Gongor refutes logically. In this regard, Dsayaiin Tsagaan Rawjamba (19−20th century) has made it extremely apparent in his own *Düira* text: "Observe and study the fact that crows and owls are presented as examples of *contradictory through incompatible* in 'Ratö Düira'" (Tib. *stag tshang bsdus gzhun las kyang/ bya rog dang 'ug pa gnyis lhan cig mi gnas 'gal gyi mtshan gzhir gsungs pa rnams la dpyad do*).[14]

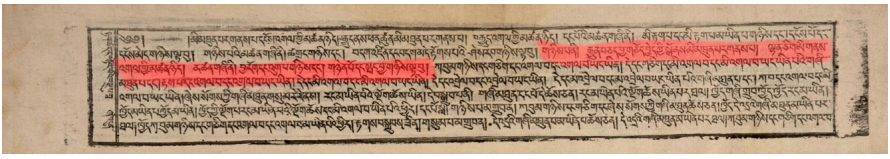


Fig. 1. Chokla Özer's definition of the "Contradictory through incompatibility" (Tib. *lhan gcig mi gnas 'gal*) and definiendum or illustrations. Mchog lha 'od zer. *Ra stod bsdus grwa*, 47r.

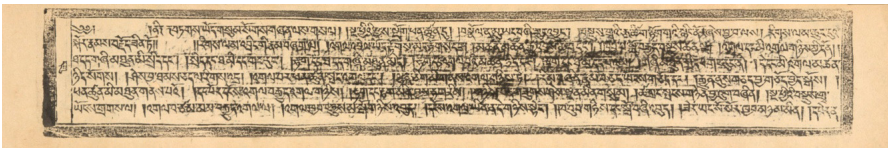


Fig. 2. Dsawa Damdin's Root Verses of Collected Topics (Tib. *bsdus grwa rtsa tshig*). The definition of "Contradictory through incompatibility" as well as the definiendum or illustrations are written in verse according to "Ratö Düira". *Rtsa ba bla ma Blo bzang rta dbyangs*, 9r.

[13] Mgon dkar rdo rams pa Bskal bzang rgya mtsho 76v.

[14] Dānaśīla [Tsagaan Rawjamba] 88v.

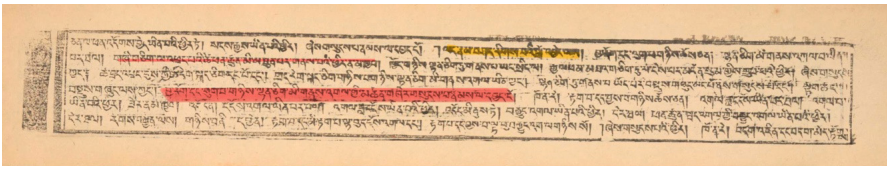


Fig. 3. Tsagaan Rawjamba. Dānaśīla 88v.

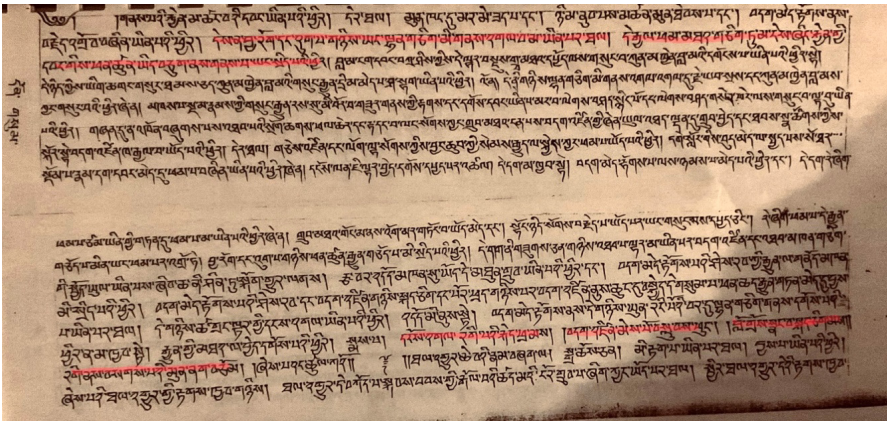


Fig. 4. Gongor Doorombo explains that the owl and crow cannot be contradictory through incompatibility. Mgon dkar rdo rams pa, 73r.

Conclusion

The warning signs of danger that humanity is currently confronting include climate change and global warming, as well as a shortage of clean water. As therefore, safeguarding the environment and wildlife is a major human duty, and this responsibility is becoming important for everyone to be aware of it. In Buddhism, there is a notion that the world consists of vessels and contents, or on the other side, the outer and inner worlds. The vessel universe is our mother earth and the surrounding environment. The substance world is the animals that live in it, and human beings. The Earth's ecology is directly dependent on human misbehaviour, and human wrongdoing depends on mind and consciousness. Our ancestors taught us that the challenges we confront today are rooted in human consciousness. The teachings and distinctive rites carried down by the ancestors demonstrate that Mongolians have made an important contribution to the safeguarding of the natural world from ancient times. Rituals such as sacrificing mountains and heaps, which are important in Buddhism and Shamanism, protecting springs, and the custom of freeing or saving animals to be killed by others, were widespread, and can be considered an important act of nature conservation based on Mongolian beliefs and faith.

The teachings of the Fourteenth Dalai Lama Tenzin Gyatso say, "There is an important concept of the next living or generation in Buddhism, which means that

we care more about the next generation of human beings and the environment that will be left for them, and the concept of nature conservation is included in it". In this way, the nature of things, their connections, and the intricate meaning of interconnectedness are compared to the animals and plants listed in *Düira*, a textbook of Buddhist fundamental logic, as well as their intrinsic nature, conduct, and greatness. In actuality, the struggle between the crow and the owl was not stressed, but rather to represent the scope and concept of combative intelligence against ego-clinging.

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Agula usun-du singgegsen burqan-u šasin-u nomlal kiged tegün-ü neyigem-dü üjegülügsen üiledül

Nim-a

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ᠪᠣᠭᠠᠳᠠ ᠪᠤᠶᠠᠨ ᠤ ᠰᠢᠯᠲᠤᠭᠠᠨ ᠳᠤ ᠣᠷᠣᠭᠰᠠᠨ ᠪᠤᠷᠬᠠᠨ ᠤ ᠰᠠᠰᠢᠨ ᠤ ᠨᠣᠮᠯᠠᠯ ᠃

ᠪᠣᠯᠵᠤ 404 ᠮᠣᠷᠢ ᠲᠠᠢ ᠴᠡᠷᠢᠭ ᠬᠦᠮᠦᠨ 49 ᠲᠡᠮᠡᠭᠡ ᠲᠠᠢ 370 ᠮᠣᠷᠢ ᠲᠠᠢ ᠬᠡᠪᠡᠯ ᠪᠠᠢᠭ᠎ᠠ ᠶᠢ ᠬᠠᠮᠠᠭᠠᠯᠠᠬᠤ ᠬᠦᠴᠦᠨ ᠰᠢᠯᠵᠢᠭᠦᠯᠦᠯ ᠳᠦ ᠰᠢᠯᠵᠢᠭᠦᠯᠬᠦ ᠬᠡᠷᠡᠭᠲᠡᠢ ᠭᠡᠵᠦ ᠃ 〔8〕 ᠪᠢᠴᠢᠭᠰᠡᠨ ᠰᠤᠷᠠᠭ ᠵᠤᠷᠤᠭ ᠤᠨ ᠳᠤᠲᠤᠮᠠᠳ ᠲᠤᠮᠠᠳ ᠂ ᠰᠤᠷᠤᠨ ᠰᠢᠯᠵᠢᠭᠦᠯᠦᠯ ᠲᠤᠮᠠᠳ ᠤᠨ ᠬᠠᠮᠢᠶᠠᠷᠤᠭᠤᠯᠬᠤ ᠵᠠᠭᠤᠰᠢ ᠶᠢᠨ ᠪᠣᠯᠣᠰᠤ ᠲᠤᠰᠠᠭ ᠂ ᠪᠣᠯᠣᠨ ᠣᠷᠣᠨ ᠳᠤ ᠲᠤᠬᠠᠢ ᠶᠢᠨ ᠲᠤᠬᠠᠢᠯᠠᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠢ ᠳᠤᠷᠠᠳᠬᠠᠪᠠ ᠃

ᠮᠦᠨ ᠃ ᠃ ᠃ ᠃ ᠰᠣᠨ ᠰᠢᠯᠢ ᠪᠠᠨ ᠲᠤᠮᠠᠳ ᠤᠨ ᠪᠠᠭ᠎ᠠ ᠪᠠᠭᠤᠯᠭ᠎ᠠ ᠶᠢᠨ ᠰᠤᠷᠤᠭᠤᠯᠢ ᠳᠤ 《 ᠪᠠᠯᠭᠠᠰᠤ ᠶᠢᠨ ᠰᠢᠨ᠎ᠡ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ 》 ᠂ 《 ᠰᠤᠮᠤᠨ ᠪᠠᠭᠠ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ 》 ᠮᠡᠲᠦ ᠬᠠᠭᠠᠨ ᠳᠤ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠵᠤ ᠲᠤᠮᠠᠳ ᠤᠨ ᠦᠰᠦᠭ ᠪᠢᠴᠢᠭ ᠰᠤᠷᠭᠠᠬᠤ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢ ᠨᠡᠮᠡᠭᠳᠡᠭᠦᠯᠦᠭᠰᠡᠨ ᠂ ᠬᠣᠰᠢᠭᠤ ᠪᠠᠭ᠎ᠠ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠰᠤᠮᠤᠨ ᠳᠤ ᠂ ᠰᠠᠭᠤᠷᠢ ᠪᠠᠭ᠎ᠠ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠰᠠᠭᠤᠷᠢ ᠳᠤ ᠂ ᠳᠤᠮᠳᠠ ᠪᠠᠭ᠎ᠠ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠳᠤᠮᠳᠠ ᠳᠤ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ 《 ᠪᠣᠯᠣᠰᠢᠷᠠᠭᠤᠯᠤᠯ ᠲᠣᠭᠲᠠᠭᠠᠭᠰᠠᠨ 》 ᠬᠤᠪᠢᠶᠠᠷᠢ ᠶᠢ ᠭᠠᠷᠭᠠᠵᠤ ᠂ ᠪᠦᠬᠦ ᠬᠣᠰᠢᠭᠤ ᠶᠢᠨ ᠪᠣᠯᠣᠰᠢᠷᠠᠯ ᠤᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠥᠭᠵᠢᠯ ᠢ ᠲᠤᠰᠬᠠᠢ ᠳᠡᠮᠵᠢᠭᠰᠡᠨ ᠃

ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠯᠲᠠ ᠶᠢ ᠲᠡᠯᠡᠭᠦᠯᠬᠦ ᠶᠢᠨ ᠲᠣᠯᠠᠭ᠎ᠠ 《 ᠡᠵᠡᠨ 》 ᠮᠡᠳᠡᠯ ᠦᠨ ᠰᠢᠨ᠎ᠡ ᠲᠣᠭᠤᠰᠤ ᠲᠠᠢ ᠬᠠᠮᠲᠤ ᠶᠢᠨ ᠰᠠᠨᠠᠭ᠎ᠠ ᠪᠣᠳᠤᠯ ᠳᠤ ᠰᠢᠨᠵᠢᠯᠡᠯ ᠲᠠᠢ ᠰᠢᠨᠵᠢᠯᠡᠭᠡᠨ ᠃ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠠᠭᠰᠢ ᠨᠠᠷ ᠂ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠠᠭᠰᠢ ᠨᠠᠷ ᠤᠨ ᠬᠤᠷᠠᠯ ᠢ ᠵᠤᠬᠢᠶᠠᠨ ᠪᠠᠢᠭᠤᠯᠵᠤ ᠂ ᠰᠤᠷᠭᠠᠯᠲᠠ ᠶᠢᠨ ᠰᠠᠨᠠᠭᠠᠴᠢᠯᠭ᠎ᠠ ᠶᠢ ᠳᠡᠭᠡᠭᠰᠢᠯᠡᠭᠦᠯᠦᠭᠰᠡᠨ ᠂ ᠲᠤᠭᠤᠷᠢᠭᠤᠯ ᠰᠤᠷᠭᠠᠯᠲᠠ ᠶᠢᠨ ᠠᠵᠢᠯ ᠪᠠᠨ ᠰᠠᠢᠵᠢᠷᠠᠭᠤᠯᠬᠤ ᠳᠤ ᠬᠢᠴᠢᠶᠡᠩᠭᠦᠢ ᠠᠵᠢᠯᠯᠠᠭᠰᠠᠨ ᠃ 〔7〕 ᠮᠡᠲᠦ ᠲᠤᠮᠠᠳ ᠦᠨ ᠲᠤᠬᠠᠢ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠠᠭᠰᠢ ᠨᠠᠷ ᠰᠢᠷᠭᠠᠪᠢᠯᠠᠯ ᠳᠤ ᠃ ᠬᠣᠰᠢᠭᠤ ᠶᠢᠨ ᠵᠠᠰᠠᠭ ᠤᠨ ᠣᠷᠣᠯᠠᠭᠴᠢ ᠶᠢᠨ ᠬᠦᠮᠦᠨ ᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠠᠭ᠎ᠠ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠣᠷᠢᠶ᠎ᠠ ᠪᠠᠢᠭᠤᠯᠤᠯ ᠂ ᠬᠣᠷᠢᠶ᠎ᠠ ᠨᠤᠲᠤᠭ ᠤᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠠᠷᠠᠳ ᠤᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠥᠭᠵᠢᠯ ᠢ ᠶᠡᠬᠡ ᠳᠡᠮᠵᠢᠭᠰᠡᠨ ᠃ ᠲᠡᠭᠦᠨ ᠦ ᠪᠦᠲᠦᠭᠡᠯ ᠢ ᠬᠦᠮᠦᠨ ᠪᠦᠷ ᠰᠠᠨᠠᠨ ᠳᠤᠷᠠᠳᠬᠠᠳᠠᠭ ᠃ 2003 ᠣᠨ ᠤ 9 ᠰᠠᠷ᠎ᠠ ᠶᠢᠨ 30 ᠤ ᠡᠳᠦᠷ ᠲᠤᠮᠠᠳ ᠤ

ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠦᠮᠦᠨ ᠲᠤᠭᠤᠵᠢ ᠬᠠᠷᠢᠶᠠᠯᠠᠯ ᠤᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠣᠷᠢᠶ᠎ᠠ ᠪᠢᠴᠢᠭᠳᠡᠬᠦ ᠪᠢᠴᠢᠭ ᠲᠣᠭᠠᠨ ᠳᠤ ᠮᠠᠰᠢ ᠶᠡᠬᠡ ᠂ ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠪᠢᠴᠢᠭ ᠬᠠᠮᠢᠶᠠᠷᠤᠯ ᠤᠨ ᠭᠠᠵᠠᠷ ᠲᠤ ᠮᠠᠰᠢ ᠶᠡᠬᠡ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠤᠷᠠᠯ ᠂ ᠪᠤᠰᠤ ᠴᠤ 《 ᠬᠦᠮᠦᠨ — 》 ᠭᠡᠬᠦ ᠴᠣᠯᠠ ᠶᠢ ᠬᠦᠷᠲᠡᠭᠡᠭᠰᠡᠨ ᠪᠠᠶᠢᠨ᠎ᠠ ᠃

ᠪᠠᠰᠠ ᠪᠢᠳᠡ ᠲᠤᠮᠠᠳ ᠪᠦᠬᠦ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠦᠮᠦᠨ ᠦ ᠰᠤᠷᠭᠠᠭᠤᠯᠵᠤ ᠰᠤᠷᠭᠠᠭᠤᠯᠬᠤ ᠪᠠᠷᠠᠭᠤ ᠶᠢ ᠳᠠᠭᠤ ᠠᠭᠤ ᠂ ᠬᠦᠮᠦᠨ ᠪᠦᠬᠦ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠭᠰᠠᠨ ᠪᠠᠢᠨ᠎ᠠ ᠃ ᠃ ᠃ ᠃ 》 ᠭᠡᠬᠦ ᠮᠠᠲᠠᠢ ᠶᠢᠨ ᠰᠠᠨᠠᠭᠤᠯᠤᠨ᠎ᠠ ᠃

ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡ ᠪᠢᠴᠢᠭ ᠤᠨ ᠰᠤᠷᠭᠠᠯᠲᠠ ᠶᠢ ᠲᠤᠬᠠᠢ ᠶᠢᠨ ᠪᠠᠶᠢᠳᠠᠯ ᠢ ᠰᠠᠢᠵᠢᠷᠠᠭᠤᠯᠬᠤ ᠳᠤ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠠᠭᠰᠢ ᠨᠠᠷ ᠤᠨ ᠲᠤᠬᠠᠢ ᠂ 《 ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠦᠮᠦᠨ ᠮᠡᠳᠡᠬᠦ ᠬᠡᠷᠡᠭᠲᠡᠢ ᠪᠠᠶᠢᠨ᠎ᠠ ᠃

ᠬᠠᠷᠢᠨ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠯᠲᠠ ᠶᠢᠨ ᠬᠦᠮᠦᠨ ᠦ ᠶᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠳᠤ ᠂ ᠮᠥᠨ ᠶᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡ ᠪᠢᠴᠢᠭ ᠤᠨ ᠰᠤᠷᠭᠠᠯᠲᠠ ᠶᠢ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠭᠤᠯᠬᠤ ᠃ ᠃ ᠃ ᠃ 〔6〕 ᠭᠡᠬᠦ

ᠮᠣᠩᠭᠣᠯ ᠪᠦᠭᠳᠡ ᠨᠠᠢᠷᠠᠮᠳᠠᠬᠤ ᠰᠡᠳᠬᠢᠯ ᠲᠡᠢ ᠪᠤᠶᠠᠨ ᠪᠣᠯᠪᠠᠴᠤ

ههه ښه نه ښه ، نه نه ښه ، ښه ښه ښه

ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠤᠨ ᠲᠥᠪ ᠪᠤᠳᠠᠯᠠ ᠤᠨ ᠰᠢᠯᠭᠡᠭᠡᠰᠡᠨ ᠪᠤᠷᠬᠠᠨ ᠤ ᠱᠠᠰᠢᠨ ᠤ ᠨᠣᠮᠯᠠᠯ ᠤᠨ ᠲᠤᠬᠠᠢ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠤᠨ ᠪᠢᠴᠢᠭ ᠪᠠᠨ ᠨᠢᠭᠡᠨᠳᠡ ᠪᠢᠴᠢᠭᠰᠡᠨ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠪᠠᠢᠵᠤ ᠪᠤᠢ ᠪᠠᠢᠭᠠ ᠪᠤᠢᠯᠠᠭᠠ ᠵᠤ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠤᠯᠪᠠᠴᠢᠷᠠᠯ ᠤᠨ ᠲᠤᠰᠠᠯᠠᠯᠴᠠᠭᠠ ᠶᠢᠨ ᠵᠠᠭᠰᠠᠭᠠᠯ ᠲᠠᠢ

(孔宪岳) [12]

ᠰᠢᠯᠢᠭᠳᠡᠵᠦ ᠪᠤᠢ ᠂᠂ ᠡᠨᠡ ᠮᠡᠳᠡᠭᠡ ᠶᠡᠬᠡ ᠪᠠᠶᠢᠨ ᠭᠠᠵᠠᠷ ᠳᠤ ᠪᠤᠶᠤ ᠂᠂ ᠭᠡᠵᠦ

ښاغلي ډاکټر ګل پاچا الفت د پښتو ژبې د ځانګړي ټلويزيون د پرانستې په مراسمو کې وويل: «د پښتو ژبې د ځانګړي ټلويزيون پرانستل د پښتو ژبې د پراختيا او ودې لپاره يو ستر ګام دی.»

د پښتو ژبې د ځانګړي ټلويزيون د پرانستې مراسم د ۲۰۲۱ کال د مارچ په ۷ مه د کابل په ملي تياتر کې ترسره شول. په دې مراسمو کې د هېواد له ټولو سيمو څخه ليکوالان، شاعران، هنرمندان، ښوونکي او زرګونه نور کسان راغلي وو. د مراسمو مېلمستون د ماسپښين له ۲:۳۰ بجو پيل شو. د مراسمو د پيل څخه دمخه د ملي تياتر ګڼ شمېر ګډونوال د ځانګړي ټلويزيون د ودانۍ په وړاندې راټول شوي وو. ډېرو کسانو د ټلويزيون د پرانستې په ورځ د خپلو ماشومانو لاسونه نيولي وو، ځکه چې دوی غوښتل چې دا ورځ د ټولو لپاره د يادونې وړ ورځ وي.

د مراسمو مېلمستون د ملي سرود له اجرا سره پيل شو. د ملي سرود وروسته د ټلويزيون د مديرې ښاغلې ډاکټر ګل پاچا الفت خبرې وشوې. هغه وويل: «د پښتو ژبې ځانګړی ټلويزيون د پښتو ژبې د پراختيا او ودې لپاره يو ستر ګام دی.» هغه زياته کړه چې د ټلويزيون د پرانستې مراسم د پښتو ژبې د ودې لپاره د يوې نوې دورې پيل دی. ډاکټر ګل پاچا الفت وويل

ᠰᠢᠰᠢᠭᠡᠭᠦᠯᠡᠭᠴᠢ ᠪᠤᠷᠬᠠᠨ ᠤ ᠰᠠᠰᠢᠨ ᠤ ᠨᠣᠮᠯᠠᠯ ᠤᠨ ᠲᠤᠬᠠᠢ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠢᠴᠢᠭ ᠪᠠᠢᠷᠢᠰᠤᠭᠤᠯᠵᠤ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠨᠢ ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠤᠨ ᠰᠤᠩᠭᠤᠭᠴᠢ ᠰᠠᠰᠢᠨ ᠤ ᠰᠡᠳᠬᠢᠯ ᠤᠨ ᠬᠦᠮᠦᠨ ᠤ ᠠᠵᠢᠯ ᠤᠨ ᠭᠤᠷᠪᠠᠨ ᠨᠡᠭᠡᠳᠦᠭᠡᠷ ᠤᠭᠤᠯᠭᠠ ᠤᠨ ᠨᠢᠭᠡᠨ ᠲᠤᠮᠤᠨ ᠤ ᠪᠠᠶᠢᠷᠯᠠᠵᠤ ᠪᠤᠢ ᠬᠡᠪ᠂ ᠲᠡᠭᠡᠪᠴᠢᠯᠡᠨ ᠰᠤᠩᠭᠤᠭᠴᠢ ᠰᠠᠰᠢᠨ ᠤ ᠰᠡᠳᠬᠢᠯ ᠤᠨ ᠬᠦᠮᠦᠨ ᠤ ᠠᠵᠢᠯ ᠤᠨ ᠭᠤᠷᠪᠠᠨ ᠨᠡᠭᠡᠳᠦᠭᠡᠷ ᠤᠭᠤᠯᠭᠠ ᠤᠨ ᠨᠢᠭᠡᠨ ᠲᠤᠮᠤᠨ ᠤ ᠪᠠᠶᠢᠷᠯᠠᠵᠤ ᠪᠤᠢ ᠬᠡᠪ᠃

2003 ᠤᠨ ᠮᠠᠶᠢᠭᠠᠷ ᠰᠠᠷ ᠤᠨ 2006

ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠤᠨ ᠰᠤᠩᠭᠤᠭᠴᠢ ᠰᠠᠰᠢᠨ ᠤ ᠰᠡᠳᠬᠢᠯ ᠤᠨ ᠬᠦᠮᠦᠨ ᠤ ᠠᠵᠢᠯ ᠤᠨ ᠭᠤᠷᠪᠠᠨ ᠨᠡᠭᠡᠳᠦᠭᠡᠷ ᠤᠭᠤᠯᠭᠠ ᠤᠨ ᠨᠢᠭᠡᠨ ᠲᠤᠮᠤᠨ ᠤ ᠪᠠᠶᠢᠷᠯᠠᠵᠤ ᠪᠤᠢ ᠬᠡᠪ᠃

ᠤ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠬᠠᠮᠠᠭᠠᠯᠠᠯ ᠪᠣᠯᠪᠠ:: ᠲᠡᠷᠡ ᠲᠡᠷᠡ ᠨᠢ ᠬᠠᠭᠠᠨ ᠤ ᠵᠢ ᠬᠠᠭᠠᠨ ᠪᠢᠴᠢᠭ ᠢᠶᠡᠷ ᠪᠠᠲᠤᠯᠠᠭᠰᠠᠨ ᠬᠠᠭᠠᠨ ᠪᠢᠴᠢᠭ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠠᠭᠠᠨ ᠤ ᠣᠷᠣᠯᠴᠠᠭᠤᠯᠤᠨ ᠳᠤ ᠬᠦᠷᠭᠡᠭᠡᠳ ᠵᠡᠷᠭᠡᠴᠡᠭᠦᠯᠬᠦ ᠶᠢᠨ ᠬᠠᠮᠲᠤ ᠪᠡᠷ ᠪᠢᠴᠢᠭᠰᠡᠨ:: ᠲᠡᠭᠦᠨ ᠦ ᠨᠢ ᠲᠡᠮᠳᠡᠭᠯᠡᠭᠰᠡᠨ ᠪᠣᠯᠤᠨ᠎ᠠ::

ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠬᠡᠮᠡᠬᠦ ᠪᠡᠷ ᠬᠦᠮᠦᠨ ᠪᠦᠷ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠦᠮᠦᠵᠢᠯ ᠢ ᠳᠡᠭᠡᠳᠦᠯᠡᠨ᠂ ᠬᠦᠮᠦᠨ ᠤ ᠭᠠᠵᠠᠷ ᠨᠣᠲᠤᠭ ᠢ ᠬᠠᠮᠠᠭᠠᠯᠠᠨ ᠬᠦᠮᠦᠵᠢᠯ ᠢ ᠳᠡᠭᠡᠳᠦᠯᠡᠬᠦ ᠶᠢᠨ ᠠᠴᠠ ᠪᠣᠯᠤᠨ ᠬᠠᠮᠤᠭ ᠤᠨ ᠶᠡᠬᠡ ᠪᠣᠯᠪᠠ᠂ ᠬᠠᠭᠠᠨ ᠤ ᠵᠠᠷᠯᠢᠭ ᠢᠶᠠᠷ ᠬᠤᠷᠠᠯ ᠤᠨ ᠰᠣᠶᠣᠯ ᠪᠣᠯᠤᠨ ᠬᠠᠭᠠᠨ ᠪᠢᠴᠢᠭ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠦᠮᠦᠵᠢᠯ ᠢ ᠳᠡᠭᠡᠳᠦᠯᠡᠬᠦ ᠬᠡᠷᠡᠭᠲᠡᠢ ᠪᠣᠯᠤᠨ᠎ᠠ::

ᠬᠦᠮᠦᠨ ᠤ ᠬᠦᠮᠦᠵᠢᠯ ᠢ ᠪᠠᠶᠠᠯᠢᠭ ᠪᠣᠯᠭᠠᠨ ᠳᠡᠭᠡᠳᠦᠯᠡᠭᠰᠡᠨ ᠪᠣᠯᠤᠨ᠎ᠠ::

ᠬᠦᠮᠦᠨ ᠳᠦ ᠳᠦᠨ!

ᠲᠠᠶᠢᠯᠪᠤᠷᠢ:

〔1〕〔2〕〔3〕〔4〕〔5〕〔6〕〔7〕〔8〕〔9〕〔10〕«‹ᠶᠡᠬᠡ ᠴᠠᠭᠠᠵᠠ› ᠠᠴᠠ» 1640 ᠣᠨ ᠳᠤ «ᠭᠡᠷᠡᠭᠡ — ᠬᠠᠭᠠᠨ ᠵᠠᠷᠯᠢᠭ» ᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠡᠪᠯᠡᠯ ᠤᠨ ᠬᠣᠷᠢᠶ᠎ᠠ 2006 ᠣᠨ ᠤ 5 ᠰᠠᠷ᠎ᠠ ᠶᠢᠨ 31 ᠤ ᠡᠳᠦᠷ ᠲᠦ ᠭᠠᠷᠭᠠᠭᠰᠠᠨ «ᠪᠠᠷᠢᠮᠲᠠ ᠪᠢᠴᠢᠭ» ᠡᠴᠡ::

〔11〕ᠰᠢᠨᠡ ᠵᠢᠨ ᠬᠠᠭᠠᠨ ᠰᠠᠶᠢᠨ ᠬᠠᠨ ᠤ ᠲᠦᠷᠦ ᠶᠢᠨ ᠬᠠᠮᠠᠭᠠᠯᠠᠯ ᠤᠨ ᠬᠠᠭᠠᠨ ᠬᠠᠭᠠᠨ ᠨᠢ ᠪᠣᠯᠪᠠ:: ᠲᠡᠭᠦᠨ ᠦ ᠬᠣᠶᠠᠷ ᠬᠠᠭᠠᠨ᠂ ᠲᠡᠭᠦᠨ ᠦ ᠬᠠᠭᠠᠨ ᠪᠠᠶᠠᠷ ᠬᠠᠭᠠᠨ ᠤ «ᠬᠠᠭᠠᠨ ᠪᠣᠯᠪᠠ ᠪᠢᠴᠢᠭ ᠤᠨ ᠪᠠᠷᠢᠮᠲᠠ» ᠵᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠦᠮᠦᠵᠢᠯ ᠦᠨ ᠬᠠᠭᠠᠨ ᠪᠣᠯᠤᠨ᠎ᠠ::

ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠦᠮᠦᠵᠢᠯ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠨᠢ ᠬᠠᠭᠠᠨ ᠤ ᠪᠢᠴᠢᠭ ᠪᠠᠷ ᠪᠠᠲᠤᠯᠠᠭᠰᠠᠨ «ᠬᠦᠮᠦᠵᠢᠯ ᠦᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ» ᠤᠨ ᠬᠠᠭᠠᠨ ᠪᠢᠴᠢᠭ ᠨᠢ ᠲᠡᠭᠦᠨ ᠦ 18 ᠳᠤᠭᠠᠷ ᠵᠠᠭᠤᠨ ᠤ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠦᠮᠦᠵᠢᠯ ᠦᠨ ᠪᠠᠷᠢᠮᠲᠠ ᠪᠢᠴᠢᠭ ᠪᠣᠯᠤᠨ᠎ᠠ::

〔12〕ᠬᠠᠰᠪᠠᠭᠠᠨ (1932 — 2011) ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠨᠡᠷ᠎ᠡ ᠲᠡᠢ ᠪᠢᠴᠢᠭ ᠤᠨ ᠬᠦᠮᠦᠨ ᠪᠣᠯᠤᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠦᠮᠦᠵᠢᠯ ᠦᠨ ᠰᠤᠳᠤᠯᠤᠯᠴᠢ ᠪᠣᠯᠤᠨ᠎ᠠ::

ᠬᠠᠭᠠᠨ ᠤ ᠰᠡᠳᠬᠡᠯ ᠳᠤ ᠮᠥᠩᠭᠡᠨ ᠤ ᠰᠤᠭᠤᠯᠭᠠ ᠪᠡᠨ ᠭᠡᠵᠦ ᠬᠡᠯᠡᠪᠡ ᠃

ᠮᠥᠩᠭᠡᠨ ᠤ ᠰᠤᠭᠤᠯᠭᠠ ᠪᠡᠨ ᠭᠡᠵᠦ ᠬᠡᠯᠡᠪᠡ ᠃

Relation between Mongolian Mythology and the Mongolian Traditional Practice of Curing with Animals (On the Examples of Bear and Marmot)

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The author of this research demonstrates that the interconnection between the tradition of healing using parts and organs of animals as a branch of the traditional Mongolian medicine and the mythology of the Mongolian people are based on the traditional Mongolian view of animals and the mythology on the genesis of the human and the animals. For this purpose, the researcher undertook a comparative study of the mythologies of the origin of the *bear* and the *marmot* with the knowledge of the healing qualities of the organs and materials of these animals. The findings of the study were analysed in a linkage with the Homeopathic Remedies theory of James J. Frazer, the British anthropologist and folklorist, which was suggested in his work *The Golden Bough* in 1900.

Introduction

If any commonality is searched for in the roots of the Mongolian mythology and traditional medicine, the common aspect will be *cognition.* Mongolian Academician P. Khorloo, who studied the cognition in the Mongolian folklore, wrote that "The faith verses, praises and blessings such as the Rite for abundance of the livestock (*Sürgiin dallaga*), the Rite for prosperity of the camel herder (*Temeenii dallaga*), the Rite for successful hunting (*Angiin san*) and the Rite of offerings to the Hunter Deity Manaqan (Khal. *Manakhan tengeriig takhikh yos*) have served as traditional faith for herders and hunters developed into a social mentality reflecting the wish for prosperous livelihood. They define the cognition of the natural phenomena and the relations with them. Further, the academician wrote,

> "These are traces of the superstitious beliefs of the remote past that the nature had a master/masters while they learned the nature, based on their life experience in the long course of their historical development. On this basis, herders came to use a proverb 'Wishing a drink, water should be treasured; wishing food, the grass should be treasured (*Uuya gewel usaa*, *id'ye gewel öwsöö*)' while hunters would say 'If the gun is accurate, the deer will come to me; if the bullet is speedy, the doe will come to me'."[1]

[1] Khorloo 1999: 15–16.

Water and grass for the abundance of food and drink, as well as the deer and doe are important items for the traditional medicine in its practice of healing with plant and animal materials. This knowledge was also conducive for the development of the branch of folklore.

In contrary, Academician Sh. Bold analysed the phases of cognition in the roots of the traditional medicine in connection with the development of Buddhism. According to him, the initial stage of cognition was characterized by deception by external forms which eventually led to suffering. The second stage recognizes the impermanence of either suffering and happiness, and cognition of the deeper essence of phenomena begins. The third phase is characterized by deeper understanding of the integrity of phenomena such as unity of method and wisdom as well as the unity of opposites which make up the essence of phenomena. Without knowledge of these three stages, it is practically impossible to discuss traditional medicine and, moreover, to treat any ailment.[2]

Thus, it is evident that the knowledge and wisdom of the Mongolian mythology and traditional medicine are based on cognition, and they emerged and developed beginning at a common starting point as areas of knowledge. Based on this, here we shall review the connections between the mythologies of the origin of the human and of the animals and the traditional medical practice of curing with the organs and materials of animals.

The topic of the relations between people and animals has been presented in the mythologies of every ethnicity since the deepest past, and the Mongolian scholar S. Dulam wrote as follows:

> "Amongst the oldest myths of various peoples, legends about animals do have their own places. At least, the legends hold bizarre interpretations of specific characteristics of different animals. The imaginations of emergence of animals from humans or humans having been an animal at some time in the past as narrated in myths are aspects from the long past time going into obscurity. An example is the legend of the bear which has been a human as widely told among the Mongolic peoples. There is a narration about a hominoid ancestor widely spread among the native Australians and eventually it obtained some characteristics of a totem. Legends saying that humans or animals turned into plants are present in the mythologies of almost every nation."[3]

Academician D. Tserensodnom states:

> "A generic feature of myths and fairy tales is the attempt to explain the ethology of various things and phenomena, to answer the related questions. The surrounding items and phenomena generated endless surprises and wondering in the minds of the most ancient people who had recently developed the ability to think and

[2] Bold 2013: 62–63.
[3] Dulam 2009: 9–10.

> imagine. For example, the night and day alternation … Death and birth … – all these phenomena were complete mysteries for the ancient people. The narrations in myths and fairy tales tell evidence that the ancient people were giving answers to their questions about the reasons of all those phenomena, even though those answers were utterly naïve."[4]

The scholar also pointed out the legends related to the traditional medicine in the Mongolian folklore, and he recounted how people learned the knowledge of curing from animals rather than using their organs. Thus,

> "The oldest forms of the Mongolian folklore clearly describe how people discovered medicinal herbs and curative mineral waters from their observations of instinctive activities of animals and learnt to use them for their health and livelihood. As an example, the epic 'The Orphan Calf of the White Yellowish Camel (*Sarig tsagaan ingenii önchin tsagaan botgo*)', which has been narrated through millennia, chants:
> A mouse blind on one eye (*Neg nüd ni sokhor*),
> Limping on one leg (*Neg khöl ni dogolon*),
> Came running and sipped from the spring (*Neg khulgana güij ireed bulgiin usnaas uugaad*)
> And the missing eye reappeared (*Nüdtei bolood*).
> It ate some herbs in a ravine (*Neg jalgiin öwsnöös ideed*)
> And his leg healed, and it ran away quickly (*Khöltei bolood güigeed yawakhiig*)
> Which the calf camel has seen and understood (*Nyalkh tsagaan botgo ajij medjee*).
> She brought some water from the spring and some herbs from the ravine to her mother whose heaps were wounded and whose eyes were blinded. She brought and gave the water and herbs to her mother over and over again until her eyes and heaps healed completely."[5]
> "The Epic of Jangar, the famous Mongolian epos, contains an amazing story in which Jangar sees how a male fragrant mouse carried some specific grass to his girl-friend, a female fragrant mouse, whose right heap was crashed, and this treatment fully cured the injured mouse. Thus, Jangar ate that grass and healed his wounds. This narration can be considered as an artistic reflection of the fact that the ancient people were continuously learning the experience of identifying curative substances from all kinds of observations of the nature."[6]

In his article "Rituals and Folklore related with the Bear Worshipping Tradition" (2004), Academician Kh. Sampildendew wrote that "The bear is called 'the black human beast' in Buryatia and it is believed that the Bear and the human are ancestrally related. For this reason, it is tabooed to eat the bear liver as it would be as inauspicious as eating a human liver as the liver of the bear is identical to that of a human."[7]

4 Tserensodnom 2010: 15–16.
5 Tserensodnom 2013: 18.
6 Tserensodnom 2018: 165.
7 Sampildendew 2004: 148.

G. Nandinbilig wrote that "Mythology attempts to explain the origin of the universe, landscapes, plants and animals based on imaginations. In these attempts, the Mythology draws a parallel with the human livelihood or human images (Anthropomorphism)."[8] Furthermore, the scholar discussed taboos preventing to eat the marmot meat as well as cases where there is no taboo related with consuming marmot meat. "The fantasies that relate marmot meat with humans can be explained by the horror and inherited memory in ancient humans related to more remote past when there were periods of severe scarcity in food and extreme hunger leading to cases of cannibalism. Behind these narratives are the traces of the cultural progress as the humans renounced eating human flesh and the flesh of any carnivorous beast. We consider the taboo on eating the piece of meat found in a marmot carcass named 'the human meat' as an encrypted cultural code designed to warn the future descendants of the horror and danger of cannibalism."[9]

Herewith, we analyse the cognition-based knowledge of Mongolian mythology and traditional Mongolian medicine by a comparison of the Mongolian myths on the Marmot and the Bear and the practices of the Mongolian traditional medicine curing with the flesh and organs of these two animals.

Bear

Peoples of the East, including the Mongols, developed cures for many human diseases using parts and organs of animals in the traditional medicine a long time ago.

The text entitled "The Four Tantras of Medicine" (Khal. *Anagaakh ukhaanii dörwön ündes*) categorises medicines of animal origin by the organs and materials of the animals. It identifies the following 13 groups of materials: horns, bones, flesh, blood, gall, fat, brain, skin, nails, hair, urine, excreta, and torso. The book written by Jambaldorj[10] classifies medicines as of *human origin* and *animal origin* and then subdivided the latter by the characteristics and topologies of animals. Thus, there are eight groups of materials of animal origin: pow diggers, snout diggers, antelopes, beasts, forceful eaters, possessed by humans, burrow inhabitants, and moisture/water inhabitants.[11] These sorts of empirical knowledge can be useful for the modern humanity to distinguish which organs and tissues of which animals can be used. Also, there are concerns as stated by Ichinkhorloo, "Today rumours about usefulness of practically all organs or every species of animals for human health has

[8] Nandinbilig 2022: 86.

[9] Nandinbilig et al 2020: 76, Nandinbilig − Dulam 2022: 86.

[10] Naiman Toin Jambaldorj (1792−1855) was a native of Naiman Khoshuu of the Juu Chuulgan of Inner Mongolia and a Mongolian pharmacologist. His two volumes were published in Tibet under the name Toin Ishdondowdambijaltsan. The novel "Little Beautiful Eyes Retro (*Baga üdsesgelent nüdnii chimeg*)" is famous.

[11] Chagdankhorloo et al. 2014: 99.

become a worry and a significant problem in terms of protection of biodiversity"[12] indicative of the social and environmental impacts.

As we studied, the tradition of curing with medicines of animal origin can be distinguished by two vectors:

- Taking the benefits without killing the animal.
- Curing with organs and tissues by killing the animal.

These can further be named as *non-life sacrificing* and *life sacrificing* curative methods. Here we are going to discuss two animals which are hunted for life sacrificing cure. The sacred text "The Four Tantras of Medicine", the fundamental principles of which were laid down around 2,000 years ago and translated by Yuthok Yontan Gonpo into Tibetan 1,500 years ago, describes which diseases can be treated by using the gall of the bear in the chapter "Briefly on Pacifying Medicines (*Amarliulakh emiin towch*)". It narrates as follows:

- Serving thoroughly boiled down potion "Berberis – 3" (*shar mod* – 3) consisting of rind of Berberis Sibirica and White Artemisia (*tsagaan ag*') supplemented with a *bear gall* as an additive will cease a patient's gall leaking through nostrils.[13]
- Serving potion "Kurkuma – 3" (ཀུར་ཀུམ་ – 3) containing Kurkuma (saffron), *bear gall* and Kimsuka (ཀུར་ཀུམ *engeseg*) will stop a patient's vomiting.[14]
- Serving potion "Karpura – 9" (ཀ་ཏྲུར་ – 9) which contains Cinnamomum Camphora, Sirium Myrtifolium (ཆུ་གང་), kurkuma, *bear gall*, Swertia Chirata, Polygonum Viviparum, Lagotis Integrifolia Schischk and Kimsuka mixed in sugar will normalize fever of injury, fever of reduced immunity, chest pain, and cough with phlegm including with red and yellow phlegm in a patient.[15]

"The Four Tantras of Medicine" further describes potions Karpura – 3, Şilajit – 9, Gall – 7, vermillion dough for ceasing of bleeding and Kurkuma – 7 for channel fever as having characteristics to seal the channel openings to stop bleeding and to heal wounds.

Also, traditional medicine scriptures describe the bear as a "human beast" and often mention about using its brain, skull bone, flesh, and fat for treatment. For example, "The Four Tantras of Medicine" tells that "serving potion Kapala – 3 mixed with the skull of the *human beast*, dragon bone and Tikta – 3 at a proportion of two thirds and boiling down the mixture will relieve headache."[16]

The generic beliefs narrated in Mongol mythology are summarized as follows:

- Once upon a time someone became a Khan after begging from a rose willow, but the Khan and the Queen became bears because of their greediness and came to live in the forest.
- The *Burkhan* cut off the fingers of a man who scared up his horse and turned him into a bear.

[12] Ichinkhorloo 2012: 72–76.
[13] *Anagaakh ukhaanii dörwön ündes* 1991: 627
[14] *Anagaakh ukhaanii dörwön ündes* 1991: 629.
[15] *Anagaakh ukhaanii dörwön ündes* 1991: 634.
[16] *Anagaakh ukhaanii dörwön ündes* 1991: 627.

– The bear knows the human language and can converse with a hunter (When the hero says, "Get ready, the man has yet some more weapons", the Bear stretches his arms to show off and the hunter manages to reload his gun).
– A sow who lived with a hunter and gave birth to his children.
– If a young man goes hunting and kills a sow, then he should have it skinned by an aged and experienced man. The genitals of the sow look so much similar with that of a woman that the young man, if he happens to skin it, will incessantly laugh of a surprise till he gets sick with a so called *Jigmid*[17] disease."[18]

Thus, the myths about the bear told among various Mongol tribal groups all have in common the narrative of a "human turning into a bear".

Basically, the peoples all around the globe, not only the Mongols, gave importance to the relations and connections between humans and animals. Thus, the Ainu people, the tribes that have inhabited the Sakhalin and the Kuril archipelago cherish the bear as their highest deity, but they do kill a bear with no doubt if such a moment turns up. On their bear celebration day, they perform multiple rites in honour of the bear, pronounce words of gratitude and pray, but then they cut a bear that they have raised since it was a teddy and eat it according to their tradition. They also tell legends about a woman who gave birth to a bear's son and also their mythology tells that the ancestor of the Bear lived in mountains.[19]

The Mongols also traditionally hunt bears, but they also perform certain rituals after a kill. Then they take and use the skin, flesh and blood of the animal in accordance with their respective curative characteristics believing that the bear's brain favourably affects the human brain, the bear's gall has a healing effect to the human gall and blood and so on.

Marmot

There has been a period when the marmot played an important role for the Mongolians not only as food supplement but also an important source of income and a significant economic factor, the situation which led to massive decimation of the marmot population. However, since recent time, various protective actions have been undertaken by the government. Hunting the marmot has been halted and restricted for three years under Ordinance #193 of the Minister of Environment and Tourism.[20] A seasoned hunter answered the question "Is it right to hunt the marmot or wrong?" as follows:

"Now it's practically extinct, there's no marmot. How many years have passed since they stopped killing the marmot? Almost twenty years. And now you can't find any. In former times aged people would say, that the marmot multiplied following

[17] Not a specific person or disease. In general, Mongolians don't like to laugh a lot and say "*Khöörnö gedeg khölgüi öwchin*, *khökhörnö* (*laugh a lot*) *gedeg Jigmidiin öwchin*."
[18] Dulam 2009.
[19] Frazer 2011: 553–554.
[20] www.ikon.mn.

its blood. Which means that they multiply as they see themselves bleeding. Marmots disappear if people don't hunt them at all. Diseases overwhelm them, but if they kill them, infections subside."[21]

The Mongols have vast experience in terms of curing and quackery with organs and materials of a marmot as well as consuming them as food. For instance,

> "If a pregnant woman is at risk to miscarry her baby, all the tail bones of the marmot are put together, wrapped in a cloth and sewn to put around her waist as a belt. It is believed that the female marmot never suffers miscarriage which gave rise to this sort of quackery."[22]

> "A potion prepared by smashing a whole marmot liver with its seven fangs into powder and boiled for drinking will speed up bone injury healing. Similarly, the marmot liver would also be smashed into powder with a bear bone."[23]

> "It cures very well. When I broke my leg, you know, the four legs of the marmot were cooked and eaten. But I burnt them to eat. When you burn and eat them, the bones of the four legs of the marmot recover the Calcium in the human body. So, I singed and ate marmot legs for a while. You know long lying cattle dung. I would put the marmot legs on such dung, burn them, beat them into powder and kept in a clean, glass bottle. Then I would put a portion of it with a spoon in my mouth and drink water. A patient can have a couple or three of spoonful of it. It's up to him. When I broke my leg, they reconnected the bone with a nail. They had me live with the nail for three years and then they removed it. The doctor said, 'Your bone has recovered Calcium well, it healed beautifully. And it gained strength very well.' The guys who had their nails removed at the same time as me complain having periodic pain in their knees. As for me, there's no trouble to date, no pain, as if it was never broken. So now I tell people, 'If you have the opportunity, burn the 4 legs of a marmot and eat them. It replenishes your Calcium well'."[24]

This way, the traditional knowledge about which organs and tissues of a marmot are curative for which human organs and diseases is much widespread all-around Mongolia. The marmot's internal organs, skin, eyes or skull are used appropriately for treatment for each ailment. Furthermore, there is a tradition to match each organ of the marmot and the human patient. That is, for example, to treat an injury in the left blade with the left blade of the marmot or treat an injury in the patient's right leg with the right hind limb of the marmot, and so on.

[21] Noted from the talk of Günchen Dandsan Changgas, born in 1950, male. Lives in Kharkhiraa Bag of Ulaangom District, Uws Province.

[22] Noted from the talk of Gankhüü Nandsad Öndör, born in 1966, male. Lives in Sümber Bag of Bayan-Owoo District, Khentii Province.

[23] Tserensodnom 2018: 165.

[24] Noted from the talk of Dügerjaw Sambuu Tutan, born in 1973, male. Lives in Khögjil Negdel Bag of Khowd District, Uws Province.

Thus, "If a person has fallen off a horse or had any other accident and any of his organs or limbs became injured then the bone and flesh from the marmot's side corresponding to the injured side of the patient are taken, crashed in an iron mortar until they turn into fine powder with no grain and served to the patient three times a day in a spoon mixed together in boiled water. With this treatment, the injured bones and flesh heal quicker than without such a cure. Therefore, it is proper to dry marmot's meat with clear labels".

The marmot has two stomachs, and this distinguishes it from other animals. It digests the best nutritious grass in its better stomach and the grass poor in nutrients in its worse stomach. Therefore, the better stomach of the marmot can be taken and used for treatment of stomach-ache in children and for treatment of gastritis.[25]

The origin of the marmot is narrated in Mongolian mythology in the following ways:

- Erkhii Mergen, the outstanding archer renowned for his accuracy in shooting, managed to shoot and turn down six of the seven suns that threatened to scorch out the world, but he missed one. For this error, he became an animal which drinks dark water, eats sedgy grass, and lives in a dark burrow, which is the marmot.
- A man named Tarbaga (Marmot) Mergen missed shooting a crow and a kite as he did it without aiming properly and, for this error, he turned into a marmot.
- A man attempted shooting the Garuḍa, the king of birds, and was punished by the Khan who severed his fingers which turned him into a marmot.[26]

Thus, this narrations in the mythology also describe a man becoming a marmot just like in the case of the origin of the bear.

The traditional cure of human organs with the tissues and organs of the marmot and bear that we have studied is correlated with the mythology and it can be considered as a result of homeopathic knowledge based on the principle of similarity.

The folk knowledge and belief that "similar items follow, impact, mimic and affect one another" or the theory of homeopathic remedy suggested in 1900 by J. J. Frazer, the British anthropologist and folklorist and some of the studies of the other early classical anthropologists analysed fairy tales and mythologies to understand the characteristics of the mentality of ancient clans and tribes. Frazer's research also includes studies of multiple instances of the correlations between humans and animals.

According to J. J. Frazer's studies, the ancient myths reflect the belief in existing mutual transition of characteristics and behaviour between humans and animals. For example, "The native Americans of the Saporo tribe of Ecuador avoid eating the meat of the boar. In contrary, they prefer the meat of birds, monkeys, and fish. That is because they believe that fat rich flesh of the boar will make them slow, clumsy and unfit for hunting for their livelihood. Similarly, some of the native Brazilian tribes do not eat the flesh of animals that don't run, fly or swim swiftly so that to prevent

[25] Gongor 1996: 9–12.
[26] Dulam 2009.

themselves becoming slow and weak and to remain capable of saving themselves from enemies. The Caribs refuse to eat the boar in afraid of that their eyes may grow smaller like those in the boar, and they refuse to eat the meat of the tortoise so that not to become intellectually inferior …"[27] Thus, there are dozens of similar examples. They all demonstrate the beliefs that there are organic correlations between the human and animals and that similar characteristics are always able to be passed around.

J. J. Frazer named this phenomenon the *Homeopathic remedy* while we call it the *Mimicking or infecting remedy*. The instances of the Mongolian tradition of curing with organs and tissues of animals also demonstrate that the generic human perception of the principle of similarities is a concept that might be strongly connected with the curative knowledge and practice.

Conclusion

A few conclusions are drawn from the comparison of Mongolian mythology and the tradition of curing with the tissues and organs of animals on the examples of the Bear and Marmot.

The process of cognition of the curing power of an item leads to knowledge and wisdom that developed in the result of thorough observations of the temper, manners and life of animals and the environment which they inhabit. As Mythology is also knowledge which has evolved from the attempts of cognition of the world, intense imagination and consistent observations, the opportunity for comparative study arises. Therefore, it is further possible to compare the achievements of these two branches of knowledge at the level of classification of animals as, for example, mammals, birds, reptiles, etc.

The main manifestation of the principle of similarity that affected the mentality of ancient people resulting in the belief of curing with similar objects are the examples of traditional medicine in which human bone fracture is cured with the marmot bone, quackery with the marmot tail is performed against miscarriage, human head diseases are cured with the bear skull and human gall is treated using the gall of the bear. That is a belief that the organs of the animals are capable of curing because they emerged from humans. And the characteristics of J. J. Frazer's *Homeopathic remedy* are evident in these practices.

The discussion of the examples of the earliest imaginations about the time before separation of the human and animal realms in Mongolian mythology brought in this paper demonstrate that those imaginations influenced the attitude of the Mongols towards animals and the evolvement of the taboos on consuming the flesh of certain animals or parts of animals in food, as in the case of the bear and the marmot. Additionally, it was learned while developing this paper that there are not many

[27] Frazer 2011: 541–542.

restrictions on consumption of the organs and materials of animals in the traditional medicine despite of the taboos in place in the traditions in general.

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Offering Animals of Mongolian *Gandsai*s exemplified by Śrīdevī's Ritual Text and Image

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Introduction

Gandsai or *Kangdze* (Tib. *bskang rdzas*, Khal. *khangagch ed*) means "fullfilment offerings" devoted to Buddhist deities including various ritual items, objects, and offerings. Based on ritual texts it has become a tradition to represent *Gandsai* offerings on painted scrolls, appliqués, block prints, wood carvings, and on the internal walls of Buddhist temples. With the spreading of Buddhism to Mongolia, ancient offerings and sacrificial practices including realistic and meditation offerings have been imbued with unique depictions of Mongolian horses, weapons, soot armour, animals, and objects in the order of origin. The Mongols call this composition of Buddhist offerings *Gandsai*. *Gandsai*s do not represent the deity himself or herself, but every *Gandsai* includes attributes and special offerings differently depending on the given deity, whose attributes became represented in the central space of the *Gandsai* composition.

Mongolian *Gandsai*s has been studied in terms of a Buddhist cultural heritage in an elaborated manner. A multi-dimensional study method is required such as fine arts, cultural studies, relation studies, and linguistic studies. My endeavour lies in the continuation of studies at the juncture point of fine arts and linguistics. On the matter of *Gandsai*s, one can study the catalogues of Mongolian museums' collections, Buddhist artist Ven. G. Pürewbat[1] description of the thangka painting of Begtse Dharmapāla (mineral pigment, 21st century), U. Dashnyam's publication on silk paintings,[2] P. Baigal's MA thesis, Onoda Shunzo's research on the *Gandsai* image of Erdene Dsuu Monastery,[3] Ts. Solongo's MA thesis on "Śrīdevī's Gandsai Offerings in Museums' Collections".[4] Moreover, Norbert Deuchert prepared a video content of Yamāntaka's *Gandsai* in 2016.

Traditionally, *Gandsai* depictions were made by Buddhist artist monks based on ritual texts. To illustrate the depiction of animals on *Gandsai* images with textual background and pictorial representations, in this article I will introduce the basic ritual text devoted to Śrīdevī (Tib. Dpal ldan lha mo, Mong. Ökin tngri, Khal. Baldanlkham, Lkham, Okhin tenger) titled "*Sādhana* Practice and Offering Cake Ritual of Śrīdevī, the Powerful Lady of the Desire Realm" (Tib. *'Dod khams dbang phyug ma dmag zor*

1 Pürewbat 2016.
2 Dashnyam 1987.
3 Shunzo 2006.
4 Solongo 2019.

rgyal mo'i sgrub thabs gtor chog bzhugs so) written by the Fourth Panchen Lama, Lobsang Csökyi Gyaltsen (Tib. Blo bzang chos kyi rgyal mtshan, 1570–1662). The text mentions Śrīdevī's *Gandsai* offering on ff. 22–28, and there are 13 lines that refer to the provision of animals to her. In parallel, I will introduce a famous *Gandsai* depiction of Śrīdevī, produced by artist monk Khasgombo of Urga[5] in the early 20th century, preserved now in the Fine Arts Zanabazar Museum in Ulaanbaatar. I will clarify the animal figures of *Gandsai*s in general by comparing the ritual text and the image, which describe and represent dogs, horses, yaks, sheep, birds, lions, tigers, wolves, camels, elephants, goats, etc.

Relation of *Gandsai* and *Gaans*

As mentioned before Tibetan *Kangdze*, Mongolian *Gandsai* means wrathful offerings for important protectors,[6] an array of various fearsome symbols representing objects that are suitable for offering up to the wrathful deities and protectors. The expression *Gandsai* originated from the Tibetan word *Kangdze* (Tib. *bskang rdzas*) that means fulfilment offerings, articles of sacrificial offering, a type of thangka composition. It is translated into the Mongolian language as "fulfilling substances"[7] (Tib. *bskang rdzas*, Mong. *qangγaγči ede/qangγaγči erdeni*, Khal. *khangagch ed/khangagch erdene*),[8] and is a composition with depictions of offering substances to a particular deity. Despite of the interpretation onto Mongolian as "*khangagch ed*", Mongolians still call it *Gandsai*, according to the Tibetan transcription. *Gandsai* means "amendment offerings" devoted to Buddhist deities including various ritual items, objects, and offerings. Based on ritual texts it has become a tradition to represent *Gandsai* offerings on painted scrolls, appliqués, block prints, wood carvings, and on the internal walls of Buddhist temples. *Gandsai* refers to the offering substances that are offered in the form of physical and soul-incarnated offerings during the text reading of the emotional satisfaction. *Gaans* (Tib. *bskang gso*, Mong. *sedkil qanumǰi*, Khal. *setgel khanamj*) ritual text is a significant base of *Gandsai*.

Due to a Tibetan text of *Gaans* used in ceremonies of the same name, we have a very precise description of that divinity and of many offerings, reserved to terrific deities, contained in human skulls, as well as an armour, weapons, musical instruments and black animals.[9]

[5] Urga was the name of the monastic city (now Ulaanbaatar), and it has a long history dating back to the establishment of *örgöö* in the 17th century. During the Qing Dynasty (1691−1911), Urga served as a significant political and cultural centre in Mongolia. The monastic town had a strong religious significance, with numerous monasteries and temples.

[6] Bürnee – Enkhtör 2017: 28.

[7] Hopkins 2016.

[8] Dashnyam 1987: 21.

[9] Martin du Gard 1985: 80.

The Ritual Depiction of Śrīdevī's *Gandsai*

A particular *Gandsai* image of Śrīdevī was chosen to be introduced which is on exhibit in the Fine Arts Zanabazar Museum. It was created by Urga's artisans under the guidance of Khasgombo monk of the Dsoogoi District of Urga in the late 19th century (Register number: DUM1976.16.1, 124×249 cm, appliqué, silk, 19th century).[10] This *Gandsai* image contains 261 figures. Cosmological symbols, birds, clouds, and mountains, Śrīdevī's attributes, instruments, and fulfilling offerings, cosmological symbols including the sun, moon, the Eight Auspicious Symbols, the Seven Precious Emblems of Royalty, the Seven Secondary Possessions, the Five Attributes of Sensory Enjoyment, the Seven Bowl Offerings, hand emblems and ritual attributes, main ritual and tantric implements, weaponry instrument offerings, musical instrument offerings, ritual offering cakes and symbolic offerings and fauna are all depicted. Of these symbolic offerings, 79 animals are depicted on the *Gandsai* of Śrīdevī.

Below, I will clarify the animal figures of *Gandsai*s in general by comparing Śrīdevī's ritual text and the image, which represents 13 dogs, 13 horses, 13 yaks, 13 sheep, 13 birds, two lions, two tigers, two wolves, two camels, two elephants, two goats, etc. This appliqué was elaborately marked by the famous Honoured Artist of Mongolia, D. Damdinsüren (1909−1984) who mentioned in his book[11] the 12 *Gandsai* appliqués created by Urga's artisans in Dsoogoi District including Khasgombo in the 19−20th centuries. The crafting techniques of these *Gandsai*s were the pinnacles of the traditional Mongolian silk appliqué, as in these artifacts artisans used not just pure silk appliqué technique, but also different types of embroidery



Fig. 1. Śrīdevī's *Gandsai* silken appliqué exhibited in the Fine Arts Zanabazar Museum. DUM1976.16.1.

[10] Enkhjargal – Mönkhdsul – Goomaral 2016: 78−79.

[11] Damdinsüren 1995: 20.

techniques such as needle thread pressing (Khal. *dsuu orokh*) completed with the highest quality and aesthetics.

Relevant Part of Śrīdevī's *Sādhana* Text

Author: Lobsang Chökyi Gyaltsen, First (Fourth) Panchen Lama (Tib. paṇ chen Blo bzang chos kyi rgyal mtshan, 1570–1662)

Title: Blo bzang chos kyi rgyal mtshan. '*Dod khams dbang phyug ma dmag zor rgyal mo'i sgrub thabs gtor chog bzhugs so* [*Sādhana* Practice and Offering Cake Ritual of Śrīdevī, the Powerful Queen of the Desire Realm].[12]

This detailed, basic text of Śrīdevī contains a part, which was used as textual background to create her representations. The text mentions her *Gandsai* (Tib. *bskang rdzas*) on ff. 22–28, and there are 13 lines that refer to the provision of animals. We will describe the animals in the ritual text's order:[13]

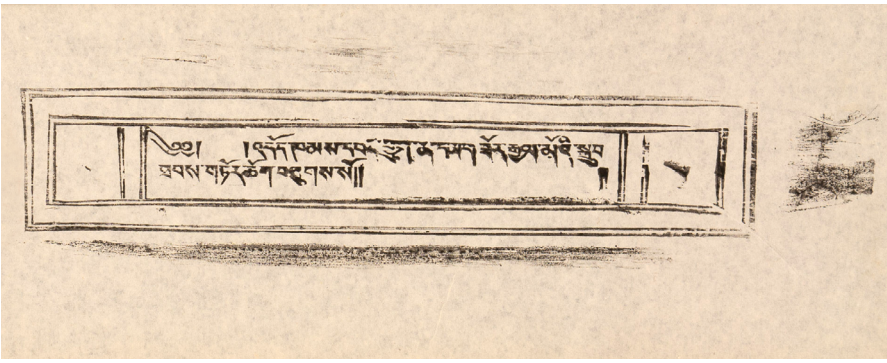


Fig. 2. Śrīdevī's *Sādhana* Text. Private Collection of D. Dawaasüren. Khalkha block print, 22×8,5 cm, 1r–48r.

Animals and their Symbolic Meanings[14]

1. Dog (Tib. *khyi*, Skr. *kukku*, Mong. *noqai*, Khal. *nokhoi*)
In Tibetan Buddhism, the dog is sometimes depicted as a guardian and protector of temples and monasteries and is also believed to have the ability to guide and protect souls in the afterlife. The dog is also associated with the Hindu deity Bhairava who rides a dog. In Mongolian culture, the dog holds a special place and is considered a loyal and protective animal. It is often used as a symbol of loyalty, faithfulness, and vigilance. Our examined, Tibetan ritual text mentions the dog.

[12] Private Collection of D. Dawaasüren. Khalkha blockprint, 22×8,5 cm, content 17×7 cm, ff.1r–48r. Russian paper, line 6.

[13] The translation of this part of animal offerings is compared with the translations of Buddhist artist G. Pürewbat, Professor D. Dawaasüren and PhD candidate M. Mönkhbadrakh.

[14] Based on Beer 1999, Bürintegüs 2007, Nyambuu 1979, Pürewbat 2016.

dgra bgegs srog la rngam ba'i khyi nag ni/ *'jigs pa'i kha gdangs lce rtse glog ltar gyo/* *drag po'i nga ro srid gsum za ba bzhin/* *sna tshogs dar gyi rgyan ldan mang po 'dis/*	I offer to Śrīdevī These black wrathful dogs which can destroy the enemy, Open-mouthed, angry dogs having a double tusk, The tip of the tongue is moving like thunder Roar wrathful tone as eating the three realms Ornamented with different tassels…

2. Horse (Tib. *rta*, Skr. *acva*, Mong. *mori*, Khal. *mor'*)
The wind horse (Tib. *rlung rta*, Khal. *khiimor'*) is a common motif in Tibetan culture and represents the union of the horse and the wind. It is a symbol of spiritual and mental strength and is often depicted as a horse. It is an important symbol in Tibetan culture, representing strength, freedom, and spiritual power. The horse is an important symbol of Mongolia and has played a significant role in history and culture. It has been an integral part of the nomadic lifestyle of the Mongolian people for thousands of years and is a symbol of freedom, strength, and endurance. About horses, the ritual texts say as follows: a horse carrying a jewel or a prayer flag on its back.

BHYO: rdzu 'phrul shugs ldan *rlung ltar mgyogs pa'i bang/* *lam lam 'gros kyis stong* *gsum yud kyis bskor/* *sna tshogs dar dang rin chen sga* *srab mdzes/ 'dzin ma'i rgyan gyur* *rta nag tshogs rnams kyis/* *dpal ldan x/*	I offer to Śrīdevī these precious black horses, The miracle of incarnation with excellent power, running as fast as the wind In a moment, they turn and fly like the wind through the three realms, run as fast as the thunder With different silk, gems, tassels, horse saddles and bridles …

3. Yak (Tib. *gyag*, Mong. *sarluγ*, Khal. *sarlag*)
In Tibetan Buddhism, yak is sometimes depicted as a mount for deities such as Avalokiteśvara or Mañjuśrī. The yak is also associated with the Dharma protector Mahākāla. Overall, the yak is an important symbol in Tibetan culture, representing strength, endurance, resilience, wealth, and spiritual power. It is a vital part of the Tibetan way of life and plays an important role in both practical and symbolic contexts. Symbolically, the yak represents strength, resilience, and self-sufficiency in Mongolian culture. It is also associated with the nomadic way of life and is sometimes used as a symbol of national identity. The yak is often depicted in Mongolian art and textiles, where it is shown with its long, shaggy coat and characteristic curved horns. In Mongolian shamanism, the yak is sometimes used as a symbol of the spiritual world and is believed to possess magical power. It is also associated with the celestial realm, where it is said to dwell in the "heavenly pasture". About yak, the examined ritual text says as follows,

rab brjid in dra ni la'i ri bo bzhin/ *drag po'i ngur sgra bsgrags* *bas ri rab kyang/* *ling ling 'dar byed rno ba'i rwa rtse can/* *stobs kyis dgra 'joms gyag* *rog zhol chen 'dis/* *dpal ldan x/*	I offer to Śrīdevī these black yaks that are Greatly monumental sapphire mountain-like, majestic, Great like a majestic powerful Indranīla tone's Mount Sumeru With moving up and down movement and having sharpening horns, Which destroy the enemy …

4. Sheep (Tib. *lug thug*, Skr. *aja*, *mesha*, Mong. *qonin*, Khal. *khon'*)
Mongolian tradition calls the sheep "perfection" (Khal. *tsog tögöldör*) or "white blessing" (Khal. *khishig tsagaan*). Having a horn, the sheep gores, which reflects to the destruction or harming of a land. Sheep is mentioned in the examined ritual text as follows,

'jam pa'i spu tshogs char *sprin gtibs pa bzhin/* *sha rgyas zla tshes ltar dkar* *mdongs gis brgyan/* *bee dur ya yi rwa bzhin 'khyil ba can/* *mdzes pa'i rgyan ldan lug* *nag tshogs rnams kyis/* *dpal ldan x/*	I offer to Śrīdevī these black flock of sheep, which is as the rain cloud, having beautiful wool, as the full moon, decorated with rainbow colours, having Beryl's (Vaidurya) four horns, earrings, Beautiful silk tassels …

5. Crow (Tib. *bya rog*, Skr. *uṣṇīṣa*, Mong. *keriye*, Khal. *kheree*)
Crow represents the ability to transcend the limitations of the mundane world and attain higher states of consciousness. Its intelligence, keen perception, and ability to navigate different realms of existence make it a powerful symbol of the spiritual journey and the attainment of spiritual realization. The ritual text mentions the crow as follows,

'ga' zhig nam mkha'i dbyings *su khyung ltar lding/* *la la ling ling gar gyis bar snang 'gengs/* *gzhan dag dgra bgegs mgo* *bor thog ltar 'bab/* *nam mkha'i rgyan gyur bya* *nag tshogs rnams kyis/* *dpal ldan x/*	I offer to Śrīdevī these black birds, Some of the birds in the central in- universe as flying as the Garuḍa Some of the birds flying in dance as the full-up space Other birds as thunder strike on the enemy's head Decor of space …

6. Goat (Tib. *ra*, Skr. *aja*, Mong. *imaya*, Khal. *yamaa*) is an important symbol in Mongolian culture, representing wealth, abundance, and prosperity, as well as sacrifice, perseverance, and groundedness.
7. Lion (Tib. *seng ge*, Skr. *siṃha*, Mong. *arslan*, Khal. *arslan*) (or Snow Lion) is an ancient Indian symbol of royalty and protection.
8. Tiger (Tib. *stag*, Skr. *vyāghra*, Mong. *bars*, Khal. *bar*) is seen as a symbol of strength, power, and protection in many cultures around the world. While it

may not have a direct connection to Tibetan culture, its symbolic significance in other cultures has led to its use in Tibetan art and iconography as a representation.

9. Wolf (Tib. *spyang*, Skr. *śṛgāla*, Mong. *čino-a*, Khal. *chono*) is a symbol of argus-eyed, and when it rests while folding, it is necessary to guard against one another. The Mongolians have long respect toward the wolf as an animal of the eternal Sky and a spirit of Heaven. They have also been known as the wild beasts (Khal. *bookhoi*), the dogs of heaven (Khal. *tengeriin nokhoi*), and the animal of the steppe (Khal. *kheeriin am'tan*). The wolf is an important symbol in Mongolian culture, representing strength, intelligence, and the bond between humans and animals. It is revered as a powerful and respected animal and plays an important role in Mongolian folklore and mythology.[15]

10. Camel (Tib. *rnga mong*, Skr. *uṣṭra*, Mong. *temege*, Khal. *temee*) is an important symbol in Mongolian culture, representing endurance, self-sufficiency, and the ability to adapt to challenging environments. It is a vital part of the traditional nomadic way of life and plays an important practical and symbolic role in the lives of Mongolian herders.

11. Elephant (Tib. *glang po chen po*, *glang chen*, Skr. *gaja*, *hastin*, Mong. *ǰaγan*, Khal. *dsaan*) elephant "as large as a snow mountain" is usually painted white in the "colour of the moon" in Tibetan art. In artistic representation, it is often drawn proportionally smaller than its actual size. The elephant is an important symbol in some Buddhist traditions in Mongolia, representing the power of wisdom and the unshakable qualities of the enlightened mind. While it may not have a direct connection to Mongolian culture, its symbolic significance in other cultures has led to its use in Mongolian art and iconography as a representation of certain spiritual concepts.

12. Mouse/Mongoose (Tib. *rigs med*, *ne'u le'am sre mong*, Skr. *nakuli*, Mong. *qulaγana*, Khal. *khulgana*). Mouse is an important symbol in Tibetan Buddhism, representing the destructive forces of ignorance and the grasping of the ego. It is an important part of Tibetan art and iconography and serves as a reminder of the need to overcome these negative tendencies to attain spiritual realization.

13. Bear (Tib. *dom*, Skr. *bhallu*, Mong. *babaγai*, Khal. *baawgai*)
Protective and fierceness bears can symbolize a protective aspect in Buddhism, akin to wrathful deities. This terribly powerful quality can remind to the courage and commitment required to stay true.

[15] The first chapter of "The Secret History of the Mongols" mentions the origin of Chinggis Khaan. At the beginning there was a blue-grey wolf, born with his destiny ordained by Heaven Above. His wife was a fallow doe. They came crossing the Tenggis. After they had settled at the source of the Onon River on Mount Burkhan Khaldun, Batačiqan was born to them.

Other Symbols

Decorations

As for sacred animals, or sacrificing animals with various decorations, we can see from Śrīdevī's text (Tib. *'Dod khams dbang phyug ma dmag zor rgyal mo'i sgrub thabs gtor chog bzhugs so*) the part of the animal offering substances (25r) in the 6th line "… with various silk decorations …" (Tib. *sna tshogs dar gyi rgyan*). These might have been presented with the depiction of the soul offering (*seter*, Tib. *tshe thar*) animals in Mongolian *Gandsai*, as there are sheep, dogs and other domesticated animal depictions depicted with Mongol style painting method. Briefly, Buddhism spread in Mongolia has taken on the progressive offering ritual concepts of purifying the offering (*Khal. seter ariulakh*) and choosing for the offering (*Khal. seter tatakh*) to bring or sacrifice animal souls for the offerings, without taking the life of animals, enriching the concept, and making it an integral part of the offering rituals devoted to the divine.[16]

Decor of Space

The mention of black birds as "Decor of space" suggests that birds are included as part of the cosmic decoration. Thus, we can observe this in the uppermost section of the paintings.

Symbolic Number of Animals

Comparing this *Gandsai* with other four images, thirteen animals are mentioned. Additionally, the following numbers are commonly repeated on this *Gandsai*: one (1), two (2), seven (7), eight (8), and thirteen (13). Traditionally thirteen animals defined the status of a king, and the early Indian Buddhists adopted this number as a symbol of the sovereignty of the Buddha as the "universal monarch" or *Cakravartin*.[17] 13 is also a Mongolian symbolic number. It is from shamanic rituals, tales, and heroic poems, which mention for example: 13 Altai Mountains, 13 *Owoo*s, "About 13 Kind Horses" folksong, "About 13 Lord Men" folk song, 13 Prayers, 13 Snow-clad Mountain Tops etc.

[16] Birtalan 2001: 1039−1040. *Seter* (Mong. *seter*, Khal. *seter* < Tib. *tshe thar*) refers to an "unbloody animal consecration", "unbloody sacrifice", "sacrificial ribbon on the mane", or "animal consecrated on the neck" (Mong. *seterlekü*, etc.). The word *seter* means an unbloody sacrifice of an animal through ceremonial release. The animals are typically marked with blue silk ribbons, called *khadag* (Mong. *qadaγ* < Tib. *kha btags*) on the mane or neck of the animals (in epics, five-coloured ribbons are also seen). Beer 2007: 1.

[17] Skr. *cakravartin*, universal monarch or emperor.

Animals' Colours

Based on my research, I can conclude that there are 13 different colours used on *Gandsai* images: red, orange, yellow, green, pastel green, teal, white, black, blue, pastel blue, violet, pink and brown.

The depiction includes only male animals, all of which are shown with tassels. While this may seem to represent the deity's power and refer to the *seter* (Tib. *tshe thar*) offering, it also evokes the symbolic offering in Mongolian shamanistic tradition, where animals are marked during rituals. This reflects a shift away from animal sacrifice, as shamanistic practices began to align with Buddhist rituals. Additionally, the predominance of black-coloured male animals symbolizes the great power of carries the meaning associated with the black colour in Mongolian folklore[18] and epics. We can see that *Gandsai* appliqués have 67 animals depicted in black colour, which represents power in both Tibet and Mongolian culture.

The Mongolian Characteristics of Animal Depictions

As parallel, B. Sharaw's (1866−1939) paintings exhibited in the Fine Arts Zanabazar Museum can be mentioned, which are foundational representations of Mongolian style painting, created from 1911−1912. Specifically, the paintings titled "Kumiss Festival" and "One Day of Mongolia", catalogued under number 69.45.41 and measuring 172×138 cm, feature depictions of animals. When comparing it with the appliqué artwork of Śrīdevī, created by the craftsmen of Urga under the guidance of Khasgombo artist monk in the early 20th century, preserved in the same museum, it is evident that the representation of horses, dogs, rams, and camels are similar. This suggests that these artworks are Mongolian creations made in the traditional Mongolian style.

Conclusion

Focusing on the *Gandsai*, a type of sacred Buddhist art, this study aimed at exploring the connection between visual art and traditional texts within the context of symbolism. By selecting the depiction of animals, the following conclusions were drawn.

Offering animals in Śrīdevī's image includes 13 horses, 13 yaks, 13 sheep, 13 birds, 13 dogs, 2 male camels, 2 goats, 2 wolves, 2 tigers, 2 lions, 2 bears, and 2 elephants, a total of 79 animals. From this black colour animals are 67 in number, lightish and white colour animals are 6 (wolf, lion, elephant), brown and yellowish colour animals are 6 (camel, tiger, bear). In the afore-mentioned appliqué, 79 figures

[18] Dulam 2007: 7−15.

are depictions of fauna from 280 symbolizations, and take up 28.2% of the total figures.

The text mentions Śrīdevī's *Gandsai* in 13 lines that refer to the provision of animals to Śrīdevī. From the text, only five kinds of animals have pattern text (horse, yak, sheep, bird, and dog). The text doesn't mention lion, tiger, bear, wolf, camel, and goat.

In Tibetan and Mongolian ritual texts, only five animals were mentioned in the "*Gandsai*" section. However, when depicted in illustrations, in addition to these five animals, symbolic representations of powerful creatures like lions and tigers were included. Furthermore, animals that are revered in each specific region were also added to the offering images, as seen with the depiction of the Mongolian camel. In contrast, many Tibetan "*Gandsai*" paintings do not include camels. However, the inclusion of camels in some "*Gandsai*" images can be observed as an influence of Mongolian culture, maybe especially in areas near the Qinghai-Tibetan border.

The *Gandsai* appliqués' features were preserved in Mongolian traditional painting (*Mongol dsurag*) in style and manner. Thus, we can observe the general methodology and model for distinguishing the Mongolian *Gandsai*.

It is a real example of cultural exchange and mutual connection between Mongolia and Tibet. For example, the part of the ritual text (in the section of dog) says "… Ornamented with different tassels …" (Tib. *sna tshogs dar gyi rgyan ldan mang po 'dis*), refer to the *seterlekh* tradition of the Mongols and also to practice of shamanism. Also, number 13 and black colour have similar symbolic means.

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Internet Resources

'Dod khams dbang phyug ma dmag zor rgyal mo'i sgrub thabs gtor chog zhes bya ba bzhugs so [*Sādhanā* and Offering Cake Ritual of Śrīdevī, the Powerful Lady of the Desire Realm]. https://library.bdrc.io/ (last retrieved 20 March 2023)

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Ornithomancy in the Western Mongolian Oral Tradition

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Introduction

During my interview with the famous professional local hunter and impressive storyteller in Bulgan District, Bayan-Ölgii Province, Mr. Sodnomyn Baldaa (1932–2015) conducted in 2013, I observed that the narrator was particularly anxious about the irregularities in natural events he observed regularly during his long life as an active hunter and herder. Mr. Baldaa's anxiety was also reflected in his storytelling. Mr. Baldaa spoke of natural phenomena such as summer mists, astronomical phenomena such as comets and stars, as well as his wonderful encounters with supernatural beings in the mountains, among other topics. An important part of these natural signs was represented by bird calls. The narratives of Baldaa, along with a number of other Western Mongolian senior storytellers and oral tradition bearers, serve as a reminder that in the past people with special training could analyse the meaning of bird sounds and cries depending on the time, direction and form of the call. Finally, a well-known piece of humorous storytelling "The Seventy-Liar" (*Dalan xudalč*) was reinterpreted by Baldaa as a prediction of the future − a prophecy concerning a time of great calamities which currently manifests itself most clearly as irregularities in the alternation of seasons, as well as meteorological phenomena and the natural processes related to them.[1]

However, Mr. Baldaa was not alone in remembering, and grieving, the reportedly lost knowledge of bird call analysis. Originating in the complex of local oral tradition as a reflection of the community's past, knowledge of bird call analysis is commemorated as a part of the multifaceted professional knowledge belonging to

[1] Srba 2019: 88.

the extensive set of mathematical, calculatory and divinatory methods adopted and historically developed within Buddhist monastic educational curricula.

Mongolian Ornithomancy

Ornithomancy (Mong. usually *sibaγun-u kele sinǰikü̈i*, "analysing the language of birds") is a method of interpreting omens from the flight, appearance and cries of birds. It is present globally in various cultures, including medieval China and Tibet; its attestation among Mongolian manuscripts dates from the early 17th century (Crow Divination fragments XBM 163 from Kharbukhiin Balgas).[2] Scholars have attempted to trace the origin of this textual tradition, diffused in Mongolian via early Tibetan texts and Chinese versions, to supposed Indian sources (*Kākajariti*). A text on ornithomancy was included in the Tibetan Tengyur.[3] Chinese sources provide evidence about two rather independent traditions of divination based on crow cries; it is impossible to decide unequivocally as to whether the tradition originated in Tibet or China.[4] Nishida Ai identified six Old Tibetan bird divination texts from Dunhuang and traced the philological genesis of the Chinese bird divination texts from Dunhuang as influenced by Tibetan sources (reflecting earlier Indian tradition), but supposedly structurally influenced by the Chinese manual *Baiguaitu* 百怪圖 (a manual for preparing talismans).[5]

According to the occurrence of manuscripts, in the 18th – early 20th centuries at least in the Khalkha areas, texts concerning the "language of birds" were, for the most part, accessible to ordinary people lacking a monastic education. These texts were used as practical guides for the interpretation of processes taking place in the surrounding landscape and recognizing warnings of impending infortune as well as signs of approaching good fortune.

The largely scattered Mongolian manuscript texts on the language of birds are only now being subjected to closer examination and classification.[6] The awareness of the importance of the hidden meanings of bird behaviour became deeply embedded in the general consciousness. Although contemporary bearers of historical oral tradition generally do not have access to particular manuscripts on the language of birds, narratives emerge that reflect the arbitrary importance of analysing the behaviour of birds. This paper will focus on selected references to ornithomancy in the oral

[2] Chiodo 2009: 238–242. The preserved part classifies the omens according to the 12 different parts of the day.

[3] Narthang Tengyur, Vol. 123, f. 221. *bya rog gi skad brtag par bya ba* ("Examination of the Sounds of the Crow"). Laufer 1914: 1–110.

[4] Morgan 1987.

[5] Nishida 2014.

[6] E.g. Muzrayeva 2021. The Mongolian Ritual Manuscripts Project of the Department of Mongolian, Vietnamese and Korean Studies, Faculty of Arts, Masaryk University is currently cataloguing Mongolian manuscripts in the Czech collections including texts on the ornithomancy (see the author's *Forgotten Communication: Bird Language in Mongolian Oral Tradition and Written Sources*, under preparation).

tradition reflecting the history of the Western Mongolian subgroups of both the Altai Uriankhais and the Dsakhchins recorded during the author's field research trips.

Mr. Baldaa's Interpretation of Cuckoo Calls

According to the local shared oral tradition of Altai Uriankhais, in the early summer the cuckoo should call for the first time on the 8th day of the 4th month (in 2013, this was 18 May). I visited Mr. Baldaa on 16 June 2013, when he conveyed to me his considerable concern upon learning that this spring the cuckoo had already called on the 15th day of the 2nd month, i.e. 27 March 2013. Although, due to his advanced age, Mr. Baldaa could no longer hear the bird calls, and did not venture out into the open country too often, he regularly asked his descendants and other visitors if they had already heard the first call of the cuckoo.

S. Baldaa knew that in the past there had been manuals explaining so-called "bird language" (*šuwuunii xelnii sudar*), and he greatly regretted that at the present time, he was in the reach of no one who, based on these texts, could correctly interpret the meaning of these phenomena. Mr. Baldaa mentioned one individual from the district centre who supposedly had a similar manual for the analysis of bird sounds at his disposal, and whom Mr. Baldaa longed to consult. One year later, in the spring of 2014, when I brought handwritten copies of samples of historical manuals analysing bird voices transcribed into Cyrillic, Mr. Baldaa displayed extreme interest, but his advanced illness no longer allowed him to pay closer attention to these texts. However, other family members and older people in the neighbourhood were also highly interested in these manuals.

Since Mr. Baldaa expressed his doubts arising from the premature arrival of cuckoos within the wider context of his observation of events in nature, I present here a longer section of his monologue.

Quotation (in the Altai Uriankhai variety of the Oirat dialect): *manai end önöö ǰil bolǰim ene altain ang arwan saraan exind mal keel garaad niildeg altain tek bas niildeg*, *gurwan saraan ekeer manai mal tördög ene altain yengir yamaan č tördög iim baisan. odoo bi ene ködöö gardag biši dandaan ter ang tölöön barij baina uu dangdaan kümnees asuuǰ baidag. ter köwüün önöödör uulaar garaad mal xariulaad irdiimuu mal xaigaad irdiimuu. ang baina uu? baina*, *tölöön baina uu? guoguo. neg saraas xooro tördög gurwan saraan ekeer tördög ang dörvön saraan exrüü orǰ törnö. neg berx sonin yuman ene bolna. neg sonin yum yuu gexeer zunii exen saraan šinii naimand kököö dongoddog ter šinii naimand dongodsniig ni xavriin dund saraan arvan tavand dongoddog: kuku*, *za dongodoǰ bolna*, *tüüniig minii čixen sonsdoggüi odoo ene tomootoi tiim kümnees ireed surxaar ni kököö dongodoǰ baina uu? dongodoǰ baina dongodoǰ baina*, *kököö dongodoxoor neg kököögiin elk xataad baina ene yuu bolna Baaǰa? geǰ nadaas irǰ surna odoo yaaǰ baix? nam elk xatax kebtei dongodoǰ baix iim duu garna. iim bi sonsoogüi ene šuunii kelnii nom manai suman deer neg zaluud baidiim gelee odoo ter zaluu nad xargaldalgüi baina odoo*

ene deer irex bolvuu yum awčirax bolwuu ter zaluutai xargaldaxaar üünii keleed odoo ene šuunii nomon deer xalai ene yamar udxatai ene. önöö ǰil ergesen bolǰ baigaa yum.

Translation: "[Usually] livestock mates at the beginning of October, the Altai wild goats also mate, at the beginning of March the livestock give birth, and the Altai wild goats also give birth, that's how it used to be. And now, I no longer go out into the landscape, but I always ask, 'Is such and such an animal giving birth?' For example, today my son goes out into the mountains to graze his livestock or goes looking for [dispersed] livestock, and I then ask him:

'Have you seen any wild animals?'

'Yes.'

'Does it have young ones?'

'No, no, not yet.'

Animals give birth one month later. Animals that are supposed to give birth at the beginning of March give birth up till the beginning of April. This is a really strange thing. Another news is that on the eighth day of the first summer month, the cuckoo is supposed to call cuckoo [for the first time]. And instead of crying on the eighth day of the first summer month, it cried already on the fifteenth day of the middle spring month. Cuckoo. My ears do not hear it, but when an adult comes, I ask if the cuckoo is cuckooing, and he says, 'Cuckoo, cuckoo. [Yes, it is cuckooing.] But it calls and laughs. What does it mean, Baaja?'[7] He asks me. What will happen? The cuckooing sounds like laughter. I have never heard such a sound. In the district centre, there is one young man, who has a book on the language of birds. I still cannot meet him. I am still waiting for him; he might come soon to the stone cairn ritual. When I meet that young man, I say to him, 'Look in that bird book. What does it mean?' This year, everything seems to have turned upside down."[8]

The same date for the regular first calls of the cuckoo was mentioned as well by Dsakhchin herders in the neighbouring Üyench District (Khowd Province). Living in a valley, its upper reaches covered with larch forest on the northern slopes, and by a river flowing through the valley, covered with a dense mixed poplar-larch forest, Mr. Dawaajaw (Uliast Bag, Üyench District, Khowd Province) also shared with me his concern about the premature appearance of cuckoos. According to his words, in 2018, the cuckoo was heard already on 26 April (= 11th day of the last spring month). And not only were the cuckoo's calls premature, but that spring the cuckoo's voice often produced unusual forms. This unusual cuckoo voice (*xooloi ewgüi*, *xooloi muu*

[7] Baaja is an abbreviation of the name Baldaa. Personal names are frequently abbreviated in everyday use, in order to make addressing others easier and also partly in order to respectfully avoid pronouncing the full form of an older person's name.

[8] Private archive of the author, S. Baldaa, Sönköl Bag, Bulgan District, Bayan-Ölgii Province, 16 June 2013, video recording No. 1, starting from 26:10. Further, Baldaa mentioned that while the winter at the turn of 2012 and 2013 was relatively mild, the spring weather was quite unpredictable. In particular, numerous windstorms and generally cold weather marked the course of May.

dongodna "[having an] unpleasant expression", "making a bad voice by its throat") was verbalized by Dawaajaw as onomatopoeic words *ag ug* or *kakago*. Another metaphorical expression for this type of sound expression of cuckoos is that "the cuckoo is laughing" (*Kökööö šuwuun eleg köšij baina*). Such unpleasant sounds are considered omens of approaching calamities, heavy rains and windstorms.

The usual Mongolian texts devoted to the analysis of bird behaviour are based on the interpretation of the bird's voice a) according to the affiliation of the given day to the twelve-day cycle, or b) based on the parts of the day (or 12 hours), c) according to the cardinal and intercardinal directions, from where the bird's voice is heard, d) possibly based on a combination of time and direction information. Unique in this respect is the manuscript opening by the incipit *keriyen-ü kelen anu bui medegtün*:[9] "Know that this is the speech of the crow", which analyses the cries of the crow according to their specific articulation. Although I am not aware of similar manuscript sources for the analysis of cuckoo calls, there seems to be a connection in a similar symbolic perception of a particular verbalization of a bird sound.

Quotation (transcription of Classical Mongolian text):
[1r] *keriyen-ü kelen anu ¦ bui medegtün:: ¦*[10]
[1v] *keriy-e kelekü-yin qun qun ¦ duuγarabasu sayin üge sonusqu ¦*
tun tun duuγarabasu idege umdaγ-a ¦ učarqu
teg teg duuγarabasu ǰočid ¦ erikü
qaγ qaγ duuγarabasu ileči erikü ¦
qiis qiis duuγarabasu qulγai kiged? ¦ basu[11] *činu-a ergimüi::*
γaγ γaγ duuγarabasu ¦ sang sürüge amuγulang sayin:
söni ¦ duuγarbasu qan-dur maγu
yeg yeg ¦ duuγarabasu sülmü erikü:
yar yar ¦ duuγarabasu maγu sanaγatai kümün ¦ tüiledkü:
külen külen duuγarabasu ¦ köbegün olduqu:

Translation: "[1r] Know that this is the speech of the crow.
[1v] If the crow cries *khun khun*, you will hear good news.
If it cries *tun tun*, you will find food and drink.
If it cries *teg teg*, guests will come.
If it cries *khag khag*, a messenger will come.
If it cries *khiis khiis*, a thief will come, and a wolf will go around.
If it cries *yag yag*, pantries and herds will be at peace.
If it cries at night, it is bad for the ruler.
If it cries *yeg yeg*, evil spirits will come.

[9] The Mongolian Ritual Manuscripts Project, Masaryk University, Faculty of Arts, No. D 264b, 2 fols. 17.7×7.2 cm. Unprofessional calamus-written manuscript on the Russian-style machine-made paper without a producer's stamp.

[10] [Xr] – number of folio, recto (front) side, [Xv] – number of folio, verso (back) side, ¦ end of column, : end of sentence or statement, :: end of paragraph (according to the manuscript).

[11] Supposedly instead of *dayisun.*

If it cries *yar yar*, evil-minded people will lead.
If it cries *khülen khülen*, you will get a son."

Bird Cries announcing a *Dsud* Disaster

A particular example of an historical event when bird calls were analysed as a sign of imminent disaster appears in a narrative recorded by the author from Mrs. B. Khandjaw (1926–2016), who described the development and aftermath of *dsud*, a calamitous snowstorm, in the Öröngö River area (in the territory of today's Xinjiang Uyghur Autonomous Region in China). While her family had moved from the southwestern side of the Altai Mountains (then administratively in the territory of the Republic of China) to the Bulgan River valley (then administratively in the territory of Mongolia) as far back as 1932 and was thus protected from the snow calamity, the rest of the local community of Altai Uriankhais was, in early 1934, hit by a particularly calamitous snowstorm. Later, in the spring 1934, the impoverished families, utterly devoid of livestock, also crossed the mountain passes into the valley of the Bulgan River.

Quotation (in the Altai Uriankhai variety of the Oirat dialect): *zud bolaad*, *amitad ölbereed baraad*, *noxoi ǰiliin zud geǰ yaridiš. manai dawǰ irsnii xoiton ǰil sürxei zud bolson. taxiagaas noxoid orǰ baixad altaid ix zud bolaad. sampil zaxiragčiin xamgiin otgon köwüün gotow*, *cooxor axaan düü bolniiš ǰidraan aawiin düü*, *ter keldiim*, *bandi baisan*, *güideg xuwilgaan gedeg lam*, *günčin axaan düü tend bailaa tegeed xonoǰ baisan güideg xuwilgaan gedeg lam neg šaazgai üg kellee gediim bilee*, *tegxaar šuwuunii kel sököǰ bailaa ter güideg xuwilgaan gedeg lam*, *yuun cagaas ekleed türgen gamšig bolna geǰ baidiim geǰ keldiim. tegtel sönö untaǰ baital baga zaluu xüüxed bolna manai ax ger dundaa untaad baital bos bos garč avaad kürzeer yumaar ger güweed nam büten yaax argagüi casaar xutxaad düüren gegeed čilǰ*, *döčööd mongoliin üxer baisan ter casaan xutgaad oorsnaas xoor tun odoo küzüügeen nugulaataigaan cug xatuurǰ odsan. neg kokšin üxer neg mongoliin gunan buxu xoyor bosoǰ irlee geǰ keldiim dotor amid. xar uyaasan gedeg yuman gagcxan tard geed doraagaasii šuwd tusaad xoyor angi bolood möčirii tusaad bailaa. ǰinxen gamšig irsen geǰ ter casan daraad*, *büdüün modon*, *xasak čarwag geǰ yum coxoǰ awdag*, *čarwag dotor baisan döč garui mongoliin üxer baisan*, *tüünees gaigüi čilgersnees xoor neg kokšin mongol üxer gunan buxu xoyor bosoǰ irlee geǰ keldiim*, *busd ni daragdaad üxeǰ odson.*[12]

Translation: "There was a famine, animals were starving and dying. It is called the Dog year calamity. One year later from the year we had moved here, there was a terrible winter calamity [in Chingel]. In the winter, from the Rooster year to the

[12] Private archive of the author, B. Khandjaw, 19 July 2013, Bayansai, Mönkhkhairkhan District, Khowd Province, recording No. WS560983, 04:08–08:00.

Dog year, there was a huge calamity in Altai. Sampil chief's youngest son, Gotow, the younger brother of Mottled Uncle, [meaning] the younger brother of Jidra's father,[13] was a novice [in the monastery and said:] 'The lama named Running Incarnate (*Güideg xuwilgaan*) said that he heard the sounds of the magpie and when he looked into [the manual interpreting] bird language, [he found] that at such and such a time a sudden disaster would occur.' While we were sleeping inside a yurt at night − I was still a boy − a child, my older brother woke me up, we went out and shovelled the snow away from the livestock enclosure, but there was so much snow that we got exhausted. We had over fourty Mongolian cows. As we stopped throwing [the snow], the cows froze in place. One old cow and one three-year-old bull remained alive. The black poplars split in two pieces under the weight of the snow, and their branches were falling to the ground. It was a complete disaster. Under the weight of the snow, [even] such massive trees [fell]. The Kazakhs used to make cattle pounds from poles, they were called *čarwag*.[14] There were over fourty Mongolian cows in such an enclosure. As the weather cleared up, a single old cow and one three-year old bull came out of the enclosure alive. All the others remained under the snow and died."

The lama known as "Running Incarnate" (*Güideg xuwilgaan*) seems to be identical to the founder of the Dashbaljirlin Monastery of the Altai Uriankhai Darkhan Banner (also referred to as the Small Monastery, Baga Küree in the local pronunciation, Khal. Baga khüree); he is reported by oral tradition as bearing the name of Galsandorj. He was probably given the nickname "Running Incarnate" based upon his alleged knowledge of tantric methods of rapid transmigration (*zam towčlox*). According to local oral tradition, his bodily remains were cremated in the valley known as Kec sai on the southern slopes of the Mönkhkhairkhan mountain range, leading to the eventual creation of a larger burial ground on that site.

Untimely Cuckoo calls in the "Tale of the Seventy-Liar"

At the end of this paper, let return to the storytelling of Mr. Baldaa. "The Tale of the Seventy-Liar" is a widely known narrative recorded in various regions of Mongolia and repeatedly included in popular collections of folktales, children's textbooks and reading books, usually linguistically and stylistically significantly adapted to the modern literary language.[15] Currently, the story is commonly understood as a folk expression of situational wit and ready imagination, qualities that have always been

[13] "Mottled Uncle" was a nickname for Rawjaa, son of Sampil *zaxiragč* ("banner director"), who was supposedly one of the persons organizing and supporting the 1930 migration of the banner from the Bulgan river valley (in Mongolia) to the former centre of the banner on the rivers Chingel and Öröngö (then under the jurisdiction of the Republic of China). Rawjaa's son was Chadraabal (nicknamed Jidra), one of my closest collaborators and information providers from the Bulgan District Altai Uriankhai community – that is why the narrator referred to these relationships.

[14] *Čarwag*, Kazakh *шарбақ* enclosure for livestock made of poles or straight branches.

[15] E.g. Buubai 2006.

greatly valued in the Mongolian environment. The inclusion of various versions written down based on narration by particular non-professional storytellers in individual collections of legends and tales of individual ethnic subgroups shows that until recently, this tale was a lively part of the repertoire of humorous storytellers.[16]

Quotation: Урду нэг күүкэд көвүүн – одаа манай көвүүн гэнэ, халх улс хүүхэд гэнийш – нэг күүхэд гараад одаа би сурвалжихна тэр далан үг кэлнэ. “Аваасаан урьду гараад өвгийнээ адуу хариулав” гээд экилнэ. “Аав гараагүй байхад ээжээс гараад өвгөнөө адуу хариулав” гэнэ гэж кэлнэ. “Тэгээд яавч көө, өвгөөнөө адуу хариулаад, алагч гүү шилрээд явч одваа, алдагдаж одов” гэнэ. “Алагч гүүгээн хайхаар одваа. Алагч гүүгээн мөрдөөд хайгаад явбу” тэгээд очиж байхаар нь их юм баргаад байна. “Ирхээрим батганаан хурим найр болж байж” гэнэ. “Гунан хар батгана алчихсан. Их хурим найр болж байж. Над маха авчираад тавив. Нэг хавьс идэв, нэг хавьс дундуруулаад. Хутгаан, гараан, госаан арчаад хутгаан арчаад. Хутгаан гаргаад хуйлчхаад, тэгээд мордаад явбу. Тэгээд мордаад явч байтал, нэг юм ноос цокиж байна. Ирхээрим хулгана ноос цокиж байна гэнэ. Нэг саваа ноос цокаад нэг саваа ноос дундуруулчхаад, тэгээд мордаад явбу” гэнэ. “Тэгээд мордаад очиж байхнаа, гүүгээ хайгаад очиж байна, харгай дотор юм таш туш таш туш гээд ийгээд байна. Энэ юум болов? Миний гүүн одоо энэ дотор байдаг болов уу? Хүрээд ирэхнэ, могой мох жажилж байна” гэнэ. “Тэгчхээд нэг мөх аваад амуур хийчхээд нэг мөх аваад хавтагт хийчгээд” – бичкэн цүнхэг байна, тэнүүр хийчхээд, “тэгээд мордаад, гурван салаан бэлчир дээр одув. Одхна орой болоод тэндээр унтав. Тэгээд унтаж байхаар толхаа дээрээн тиш баш тиш баш гэж цокилж байна” гэнэ. “Босоод ирэхээр тэр хош хутаг цокилж байна” гэнэ: “Чамаар тостой мах идлээ надаар идээгүй. Буруутайд‘ий буруу гурав зөвтэйд‘ий зөв гурав цокаад хутгаа хуйлчхаад дэрлээд унтаад одув. Көл дээрийм юм таш буш таш буш. Энэ юум болов гэж босоод халайхна хоёр гутал: Чамд тос түрхлээ над тос түрхээгүй гэж цокилж байна” гэнэ. “Түүндээ буруутайд‘ий зөв гурав зөвтэйд‘ий зөв гурав цокаад көл доороо госаан дүрчхээд унтаад одов. Тэгээд хэвтээд тэгж байтал үүр цайлаа босоод дахаад одоо алагч гүүгээн хайгаад явлаа. Далай арал дунд одоо алагч гүү төрчихсөн алагч гүү унагатай зогсож байна” гэнэ. Далайн арал дунд гэдэг юм далайн дундий нэг цол байдаг, усгүй тийм өвстэй цол, тэндээр төрж гэнэ. “Тэгээд би яаж гаталцгаана хулсаар гүр тавиад дэрсээр сэлүүр хийгээд гатлаад алагч гүүндээ хүрлээ” гэнэ. “Алагч гүүгээн унаад унагаан дүрээд гатлах гэхээр алагч гүү даасангүй” гэнэ. “Одоо энэ юу байдийм” бодож байгаад “алаг унагаан унаад экээн дүрхээр даав” гэнэ. “Тэгээд гатлав” гэнэ. “Тэгээд гатлаад ёваад гэртээн гэдэргээн ирэв. Гэртээн ирхаар их цасан оров. Одоо цасаан күрзээр оваалаад цасанд күрзээн шаачхаад гэрт ораад цай уух гээд ийтэл көкөө ирж донгодов. Гараад ирхээр цасруу шаасан күрзэн дээр ‘кукуб кукуб’.” Тэгтэл тэгж

[16] The following text is taken from the edition of oral narratives by S. Baldaa currently under preparation by the author of this paper. For this reason, the citation is left in its original Cyrillic, and not transcribed into Latin script, as in the case for the other unpublished quotations from oral tradition featured in this article.

байгаад худал кэлнэ. Тэгээд энэ [хөвүүн] далан худалч көвүүн [болж] гарав. “Үүнийг яана, хаан?” гэж хаандаа ирж мэдэгдэнэ. Хаандаа нэрийн (=нэрийг нь) мэдэгдэхээр хаан көвүүг дуудаад, авчираад, кэлхаар мөн тэр далан үг кэлнэ:

“Күрзээн овоолсон цаснуур күрзээн дүрээд шаачхаар көкөө донгодсон чинь өвлийн цаг бу зуний цаг бу, нохой?” көвүүнд уурлахаар хаан.

“Кукуб кукуб” гээд көкөөн дууг дуураайлгаад тэр көвүүн тэгнэлдээ.

“Үүнийг ал! Ийм худалчийг ал!” алах тушаал оногдоно.

“Жа,” жаал, “алдаг болна. Жа алхаас урду энэ далан худалт далан үгийг тайлбарлаж болнуу, хаан?” гэнэ.

“Болна” гэнэ.

“Тэгээд цагийн цөвүүн цагт зудад тэр их мал үхнэ. Тэр малын чинь махааг ямар юман иднэ. Илаа батгана идэхээс анги идэх ямар юм. Илаа батхана таргалахаас анги ямар юм таргална” гэнэ.

“Аа, тэр зөб” гэнэ.

“Жаа тэр их үхсэн малын чинь ноосааг кэн ашгилна. хулгана ашгилна. Тэгээд анги ямар юман ашгилна.”

“Аа тэр зөб юм байна” гэж бодна. “Жаа, могой мөх жажилж байна энэ ямар учиртайм” гэнэ.

“Энэ газрын чинь ургамал өвсөнгүй, өвснээ шүүсэнээр хоол хийдэг могаа чинь өвс үгэй болхна одоо гарах хугацаандаа гарна, тэгээд өвс нь ургаагүй болна. Тэгхаар амьтан чинь амид юман чинь хотын (=хоолны) хэрэгцээнд тэр харгайн давирхаас өөр ямар юм болна. Яаж амидардийм.”

“Жа зөб. Ой, тэр хутга яагаад цокилдна?” гэнэ.

“Ой, тэр цагт тос гэж юм байхгүй, мал байхад энэ өвс ногоон ургаж оорхаар (=больхоор) мал таргалхгүй, тэгээд тосон гэж юм байхгүй. Тэгхаар тэр тос түрхэхээр надаар тостой мах идүүлсэн чамаар тостой мах идсэн надаар идээгүй цокилж байгаа нь тэр. Тосонгүй. Гос‘ий ч тэр, хутга ч тэр” гээд байна.

“Тэр экий тэр унагаан даадаггүй, унаган экээн даагаад, чамайг даагаад яаж гаталдийм?” гэж сурав.

“Тэр экий болхаар иддэг өвсөнгүй, тэгж өлссөн …. Тэр экийн гэсэн дотор тэр хээлтэй унаган экнээсээ гархаар тийм тамиртай байдаг байхгүй юу.” Ийгэж тайлбар тавиад байна.

“Жа, тэр зун цасан ордоггүй өвөл ордог, цасан юунд зун ордийм болж байна?” гэж ийгэж тайлбарна. “Овоолсон цасанд шаасан күрз дээр көкөө юунд донгодийм?” гэнэ.

“Тэр цаг хугацаандаа көкөө чинь энэ жилийн дөрвөн улирал ийгэж эргэжсэн байна. Тэр цагт мэдэж байнач, өвл‘ий зун зун‘ий өвөл болж одсон, хавр‘ий намар, намр‘ий өвөл хавар болж одсон байх. Тэр хоног өдрөө гүцээнэ гэхаар көкөө ирээд донгодоход, тийм кийтэн, тийм цасан тэр дотор амий эс барахаар хаа оддийм.”

“За, чи эцгээсээн урьду гараад өвгөний адуу хариулав, энэ чинь ямар учиртай юм гэнэ? Тэр ямар учиртай юм?”

“Тэр цагт аавын мэдээгүй юмааг аавдаан ийм явдийм ийм байдийм көвүүд ийгэж кэлж өгнө. Аавын мэдээгүй сонсоогүй үзээгүй юмааг тэр көв‘ий одаак

тэр номаар хэлэх юм, ийм байж. Аавыг төрөөгүй байхад өвгөний адуу хариуллаа гэж энэ биши."

Одааг көвүүг алах ял оногдоогүй. Тэр көвүүний ухаан тийм хурц байна.

Аавaа ухуулж аавдаа сонсоогүй үзээгүй юмыг кэлж өгнө. Ингэж байхийм, көвүүн.

Тэгхаар тэр цагийн толхаа бас дөхөж л явна, кэн мэдэх вэ, хамаа газрын, хорвоо ертөнцийн юм байна.[17]

Translation: Once there was a boy. When they questioned him, he said seventy words: "I was born before my father, and I went to graze my grandfather's horses. Before my father was born, I was born from my mother and went to herd my grandfather's horses." – "And what happened then?" – "As I was herding my grandfather's horses, the spotted mare got lost, so I went looking for the mare. And as I tracked and searched for my spotted mare, I saw something darkening ahead of me. I came closer, and the flies were having a wedding. They killed a three-year-old fly and held a great feast. [I said,] 'Bring me some meat too.' I ate one rib whole, the other half, took out my knife, wiped it on my shoe, and mounted the horse. As I was riding, [I heard] something beating the wool. I came, and the mice were making felt. I beat one piece of felt with them, beat also a half of the second felt piece and went on. And as I was riding, something in the forest was making sound *taš tuš*, *taš tuš*. What can it be? Isn't it my mare over there? I look, and the snakes are chewing resin. I took one piece of resin and put it in my mouth, put the other piece of resin in my bag and rode on. I arrived at the confluence of three valleys when evening came, and I laid down there to sleep. And as I was sleeping, something began to fight over my head: *tiš baš*, *tiš baš.* I got up, and two knives were fighting: 'He ate fatty meat with you and didn't eat with me.' I spanked the guilty one three times, I also spanked the rightful one three times, put the knives under my head, lay down when [suddenly] something at my feet started to make noise: *taš buš*, *taš buš*. What is that? I got up and a pair of my shoes were fighting: 'He greased you and he didn't grease me.' I spanked the guilty one three times and the innocent one also three times, put my shoes under my feet and fell asleep. It became dawn, I got up and went on in search of the spotted mare. The spotted mare gave birth on an island in the middle of the sea. The spotted mare stood there with a foal. — The so-called island is a clearing in the middle of the sea. Such a grassy clearing without water. — She gave birth there. I wondered how I could wade through the water. Building a bridge of reeds, using needlegrass as a paddle, I waded across to my spotted mare. I wanted to wade through, riding the spotted mare and holding the foal in my arms, but the mare couldn't carry us. I wondered what would happen now. I mounted the foal, took his mother in my arms and it had enough strength to carry us. Thus, we waded through [the sea].

I waded through, came home and when I came home it was snowing heavily. I shovelled the snow into a pile and stuck the shovel into the snow. While I went

[17] Private archive of the author, S. Baldaa, Sönköl Bag, Bulgan District, Bayan-Ölgii Province, 16 June 2013, video recording No. 1, 16:00–24:52.

into the yurt to drink some tea, a cuckoo came and called: *Cuckoo*. I went out and a cuckoo on a shovel stuck in the snow: *Cuckoo*, *cuckoo*." He was expounding such a nonsense.

It turned out he was [really] a seventy-liar. "What should we do with him, Khan?" They informed the Khan. As they told the Khan about him, the Khan called him, they brought him in, and he related exactly the [same] seventy statements. [The Khan] became angry with the boy: "How can you say that the cuckoo was calling on the shovel stuck in the snow? Was it winter or summer?" The boy imitated the cuckoo: "*Cuckoo*, *cuckoo*." − "Kill him. Kill this liar," he ordered sternly. When the boy was going to be executed, he said: "Can I explain the seventy statements about the seventy lies prior to my execution?" Khan [replied]: "Yes, you can."

"In the time of calamities, much livestock will die during winter disasters. What shall eat of the flesh of that livestock? There will be nothing to eat it except flies. What else would fatten, but flies?" − "That is right."

"Who will use the wool from all that dead livestock? Mice will use it. What else could use it?" − "Yes, that is true," [the Khan] thought. "So, what does it mean that a snake chews resin?"

"This land will be devoid of plants and grass. And the snake feeding on the juice of the grass, if there is no grass, the snake will come out of the burrows in its time, but there will be not enough grass. What else can the animal use for its sustenance besides larch resin?" – "That is right. And the knives, why were they fighting?"

"Oh, because there is no fat. Even if there is some livestock, as the grass does not grow, the livestock will not grow fat and there will be no fat. … 'He ate fatty meat with you, he didn't eat with me.' This is why they fight. Boots and knives." − "But how is it possible that the mother was unable to carry the foal, while the foal carried both the mother and you?"

"[The adult mare will be weakened such that] even the foal will be strong enough after its birth [to carry the mother]," he explained. − "It does not snow in the summer, it snows in the winter, so why can you say it snowed? Why is there a cuckoo calling on the shovel stuck in the piled up snow?"

"The old men say that at that time [of calamities], the four seasons will be reversed, you know? And summer came in winter, winter in summer. Autumn in spring and winter or spring in autumn. At that time, a cuckoo called out while on the shovel. In such a severe winter, in such an amount of snow, is it even possible for the cuckoo to survive?" − "And what does it mean that you were born prior to your father and went to graze your grandfather's horses?"

"At that time, the sons will know what their fathers did not know or hear. That is why I went to herd my grandfather's horses before my father was born."

Thus, he did not receive the death penalty. The boy's mind was able to reach so far.

The beginning of that period is already approaching. Who knows? It affects all places; it is a worldwide issue.

Usually understood as a mere entertaining story, Baldaa reinterpreted "The Story of the Seventy-Liar" as a prophecy, or rather a raw vivid depiction of the consequences

of climate change. Seemingly meaningless scenes cease to depict fiction about the future, instead referencing present lived experience. The scene of a cuckoo unusually appearing in the snowy winter greatly impressed the hunter Baldaa, who carefully observed the arrival of cuckoos as a sign of the upcoming warm growing season. While traditionally, analysis of bird language was first and foremost a practical guide to the daily events of human life, through the narrative of the "Seventy-Liar", the analysis of bird behaviour and by extension of all events in the nature, is elevated to an explanation of unpredictable weather patterns in a time of climatic and social instability, strangely connected with the rapid development of skills and knowledge.

Conclusion

In the present time, the local communities of Altai Uriankhais and Dsakhchin of Western Mongolia no longer preserve manuscript texts interpreting the analysis of bird calls and bird behaviour, which previously functioned as manuals for every day practical decision making. However, the memory of the knowledge of ornithomancy is profoundly reflected in the oral tradition of their own past. Alienation from the original transmitted texts concerning ornithomancy prompted the emergence of different ideas in relation to the analysis of bird calls. Mr. Baldaa perceived the temporal occurrence of the cuckoo's voice as an important indicator of regularity or irregularity during natural processes. He also paid close attention to the importance of the special timbre of the cuckoo's cry. A similar approach to the voice of the cuckoo was presented by Mr. Dawaajaw in his narrative. The situational interpretation of the magpie's call within the intentions of the textual sources is evidenced by the historical narrative concerning the prediction of the winter calamity at the Öröngö River which occurred in early 1934. In his reinterpretation of the narrative of the "Seventy-Liar", Mr. Baldaa expanded the semantical reach of unusual cuckoo behaviour, updating its message to the contemporary issues of climate change, thereby demonstrating, among other things, the longevity of ornithomancy within Mongolian thinking.

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Shiwa Shireet Luwsanshiwa's Smoke Offering Ritual to the Khangai Mountains

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Introduction

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

Shiwa Shireet Luwsanshiwa

Different, sometimes contradictory sources are available about Luwsan's life. Ven. Sh. Soninbayar published a biography written by Lkhündüwdewa in Tibetan, which was used to write the short summary below.[3] Also the book of Ven. Sh. Ishtawkhai[4] includes a short Tibetan summary, and some written Mongolian[5] and modern Mongolian sources mention him as well.[6] Comparing these sources, Luwsan's

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

[2] The facsimile does not contain bibliographical data.

[3] Soninbayar 1998.

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

[5] Sainjargal – Oyuunjargal 2023: 148, 766.

[6] Dashbadrakh 2004, Laagan 2004, Tsedendamba et al 2009.

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

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

[7] Terms without distinction indicates the Khalkha form.

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

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

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

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

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

[13] Ishtawkhai 2006: 20–21.

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

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

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

The Shiwa Shireet Reincarnation Lineage

The Shiwa Shireet reincarnation lineage belongs to the 13 lineages recognized with seal by the Qing emperors. The third incarnation received the seal in 1781.[16] The Indian and Tibetan members of the reincarnation lineage tracing back to the time of Buddha Śākyamuni are mentioned in some sources.[17] The last Tibetan incarnation was a king, who cured people.[18] He was reborn six times in Mongolia, mostly in the area of Sain Noyon Khan Province, present area of Akhangai Province in the following forms: Nomun Edsen Khandjaw Toin (Tib. Mkha' 'gro skyabs, 1558–1640); Luwsanshiwa (Tib. Blo bzang zhi ba, 1681/2–1743/5);

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

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

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

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

[18] Dashbadrakh 2004: 125–128.

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

Another book mentions contradictory names, but nicely describes the foundation and development of the monastery of the Shiwa Shireet lineage.[21] It mentions Khandjaw (monastic name Sowdjamts), who was born in the family of Towiin Erden Üidsen Noyon as relative of the Sain Noyon Khan. The second incarnation, Luwsangawaa (should be the same as Luwsanshiwa) was born in Sain Noyon Khan Banner in Sain Noyon Khan Province. He received an ecclesiastical estate and started to build a monastery. A Khalkha *tüshmed* officer's letter addressed to the Bureau of Mongolian Affairs (Jurgan) in Beijing accounts about that the local noble, Khoshoi Chin Wan Rinchendorj helped Chingüünjaw[22] near Chuluut River and participated in the revolution against the Manchus being the older brother of the Second Bogd Jawdsandamba Khutugtu (Tib. Blo bzang bstan pa'i sgron me, 1724–1757). The Manchus caught him. The third incarnation Namkhaidorj (Tib. Nam mkha'i rdo rje) was born in 1774. He was good in sciences and beloved by people. Though it was difficult to travel in the mountainous area, he travelled easily and appeared many times in the case of flood. People venerated him as a wizard. The fourth incarnation, Band' studied in Tibet for many years, but died not long after his return to Mongolia. The fifth incarnation was born in 1831 in Sain Noyon Khan Province as son of a prince and received the monastic name Wandanchoimbel (Tib. Dbang ldan chos 'phel). He became a famous doctor, healed people with spring water and herbs. He had a small

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

[20] Tsedendamba et al 2009: 120.

[21] Laagan 2004: 99–102.

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

pharmacy in the monastery, often made excursions to collect herbs, venerated local spirits living in nature, and collected sacred texts in medical science. He participated in mountain veneration throughout the area of his monastic estate. He recited the following text at Khutugtu Owoo[23] mentioning the names of some sacred locations:

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

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

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

The sixth Shiwa Shireet was born in Setsen Chin Wan Banner and had the monastic name Nawaanlegdendambiijantsan. Darambadsar and Shagdarjaw, leaders of the estate, organized ceremonies, and established relations with other monastic estates, and introduced the *Tsam* (Tib. *'chams*) monastic dance[26] and other feasts. About 1,000 subordinated people (*shaw*') lived in the monastic estate, and many of them came from other provinces and banners. Several old, Mongolian tribes lived in the region (Borjigon, Barnuud Shuudai, Dairtan, Onjirgatan, Sewj, Choros, Khuluud), and more monks went for further studies to the neighbouring Tariatiin Khüree Sanchüwlin (Tib. Bzang chub gling) Monastery of Dalai Choinkhor Wan

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

[24] Laagan 2004: 100.

[25] *Khalkhiin Sain noyon khan aimgiin 25 khoshuu*, *8 khutagtiin shawiin gadsar ornii tölöw*.

[26] Cf. Majer – Teleki 2014 in Hungarian.

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

Shireetiin Khüree Monastery

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

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

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

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

[29] Tsedandamba et al. 2009: 230.

the forest-steppe zone. 40 monks lived in the two temples of the monastery founded in the 1860s, who came from Shireetiin Khüree. The monks venerated the old Bor Burgasnii Owoo in the first month of summer, held the Avalokiteśvara recitation in the middle month of summer, and the Maitreya procession in the first month of autumn. Yama was the main protector deity of the monastery, which closed in 1937, and was destroyed in 1939.[30]

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

Smoke-Offering to the Khangai Mountains written by Luwsanshiwa

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

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

[31] *Shiwa shireet gegeentnii tsogtsolbor*. https://shireetgegeen.mn/

page, S: NL10680-068). Several monks wrote ritual texts in honour of the Khangai Mountain Range, its sub-mountains, rivers and springs from the 17th century.[32] According to the belief of the Tibetans and the Mongols the smoke purification offerings in general are intended to pacify and delight celestial beings and the spirit owners or custodians (Khal. *lus sawdag*, Tib. *klu sa bdag*, *gzhi bdag*, Skr. *nāga*) of natural sites such as mountains, rivers, lakes, forests, rocks and plants. These rituals encourage them to ensure the well-being and good fortune of the inhabitants of a given region.[33] In their honour and for their grace offerings should be performed from time to time. The spiritual lord of the Khangai Mountains is Khangai Khan (Tib. Hang ka'i rgyal po), a minor Dharmapāla, war god[34] who resides in a beautiful celestial palace described in Shiwa Shireet's text in brief.

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

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

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

NAMO GURU[35]
If you want to perform a petition offering to the regional deity, owner of the ground, the mighty deity, Khangai Khan, burn smoke-offering articles, white and red sandalwood, aloe wood, nutmeg, juniper, rhododendron and other scents, the three whites,[36] the three sweets,[37] various foods, various grains, various cloths, various strips of silk, various woods,[38] different fruits, and butter-flour[39] to fill the ground and the sky with their smoke. Moreover, [prepare] the first select portions[40] of tea, beer,

[32] Wallace 2015a, 2015b, Teleki 2017, 2019, 2022, 2023.
[33] For the relation of nomads and nature see Avar 2014.
[34] Cf. Birtalan 2013.
[35] Skr. "I pay homage to the Master."
[36] Tib. *dkar gsum*, milk, butter, yoghurt. Khal. *süü*, *tos*, *tarag*.
[37] Tib. *mngar gsum*, sugar, molasses, honey. Khal. *dsöögiin bal*, *buram*, *mösön chikher*, "honey, molasses, candy".
[38] Tib. *shing*, "wood".
[39] Tib. *phye mar*, mixture of barley floor and butter (Khal. *tos*, *guril*). It can replace "food offering" if an offering cake (Skr. *bali*, Tib. *gtor ma*, Khal. *balin*) is not available.
[40] Tib. *phud*. The first portion of tea is offered to the Buddha in Mongolia. The Mongolian term *deej*, "the first and finest part of something", such as *ideenii deej*, "first portion of the meal" corresponds to Tibetan *phud*. It refers to the offering of the "finest part" to the deity.

milk, and food, also golden libation,[41] offering cake,[42] costly offerings,[43] arrow [with a scarf], mirror, banner, arrow and bow, sword, armour, and other types of weapons as well as the seven outer offerings[44] with musical instrument.[45] If all are available physically that is good. If not, visualize them. (12v)

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

HRĪH
May the knowledge holder, accomplished Guru Padmasambhava,[49]
*Atīśa,[50] the splendid Third Dalai Lama,[51]
Vajradhara's emanation Luwsanprinlei[52] and other
Direct and indirect[53] lamas' blessing fall as a rainfall.

Mighty deity, Khangai, who took a vow to protect the Victorius One's teaching,[54]
The source of benefit and happiness,
Also, the doctrine of Tsongkhapa Losang Drakpa,[55] and Buddhists,[56]
Descend here with your retinue.

[41] Tib. *gser skyems*, Khal. *serjim* mostly represented with barley beer in Tibet, and vodka in Mongolia.
[42] Skr. *bali*, Tib. *gtor ma*, Khal. *balin* offering cake or dough offering.
[43] Tib. *spyan gzigs*, costly offering which "delights the eyes". The Mongols offer guns, armours, spades, hoes, and other weapons and tools to wrathful deities.
[44] Tib. *chu gnyis nyer spyod.* Offering bows including two water, flower, incense, butter lamp, scent water, food.
[45] Tib. *rol mo*, mostly a bell or a *ḍamaru*.
[46] Tib. *skyabs 'gro*, *sems bskyed*, *tshad med bzhi*: "Taking Refuge" (Tib. *Skyabs 'gro*, Khal. *Itgel*). These prayers and meditation are the usual prelude for Tantric meditations. *Bsgom pa* refers here to meditation on emptiness, before the seed syllable of the deity appears.
[47] Tib. *lha'i rnal 'byor*, Skr. *guruyoga*.
[48] Tib. *sngags drug phyag rgya drug gi rgyud.* Tantra of the six *mantra*s and *mudra*s. Cf. https://garchen.net/wp-content/uploads/2020/06/6-Mantras-6-Mudras.pdf
[49] Tib. slob dpon Pad ma 'byung gnas. Padmasambhava (8–9th century), Tantric master of Oḍḍiyāna, founder of the Tibetan Nyingmapa stream, and Samye, the first Tibetan monastery in 779.
[50] Perhaps *Atīśa Dīpaṃkara (982–1054), master of Vikramaśīla Monastery, main figure of the second convention in Tibet, founder of the Kadampa stream.
[51] The Third Dalai Lama, Sönam Gyatso (Bsod nams rgya mtsho, 1543–1588). The author of the text nicely plays with the meanings of the names of these monks.
[52] The above-mentioned Khalkha Dsaya Paṇḍita (1642–1723), master of the author.
[53] The Tibetan text is emended *pas => pa'i*.
[54] Epithet of Buddha Śākyamuni.
[55] Tsongkhapa (Tsong kha pa Blo bzang grags pa, 1357–1419), founder of the Tibetan Gelukpa school, which widely spread in Mongolia.
[56] Tib. *bstan 'dzin*. Holder of the teachings, doctrine-holder, teacher.

Khangai Khan, who manifests in four bodies
In accordance with the four holistic actions[57] to protect the Dharma,
Descend here with your retinue,
From the vast sky of spontaneously accomplished great bliss.[58]

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

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

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

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

[57] Tib. *'phrin las bzhi*. Holistic actions or Buddha activities including pacifying, increasing, magnetizing deeds, and wrathful subjugation.
[58] Tib. *bde chen*, Skr. *mahāsukha*.
[59] Khangai Khan took a vow to protect the Dharma. Thus, the practitioner requests Khangai Khan to ensure and support his practice, offering, and deeds.
[60] It can be understood as the scent (smoke) and tasty foods swirl as a lake, but we assume the list of the outer offerings, the first of which is the offering water (Tib. *mchod yon*). See details in the next footnotes.

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

On the same way, offering the ground filled[61] with the outer, inner [offerings][62] and the five desirables,[63]
The seven precious emblems of royalty,[64] the eight auspicious signs,[65]
Tea, beer, butter-flour, golden libation[66] drinks,
Distinguished pleasant wealth of deities and people.
Mighty deity, Khangai and your retinue, fulfil your vows.

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

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

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

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

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

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

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

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

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

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

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

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

In a spacious vessel generating from the precious jewels of BHRŪM [syllable]
I consecrate the three whites, the three sweets, jewels,[69] various yields,[70]
Offering cakes made of seeds, nectar, meat, and blood,
To be the nectar of immaculate wisdom.
I offer them[71] to the mighty deity, Khangai and your retinue.
Take it with pleasure and liberate Buddhist practitioners,
From all outer and inner obstacles and hindrances.
Provide abundance and fulfil all wishes.

HRĪH
I praise you, mighty deity, Khangai and your retinue,
Manifested from the fundamental nature of the sphere of reality,[72]
In various forms as a play[73] including pacifying, increasing, magnetizing, subjugating, and other emanations,
Having the strength of protecting the Buddha's doctrine.

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

[68] Tib. *byan rlag* => *bya rlag.*
[69] Precious metal or precious stone.
[70] Tib. *'bras*, "yield", '*bras bu*, "fruit".
[71] Here ends the offering articles.
[72] Skr. *dharmadhātu*.
[73] Tib. *zlos gar*. An important Tantric principle, as the various manifestations of Buddhist deities, especially the wrathful emanation, are only plays, which are unconceivable for us.

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

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

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

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

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

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

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

Continuously save[76] from the loss of people and livestock caused by wolves and bandits,
Curse, scandal, lawsuit, and all other undesirables,
Suffering, harms and injures,
And be our ally.

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

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

[76] Tib. *bsung* => *bsrung*.

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

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

May the Second Victorious One, Lobsang Drakpa's[79] teaching,
The assembly of adherents and the Saṅgha
Completely fill this place.
May theory and practice increase,
May great auspicious goodness pervade.

This "Invocation and Offering Prayer to the Mighty Deity, Khangai Khan to Fulfil Hopes" was written when in the dark age the All-pervading Lord Vajradhara embodied as a play in the form of a Buddhist monk, glorious and excellent Dsaya Paṇḍita Luwsanprinlei. I bow at his foot with great reverence. Being one of his Excellence's[80] inferior disciples who became a vagabond and a slave, the humble and lazy Blo zhi,[81] I [myself] wrote it with the thought to assist my living place's Lord [Khangai Khan] to the completion of favourable conditions relying on the oral tradition of previous monks. With this writing may the teaching of the second Victorious One's spread and flourish forever. Be auspiciousness.

SVASTI

If you wish to offer an offering cake[82] to the local spirits (15v), prepare an offering cake with balls of dough from the mixture of the three whites and the three sweets to an offering cake bowl. If it is not available, dairy products[83] and others are also suitable. Take refuge and arise the Bodhicitta with the recitation of the *Sangs rgyas chos tshogs ma* prayer,[84] and meditate on the Four Immeasurables. With the proud of the Great Compassionate One [Avalokiteśvara][85] purify it with the OṂ VAJRA AMṚTA [*mantra*][86] and make it empty with the SVABHĀVA [*mantra*].[87] From the

[77] Four cardinal, four intercardinal directions, up and down.
[78] Skr. *cakravartin*, universal monarch.
[79] Tsongkhapa's name.
[80] The Khalkha Dsaya Paṇḍita Luwsanprinlei was a master of Luwsanshiwa.
[81] Full name is Blo bzang zhi ba (Luwsanshiwa).
[82] Tib. *gzhi bdag gtor ma*, Khal. *shawdag dorom*, offering cakes to local deities.
[83] Tib. *dkar zas*. Dairy products including milk, curds, and cheese.
[84] Part of the prayer "Taking Refuge".
[85] Identification with the deity results in a kind of proud.
[86] OṂ VAJRA AMṚTA KUṆḌALI HANA HANA HŪṂ PHAṬ.
[87] OṂ SVABHĀVA ŚUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚUDDHO 'HAṂ.

space of emptiness, from the OṂ [syllable] in wide and large jewel bowls and from the melting to the OṂ's light the offering cake from the divine substances which delights each senses became an inexhaustible nectar ocean completed with the five desirables.[88] Consecrate it with saying OṂ ĀḤ HŪṂ three times. The light from your heart's HRĪṂ [syllable] to all regional deities, local spirits and guardian spirits living in this landscape and region VAJRA SAMĀDZA'Ḥ[89]

I pay homage to Sugata Prabhūtaratna.
I pay homage to Sugata[90] Holy Surūpa.
I pay homage to Sugata Sku 'byams glas.
I pay homage to Sugata'Jigs kun bral ba.

Dedicate it [the offering cake, saying the *mantra*] NAMAḤ SARVA TATHĀGATA AVALOKITE, OṂ SAṂBHARA SAṂBHARA HŪṂ seven or 21 times. I offer this offering cake involving the five desirables of the five senses: form, voice, spell, taste, and touch to delight the Five Sisters of Longevity, the 12 Local Female Spirits,[91] Khangai Khan and other regional deities, local spirits, protectors of the country (16r), the ones continuously existing in nature, especially Selenge, Dulaan, Kharaa, Terkhi, Namnan[92] and other places' guardian and protector deities, *Nāga*s, earth lords, humans and non-humans, benevolent spirits, regional deities, local spirits – loving as a mother, being close as a sister. Take it well! May the whole country in general, and especially we practitioners, masters and disciples and the donors increase and prosper, may proper behaviour follow our misdeeds instead of envy. [Khangai Khan] Be our refuge, protector, and defender. May all our wishes come true spontaneously without any obstacles. Enhance us in strength and companion.

With the strength of my though,
With the strength of the Tathāgatā's[93] charity,
With the strength of the Dharmadhātu,
May all objectives, all wishes,
Everything appropriately[94]
In this world, without exception[95]
Completed without impediment.

[88] It will be the food of local spirits.
[89] "Vajra assembly".
[90] Skr. Sugata, an epithet of the Buddha.
[91] Tib. *tshe ring mched lnga*, *bstan ma bcu gnyis* are mountain goddesses, who forms Śrīdevī's retinue.
[92] Rivers and mountains in the northern part of the Khangai Mountains.
[93] Skr. Tathāgata, Tib. De bzhin gshegs pa, epithet of the Buddha.
[94] Tib. *ci rigs pa => ci rigs par*.
[95] Tib. *ma lus pa => ma lus par*.

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

NAMO GURU
The essence of compassion, Precious Lord, Avalokiteśvara
As you made this support[98] your residence[99] indeed,
Bestow the bliss of quick release,
From all unbearable[100] illness, suffering and torments.

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

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

Conclusion

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

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

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

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

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

[100] Tib. *mi zad*, "inexhaustible" => *mi bzad*.

[101] Tib. *'du byed*, Skr. *saṃskāra*, "formation, conditioned existence", one of the five aggregates and twelve links.

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

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Appendix: Transcription of the Tibetan Text

National Library of Mongolia, S: NL10680-068

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

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

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

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

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

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

BUDDHISM AND SOCIETY

Mongolian Lamas' Seals in the Collection of the State Hermitage Museum

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The State Hermitage Museum in Saint Petersburg, Russia possesses sixteen official Mongolian silver seals which were received from the local mint in 1934. This article is restricted to a discussion of the seals which belonged to high lamas of Autonomous Mongolia. These seals which were issued by the Ministry of the Interior date from 1911 to 1919. One belonged to the Erdeni šangǰodba, three to the Čoiǰung Lama (the State Oracle of Mongolia), two to administrators of the *Yeke šabi* (Khal. *Их шавь*), the others to eminent *qutuγtu*s. The legends of these seals and Mongolian legislation of that time relating to seals is analysed. The size of these seals and arrangement of their legends generally correspond to the legislation of Autonomous Mongolia (1911−1919).

The advent of the Mongolian use of seals coincided with the beginning of the use of writing. According to the *Yuan Shi* 元史, in 1204 a captured Uyghur official, Tatatunγa (Chin. Tata Tong'a 塔塔統阿), explained to Chinggis Qan the usage of the seal and following this, seals were used for certifying the Qan's orders. After that seals were used by Mongolian officials for various purposes.[1]

In 1934 a collection of sixteen Mongolian seals was received by the State Hermitage Museum from the Leningrad Mint (Rus. Ленинградский Монетный двор) which at that time was the only producer of coins, medals, and all kinds of metal badges in the USSR. No information is available to the authors on how these seals made their way from Mongolia to Leningrad. Among these seals ten belonged to lama-officials of Autonomous Mongolia. Four multilingual seals were issued during the Qing period;[2] two seals belonged to *ǰasaγ*s of Altai Uriyangqai ayimaγ of Autonomous Mongolia.

[1] Aubin 2010: 173–175.

[2] Two of them belonged to the "General of Ili" (Chin. 伊犁將軍 *Yili jiangjun*) and were issued in 1761 and 1827. The Mongolian legend is written in the Oirat "clear script" (Mong. *toda bičig*). One seal, issued in 1879, belonged to the *amban* of Kobdo (Mong. *Qobdu-yin quubi-yin sayid*). The last one was the seal of the *ǰasaγ* of Inner Mongolian Eastern Banner of J̌arud *ayimaγ* (Mong. *J̌aruγud-un ǰegün qosiγu-yi ǰakiruγči ǰasaγ*).

Since the Mongolian Yuan 元 Dynasty (1271–1368) seals were granted by the emperor's order to high lamas, and this practice was continued by the successor Ming 明 Dynasty (1368–1644). The period of the Manchu Qing 清 Dynasty (1636–1912) witnessed a rapid growth in the number of incarnated lamas (Tib. tulku < *sprul sku*, Mong. *qubilγan*) most prominent of whom established incarnation lineages. Qing emperors tried to put under control these newly appeared "lama dynasties", and Mongolian *qubilγan*s had to receive an official certificate and an official seal. They held the honorific title of *qutuγtu*.

These *qutuγtu*s were much venerated by all Mongols regardless of social position and received rich donations. Some Mongolian nobles donated their serfs with cattle and pastures. In this way some Mongolian *qutuγtu*s became like wealthy feudal lords. However, since they were Buddhist monks who were not supposed to possess any property, these serfs were called "disciples" (Mong. *šabi*, plural *šabi nar* or *šabinar*). The pastures where these "disciples" grazed the cattle of their "spiritual masters" formed special administrative units (Mong. *otoγ*).

Mongolian independence was proclaimed in Urga in December 1911, two months before the official abdication of the Qing Dynasty. The Jebtsundamba Qutuγtu (Tib. *rje btsun dam pa*) was proclaimed the Boγda Qaγan of Mongolia and announced his reign title "Elevated by the Many" (Mong. *Olan-a ergügdegsen*).[3] New legislation was created for the new state which was originally supposed to embrace all Mongolians of the former Qing Empire but was finally limited to the area of the Khalkhas.

The new government issued new seals for ministers, *ǰasaγ*s, *qutuγtu*s and other officials. The Boγda Qaγan himself had three seals: one made of jade (*qas erdeni tamaγ-a*), one made of silver (*mönggün erdeni tamaγ-a*), and one made of gold (*altan tamaγ-a*) which were used for different purposes.[4]

In a lengthy collection of laws of the new state a special chapter (*debter*) was dedicated to the seals. This is an excerpt from this chapter called "Casting the Seals".

> "One point. For [making] seals for all ministries, ministers, *qan*s, the *Kambu nomun qan*, the *Erdeni šangǰodba*, chiefs of the leagues, military commanders, all *qutuγtu*s, lamas of the Great šabi[5] bearing titles of *wang* and *güng* ninety *lang*s[6] of silver should be used. [Each side] of the quadrangle should be 3 *imuqu*s[7] and 4 *fun*s[8]; its depth is 8 *fun*s. The handles of the seals of the five ministries should be [in a form] of a four-petal *čintamani* [treasure]; for the rest should be a three-petal *čintamani* [treasure]. The height of the handle is 3 *imuqu*. For [making] seals for all *ǰasaγ*s

[3] This is a translation of the Tibetan *mang bskur* which is itself a translation of Skr. Mahāsaṃmata. It means "one recommended by the people's assembly", or "one chosen by the election of the people."

[4] *J̌arliγ-iyar toγtaγaγsan mongγol ulus-un qauli ǰüil-ün bičig* XXX: 4r–5v.

[5] Mong. *yeke šabi* (Khal. *Их шавь*) – the personal estate of the Jebtsundamba Qutuγtu which numbered thirty *otoγ*s in the period of Autonomous Mongolia.

[6] 1 *lang* (Khal. *лан*, Chin. 两 *liang*) = 37.3 grams.

[7] 1 *imuqu* (Khal. *ямх*, Chin.寸 *cun*) = 3.2 centimetres.

[8] 1 *fun* (Khal. *фун*, Chin. 分 *fen*) = 3.2 millimetres.

and for those who administer *šabi*s of *qutuγtu*s eighty *lang*s of silver should be used for each. [Each side] of the quadrangle should be 3 *imuqu*s and 3 *fun*s; its depth is 6 *fun*s. The handle of the seals should be [in a form] of a double treasure. The height of the handle is 2 *imuqu*s and 4 *fun*s. In the centre of all seals is placed a *soyombo* symbol[9] and inscription in Mongolian should be written to the left and to the right of it. The correct spelling is established by the Ministry of the Interior, and then by the supreme order, it should be handed over to the seals workshop for casting."[10]

So, the size of the two kinds of official seals was established as follows:

Seals of the first type:
weight: 3.357 g
size: 10.88×10.88×2.6 cm
handle's height: 9.6 cm

Seals of the second type:
weight: 2.984 g
size: 10.56×10.56×1.92 cm
handle's height: 7.68 cm

The proportions of the Mongolian seals in the Hermitage Museum collection roughly correspond to these measurements. The dates of their production are given according to the reign title of the Boγda Qaγan and traditional calendar and are engraved on their upper sides of the seals.

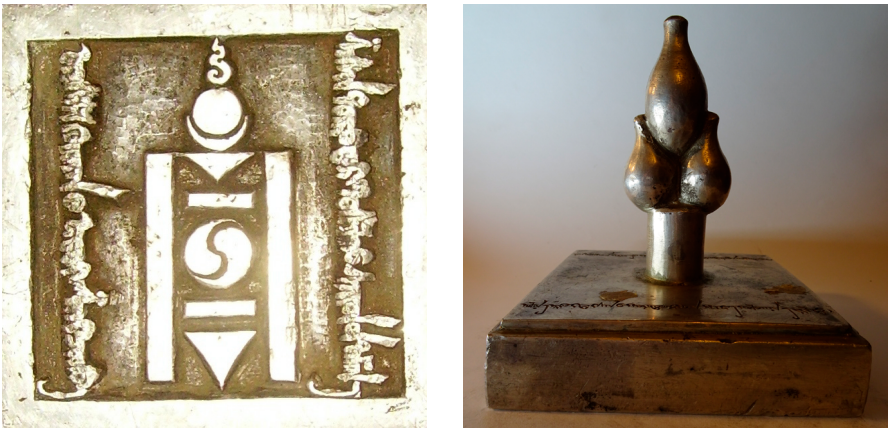


Fig. 1. Inventory No.: MR-415
Size: 10.8×11×2.3 cm
Handle's height: 10 cm
Weight: 3114.2 g

Date: *Olan-a ergügdegsen-ü qoyaduγar on qar-a quluγan-a ǰil-dü yosulal-un kereg-i qabsuruγsan dotoγadu yamun üiledbei*

[9] Mong. *ēbam* (Tib. *e wam*) – "union of method and wisdom". It corresponds to Chin. *yin yang* 陰陽 which is a part of the *soyombo* (Skr. *svayaṃbhū*, Khal. *соёмбо*) symbol.

[10] *J̌arliγ-iyar toγtaγaγsan mongγol ulus-un qauli ǰüil-ün bičig* XXX: 23r–24r.

"Issued by the Ministry of the Interior certifying Ceremonial Matters in the Second Year of the Elevated by the Many [which is] the Year of the Black Mouse" (1912)

Legend: *Neyislel küriyen-ü erdeni šangǰodba šasin törü-dür tusalaqu sayid-un tamaγ-a*

"The Seal of the *Erdeni šangǰodba*[11] of the Capital City, who Assists the Religion and the State."

In the "Laws of Mongolia" this seal is called "The Seal of the *Erdeni šangǰodba* who Concludes [All] Matters in the Capital and Administers All *šabinar*s" (*küriyen-ü kereg-i sidkegči sabinar-i bügüde ǰakiruγči erdeni šangǰodba-yin tamaγ-a*).[12]

Erdeni šangǰodba ("Precious Treasurer") was one of the two highest lamas of Autonomous Mongolia.[13] A person holding this position is first mentioned in 1709. In 1723 the post of the treasurer of the Jebtsundamba Qutuγtu was established by imperial order. In 1912 this post was held by Badmadorǰi (d. 1920).[14]





Fig. 2. Inventory No.: MR-421
Size: 10×10×2 cm
Handle's height: 6.5 cm
Weight: 2651.1 g

Date: *Olan-a ergügdegsen-ü terigün on čaγaγčin γaqai ǰil-dü yosulal-un kereg-i qabsuruγsan dotoγadu yamun üiledbei*

"Issued by the Ministry of the Interior certifying Ceremonial Matters in the First Year of the Elevated by the Many [which is] the Year of the White Sow" (1911).

Legend: *Küriyen-ü umaradu eteged-ün šabinar-i ǰakiruγči daruγ-a-yin tamaγ-a*

"The Seal of the Superintendent who Administers *šabinar*s of the Northern Side of the Capital."

[11] Tib. *phyag mdzod pa* – "treasurer of a monastery".

[12] *J̌arliγ-iyar toγtaγaγsan mongγol ulus-un qauli ǰüil-ün bičig* XXX: 8r.

[13] Another was Kambu nomun qan who was the supervisor of religious ceremonies and matters relating to monks.

[14] Atwood 2004: 28, 497.




Fig. 3. Inventory No.: MR-422
Size: 10.2×10.2×1.8 cm
Handle's height: 6 cm
Weight: 2513.2 g

Date: *Olan-a ergügdegsen-ü terigün on čaγaγčin γaqai ǰil-dü yosulal-un kereg-i qabsuruγsan dotoγadu yamun üiledbei*

"Issued by the Ministry of the Interior certifying Ceremonial Matters in the First Year of the Elevated by the Many [which is] the Year of the White Sow" (1911).

Legend: *Küriyen-u doron-a umar-a eteged-ün šabinar-i ǰakiruγči daruγ-a-yin tamaγ-a*

"The Seal of the Superintendent who Administers *šabinar*s of the North-eastern Side of the Capital."




Fig. 4. Inventory No.: MR-414
Size: 10.5×10.5×2.1 cm
Handle's height: 10.1 cm
Weight: 2917.3 g

Date: *Olan-a ergügdegsen-ü terigün on čaγaγčin γaqai ǰil-dü yosulal-un kereg-i qabsuruγsan dotoγadu yamun üiledbei*

"Issued by the Ministry of the Interior certifying Ceremonial Matters in the First Year of the Elevated by the Many [which is] the Year of the White Female Pig" (1911).

Legend: *neyislel küriyen-ü γool-un čoyiǰun sakiγulsun-u gütenbe-yin tamaγ-a*

"The Seal of the Chief Oracle of the Capital."

The Mongolian text contains two transcriptions of Tibetan words. The first, *čoyiǰun* (Tib. *chos skyong*) means "Religious protector (title given to class of tutelary deities, also to diviners and persons in whom a religious protector manifests)."[15] Mongolian word *sakiγulsun* with the same meaning as the previous is added thus forming a "combined word" (Khal. *хоршоо үг*). The second, *gütenbe* (Tib. *sku rten pa*, *kuden*) means "oracle; man possessed of deity (of the *chos skyong* class)."[16] This word literally means "bodily receptacle" which an oracular deity enters and then the possessed person starts prophesying in the name of this deity.

The chief oracle of Mongolia was Luwsankhaidüw (Tib. Blo bzang mkhas grub, 1872–1918), the younger brother of the Jebtsundamba Qutuγtu. Like his brother he was an ethnic Tibetan and came to Mongolia together with his family in 1874.[17] His spirit possession was noticed at the age of fifteen, and after having received some training from experienced oracle lamas a temple complex was built for him by 1908. It is called Choijong Lama Temple (Khal. Чойжин ламын сүм) and remains a landmark in present-day Ulaanbaatar. The main tutelary deities (Tib. *yi dam*) of this temple were Yamāntaka (Tib. Rdo rje 'jigs byed) and Hayagrīva (Tib. Rta mgrin). The deities which "entered" the body of Luwsankhaidüw were Nechung (Tib. Gnas chung), Dsimer (Tib. Tse'u dmar po) and Dorjshüg (Tib. Rdo rje shugs ldan). After Luwsankhaidüw's demise in 1918 these deities have no longer been "invited" to this temple because no new oracle has been recognised.[18]

[15] Roerich 1985: 126.

[16] Roerich 1983: 163.

[17] By the order of the Qianlong 乾隆 Emperor, incarnations of the Jebtsundamba Qutuγtus were required to be found exclusively in Tibet to avoid their consanguineous links to local Mongolian aristocracy.

[18] Atwood 2004: 105, Dashdulam 2018: 266–269, 275, Tsedendamba et al. 2009: 835–836, Teleki 2015: 192–193, 496.



Fig. 5. Inventory No.: MR-416
Size: 10.5×10.5×2.6 cm
Handle's height: 9.8 cm
Weight: 3122.7 g

Date: *Olan-a ergügdegsen-ü dörbedüger on köke bars ǰil-dü yosulal-un kereg-i qabsuruγsan dotoγadu yamun üiledbei*

"Issued by the Ministry of the Interior certifying Ceremonial Matters in the Fourth Year of the Elevated by the Many [which is] the Year of the Blue Tiger" (1914).

Legend: *Erdeni biligtü tungγalaγ bisireltü qutuγtu-yin tamaγ-a*

"The Seal of the Precious Wise and Clear Devout Qutuγtu."

This seal also belonged to the state oracle Luwsankhaidüw. He had one *otoγ* of *šabinar*s.[19]

He is said to have possessed four seals. One of them, which confirmed his right to administer the Choijong Lama Temple was handed over to Luwsanpeljee (Tib. Blo bzang 'phel rgyas), who was the lama who interpreted the oracle's words uttered during his trances. In 1918, by the order of the Boγda Qaγan, three other seals including the two above-mentioned were placed in the "upper hall" of his palace.[20]

An interesting fact is that the oracle is called "*qutuγtu*" which means that he was recognized as an incarnated lama of a high rank and must have an "incarnation lineage" (Tib. *skyes rabs*).

[19] *J̌arliγ-iyar toγtaγaγsan mongγol ulus-un qauli ǰüil-ün bičig* I: 3v.

[20] Tsedendamba et al. 2009: 836.





Fig. 6. Inventory No.: MR-418
Size: 9×9×2.9 cm
Handle's height: 9.7 cm
Weight: 3332.1 g

Date: *Olan-a ergügdegsen-ü tabuduγar on kökegčin taulai ǰil-dü yosulal-un kereg-i qabsuruγsan dotoγadu yamun üiledbei*

"Issued by the Ministry of the Interior certifying Ceremonial Matters in the Fifth Year of the Elevated by the Many [which is] the Year of the Blue Female Hare" (1915).

Legend: *'od ldan dkar / po pe har/ rgyal po tham ka*

"The Seal of King Pehar, the White Radiant."

In the middle of the seal the Sanskrit syllable *hrīḥ* which is the "seed syllable" (Skr. *bīja-mantra*) of this deity is written with Lancha script.

This is the only seal with an inscription in the Tibetan language written in the quadrangular script (Tib. *hor yig*) and with a *mantra* instead of the *soyombo*. However, it is an official seal issued by the Ministry of the Interior.

Before being "tamed" by Padmasambhava (8th century) and brought to Tibet, King Pehar resided in the land of Bhata Hor, i.e. the land of the Uyghurs or the Tanguts. He is a deity of *gyelpo* (Tib. *rgyal po*) class, originally violent local spirits. The second Dalai Lama, Gedün Gyatso (Tib. Dge 'dun rgya mtsho, 1476–1542), granted Pehar the title Nechung Oden Karpo (Tib. Gnas chung 'Od ldan dkar po). It is this title which is engraved on the seal. *Kuden*s of Nechung were state oracles of Tibet after the establishment of the Dalai Lama's power over Tibet in 1642.[21]As mentioned above, Nechung was one of three oracular deities by whom Luwsankhaidüw would be possessed.

Since this was an official seal, a question arises: what kind of documents could have been certified with the seal of the deity King Pehar? One can suppose that it could be prophecies recorded after the oracle's trances. Possibly, documents bearing impressions of this seal have been preserved.

[21] Charleux 2018: 210–212, Macdonald 1978: 1140–1141.

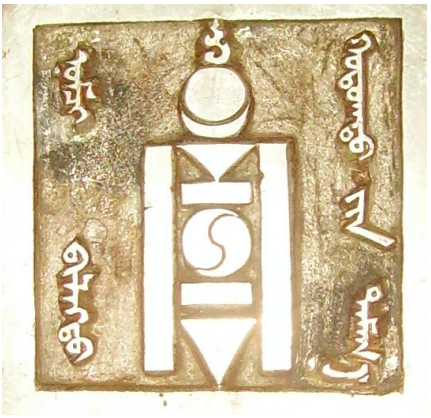




Fig. 7. Inventory No.: MR-417
Size: 10.5×10.5×2.5 cm
Handle's height: 9.8 cm
Weight: 3160.0 g

Date: *Olan-a ergügdegsen-ü dörbedüger on köke bars ǰil-dü yosulal-un kereg-i qabsuruγsan dotoγadu yamun üiledbei*

"Issued by the Ministry of the Interior certifying Ceremonial Matters in the Fourth Year of the Elevated by the Many [which is] the Year of the Blue Tiger" (1914).

Legend: *nomči biligtü qutuγtu-yin tamaγ-a*

"The Seal of the Scholarly Wise *Qutuγtu*."

This *qutuγtu* had one *otoγ* of *šabinar*s.[22]

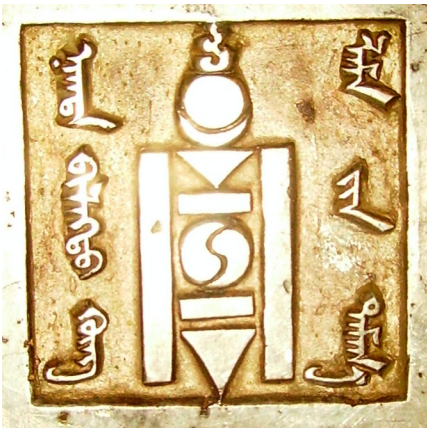




Fig. 8. Inventory No.: MR-425
Size: 10.5×10.5×2 cm
Handle's height: 7.8 cm
Weight: 2881.6 g

[22] *J̌arliγ-iyar toγtaγaγsan mongγol ulus-un qauli ǰüil-ün bičig* I: 3v.

Date: *Olan-a ergügdegsen-ü dörbedüger on köke bars jil-dü yosulal-un kereg-i qabsuruγsan dotoγadu yamun üiledbei*

"Issued by the Ministry of the Interior certifying Ceremonial Matters in the Fourth Year of the Elevated by the Many [which is] the Year of the Blue Tiger" (1914).

Legend: *niγta biligtü güng lama-yin tamaγ-a*

"The Seal of the Thoroughly Wise Duke Lama."

This lama had a secular title "Duke who Assists the State" (Mong. *ulus-tur tusalaγči güng*) which was introduced by the Qing Dynasty and was inherited by Autonomous Mongolia. He had one *otoγ* of serfs who were called not *šabi* but *qamǰilγa* as of a secular ruler.[23]





Fig. 9. Inventory No.: MR-419
Size: 10.5×10.5×2.2 cm
Handle's height: 9.8 cm
Weight: 3396.1 g

Date: *Olan-a ergügdegsen-ü yisüdüger on siraγčin qonin jil-dü yosulal-un kereg-i qabsuruγsan dotoγadu yamun üiledbei*

"Issued by the Ministry of the Interior certifying Ceremonial Matters in the Ninth Year of the Elevated by the Many [which is] the Year of the Yellow Female Sheep" (1919).

Legend: *čing bisireltü mergen bandita qutuγtu-yin tamaγ-a*

"The Seal of the True Faithful Wise Pandita *Qutuγtu*."

Though the epithets which form the title of this *qutuγtu* appear in several titles, the exact combination used in this seal could not be found by the authors. For this reason, the owner of this seal has not been identified.

[23] *J̌arliγ-iyar toγtaγaγsan mongγol ulus-un qauli jüil-ün bičig* I: 4r XXX: 11r.





Fig. 10. Inventory No.: MR-420
Size: 10.5×10.5×2.4 cm
Handle's height: 10.3 cm
Weight: 3240.1 g

Date: *Olan-a ergügdegsen-ü yisüdüger on siraγčin qonin ǰil-dü yosulal-un kereg-i qabsuruγsan dotoγadu yamun üiledbei*

"Issued by the Ministry of the Interior certifying Ceremonial Matters in the Ninth Year of the Elevated by the Many [which is] the Year of the Yellow Female Sheep" (1919).

Legend: *Erdeni keüken noyan qutuγtu-yin tamaγ-a*

"The Seal of the Maiden Lord *Qutuγtu*."

While the Laws of Autonomous Mongolia do not mention this *qutuγtu*, his previous incarnations were well-known by the Mongols and the Buryats, both as highly respected lamas and Buddhist writers.[24] His monastery was founded in the early 18th century and is said to have followed the Sakyapa tradition. It was located in the Sečen Qan ayimaγ and had two printing workshops.[25]

Conclusion

The seals described here are valuable relics of the short-lived Mongolian lama state with its distinct attributes and symbols. Their holders were administrators, incarnated lamas and even visionaries. This intermixture of temporal and divine illustrates the special qualities of a country which had the world conqueror Chinggis Qan as its first ruler and had a Tibetan incarnated lama as its last monarch. A study of the documents which bear the imprints of these seals would further contribute to our knowledge of the ways in which they were officially used.

[24] Sazykin 2001.

[25] Tsedendamba et al. 2009: 144, 794–795.

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Čing ulus-un üy-e-yin Öbör Mongγol-un baraγun keseg oron-u süm-e keyid-ün belčiger-ün ami aqui-yin orčin toγorin-u qamaγalalta

Qurča

ډېرۍ [7] لاسته راوړنې ساتنه ځای ګڼل کېږي . ساتنه د ډېرۍ د ودې لپاره اړینه ده . ساتنه د ډېرۍ د ودې لپاره اړینه ده . ساتنه د ډېرۍ د ودې لپاره اړینه ده

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ڕەنگاوڕەنگ کرد .

ئەو ساڵانەی لە ئەمریکا ژیا ، بەتایبەتی ساڵانی سەرەتای سەدەی بیستەم ، بە ساڵانی ئاڵتوونی ناسراوە . ئەمریکا وەک وڵاتێکی ئازاد و دیموکراسی ، بەهۆی ئەو هەموو سەرچاوە سروشتی و ئابووری و مرۆییەی کە هەیبوو ، بووە شوێنی ئومێدی هەموو ئەو کەسانەی کە لە وڵاتانی خۆیان ستەم و چەوسانەوەیان لێ دەکرا . ئەمریکا

[21] ᠴᠢᠩᠭᠢᠰ᠂ᠦᠨᠳᠦᠰᠦᠲᠡᠨ ᠤ᠋ ᠪᠠᠷᠠᠭᠤᠨ ᠬᠡᠰᠡᠭ ᠣᠷᠣᠨ ᠤ᠋ ᠰᠤᠮᠤ ᠶᠢᠨ ᠵᠠᠰᠠᠭ᠂57-3-1229-31 ᠳᠡᠪᠲᠡᠷ ᠬᠡᠪᠯᠡᠯ᠃

[20] ᠴᠢᠩᠭᠢᠰ᠂ᠦᠨᠳᠦᠰᠦᠲᠡᠨ ᠤ᠋ ᠪᠠᠷᠠᠭᠤᠨ ᠬᠡᠰᠡᠭ ᠣᠷᠣᠨ ᠤ᠋ ᠰᠤᠮᠤ ᠶᠢᠨ ᠵᠠᠰᠠᠭ᠂058-02-0522-0130 ᠳᠤᠭᠠᠷ ᠬᠡᠪᠯᠡᠯ᠃

[16] ᠪᠠᠶᠠᠨᠵᠤᠷᠭᠠᠯ᠄《ᠪᠠᠶᠠᠨᠵᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠠᠭᠤᠨᠢ ᠤᠯᠤᠰ ᠤᠨ ᠵᠠᠰᠠᠭ ᠤᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ ᠪᠠᠶᠢᠭᠤᠯᠬᠤ ᠵᠢᠨᠬᠡᠯᠡᠯᠢᠨ ᠵᠠᠭᠪᠤᠷ᠂99 ᠳᠤᠭᠠᠷ ᠬᠡᠰᠡᠭ᠃

[9] ᠬᠤᠪᠢᠶᠠᠨ᠎ᠠ᠂ᠶ᠋᠄ᠪᠠᠶᠠᠨᠵᠤᠷᠭᠠᠯ ᠤᠨ ᠵᠠᠰᠠᠭᠯᠠᠬᠤ ᠵᠠᠭᠪᠤᠷ᠎ᠤᠨ ᠲᠠᠪᠤᠨ ᠵᠢᠩ᠄《ᠪᠠᠶᠠᠨᠵᠤᠷᠭᠠᠯ᠂66 ᠳᠤᠭᠠᠷ ᠬᠡᠰᠡᠭ᠂ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ᠂ᠪᠠᠶᠠᠨᠵᠤᠷᠭᠠᠯ ᠤᠨ ᠵᠠᠰᠠᠭᠯᠠᠬᠤ ᠵᠠᠭᠪᠤᠷ᠎ᠤᠨ ᠲᠠᠪᠤᠨ ᠵᠢᠩ᠄《ᠪᠠᠶᠠᠨᠵᠤᠷᠭᠠᠯ ᠤᠨ ᠵᠠᠰᠠᠭᠯᠠᠬᠤ ᠵᠠᠭᠪᠤᠷ》᠃᠄ᠬᠦᠪᠢᠶᠠᠨ᠎ᠠ᠂᠄᠂᠄᠂᠄

Унгарын музейн сан хөмрөгт хадгалагдаж буй монголын өв соёлтой холбоотой дурсгалууд (Будапешт хот дахь “Хопп Ференц Азийн Урлагийн Музей”)

Б. Шүр

Өтвөш Лорандын нэрэмжит Их Сургууль,
Монгол Төв Ази Судлалын Тэнхим, Будапешт

Хүний оюун ухаанаар бүтээгдсэн соёлын өв цаг хугацааны аясаар дэлхийн зүг бүр тийшээ таран байх шалтгаан нь маш олон. Тухайлбал, хүн олон янзын хүчин зүйлээс шалтгаалж нэг газраас нөгөө газар орон руу шилжин нүүхдээ эцэг өвгөдөөс уламжилж ирсэн бурхан тахил, ахуйн хэрэглээ, гоёл чимэглэлийн эд зүйлээ орхилгүй авч явдаг. Мөн түүнчлэн худалдаа наймаа, бэлэг дурсгал, гадаадын жуулчид гэх мэт хүний амьдралд тохиолдох маш олон нөхцөл байдалтай уялдан соёлын биет өв дэлхийн өнцөг булан бүрд тардаг аж. Аливаа улс орны соёлын өв байрлалаас үл хамааран тухайн улс орны соёл, уламжлал, ёс заншлыг илтгэх язгуур чанар, ач холбогдлын үнэ цэнэ хэвээр оршиж байдаг. Соёлын өв нь эдийн засгийн үнэт зүйл байхын сацуу хүн төрөлхтний оюун ухааны үрээр бүтсэн нийгмийн баялаг, түүхийн ул мөр юм.

Бидний судалгаа хилийн чанадад хадгалагдаж буй монголын соёлын өвийн асуудлыг судлахыг ба энэ өгүүлэлд Унгар улсын Хопп Ференц Азийн урлагийн музейн (Hopp Ferenc Ázsiai Művészeti Múzeum, https://hoppmuseum.hu/) сан хөмрөгт хадгалагдаж буй монголын биет зарим нэгэн эд өлгийн зүйлд судалгаа хийж тайлбар оруулах, монгол түүх соёл, угсаатны ойлголтыг эд өлгийн өвөөр дамжуулан нийтийн хүртээл болгохыг зорьж буй юм.

Уг судалгааны арга зүйн зарчим нь Унгар улсын Өтвөш Лорандын нэрэмжит Их сургууль (ЭЛТЭ)-ийн Монгол ба Төв Ази судлалын тэнхимийн судалгааны онол зүйн зарчмыг удирдлага болгов.

Унгар буюу Мажарууд Хойд Европын дорно хэсэг, Ижил мөрний дунд урсгал, Урал орчим оршин сууж байсан анчин, загасчин, малчин удмынхан. Монголчуудтай ижил шинж нь нүүдэлчин, ан гөрөө хийдэг, уналга эдэлгээндээ адуу, үхэр зэрэг бод мал ашигладаг, бөөгийн шүтлэгтэй ард түмэн. Мажар ард түмэн IX зууны сүүлээр Дорнод Европын Карпатын хөндийд суурьшсан Финугор (Finno-Ugric) хэлтэн юм.

Монголчуудын Унгартай холбогдох эртний түүх бол Бат хаан 1241 онд Мажарыг эзэлж жил болсон талаар түүх сурвалжид тэмдэглэн үлдсэн байдаг. Монгол Мажар угсаатны амьдралын хэв маяг, соёл, ёс заншилд өнө эртний түүхэн холбоо угсаа гарвалийн ул мөр үлдсэн байх магадлалтай юм. Тиймээс ч Унгарын Шинжлэх Ухааны Академи XIX зуунаас өөрсдийн гарал үүслийн тодорхойлох зорилгын хүрээнд Монгол руу эрдэмтэн судлаачдаа илгээж эхэлсэн нь монголтой холбогдох өнө эртний холбоо хамаарал байна гэж үзсэнийх биз ээ.

Хопп Ференц Азийн Урлагийн Музей

Хопп Ференц (Hopp Ferenc, 1833−1919) урлагийн бүтээл цуглуулахаас гадна урлаг соёлыг ивээн тэтгэж мөн өнчин ядуу хүүхдүүдэд туслах сангийн үйл ажиллагаа явуулж байсан байдаг. Хопп Ференц Азийн Урлагийн музей Хопп Ференцийн Хятад, Япон, Энэтхэг болон Европын орнуудаар аялах явцдаа өөрийн цуглуулгаа хийж тус музейн барилгыг 1885 онд худалдаж авсан ба түүний хувийн цуглуулгаар 1889 мөн 1896 онуудад түр үзэсгэлэн зохион байгуулж олон нийтэд дэлгэн тавьж байсан ба хожим 1919 онд албан ёсны музей байгуулагдсан түүхтэй.

Хопп Ференц Азийн Урлагийн Музей байгуулагдах үед Монгол эд өлгийн цуглуулга хараахан хийгдээгүй байсан ба Музейн хоёр дахь захирал Хорваат Тибор (Horváth Tibor, 1910−1972) археологич хүн байсан ба 1961 онд Монгол руу явж монгол цуглуулгын сан хөмрөгийг баяжуулж байсан байдаг.[1] Түүний хичээл зүтгэлээр XX зууны эцэс гэхэд монгол цуглуулгын арвин сантай болсон байна.

Музейн монгол цуглуулгын анхны үзмэрийг бүртгэлийн 50.787 дугаартайгаар 1950 онд монголч эрдэмтэн Лигети Лайош (Ligeti Lajos, 1902−1987) 70x50 см хэмжээтэй Аюуш загал бурхны зургийг бэлгэнд өгснөөр эхэлж байна.

Монголд геологийн зураглал, геофизик, усны хайгуул хийж байсан экспедицийн (1957−1990) Унгарын гишүүд монголын цуглуулгыг олон тооны олдвороор баяжуулж байсан. Мөн түүнчлэн цуглуулгын сан хөмрөгт Аагай Беела (Ágai Béla, 1870−1944), түүний эхнэр Бечки Ида (Becsky Ida, 1869−1953), Чапваари (Чапек) Карой (Csapváry, "Csapek" Károly, 1904−1976) нар өөрийн цуглуулгад байсан монгол эд өлгийн зүйлсийг музейд өгч хувь нэмрээ оруулсан

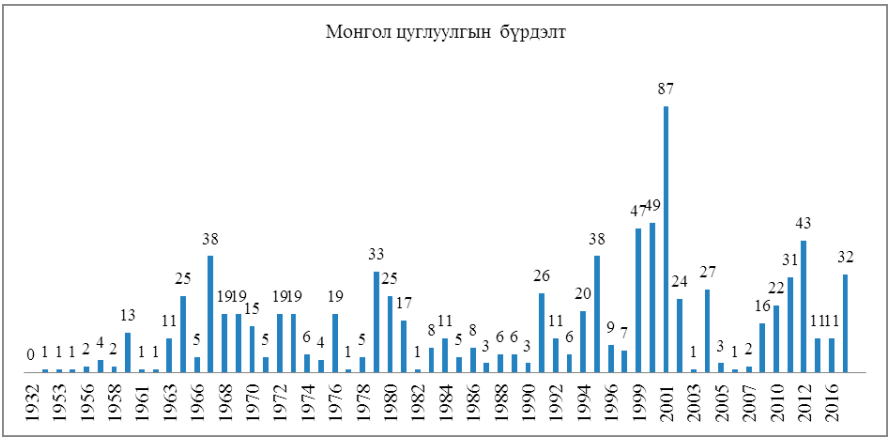


График 1. Хопп Ференц Азийн урлагийн музейн сан хөмрөгт хадгалагдаж буй монголын эд өлгийн бүрдсэн хугацаа. (Б. Шүр)

[1] НМА 3787/1961. *Horváth Tibor ásatáson készült naplója*.

байдаг. 1965 онд Каадаар Янош (Kádár János, 1912−1989), Унгарын социалист ажилчдын намын Ерөнхий нарийн бичгийн дарга монголын талаас Унгарын засгийн газрын төлөөлөгчид хүлээн авсан бүтээлүүдийг музейд хандивласан байдаг.

Монгол цуглуулгын сан хөмрөгийн Ерөнхий бүртгэл 1932 оноос эхэлсэн байх ба 2017 он хүртэл эд өлгийн зүйл авч баяжуулж ирсэн байдаг. Ингээд тус музейн монгол цуглуулгын сан хөмрөг 84 жилийн хугацаанд бол нийт 1129 орчим эд өлгийн зүйлийг сан хөмрөгийн бүртгэлд бүртгэгдсэн.[2]

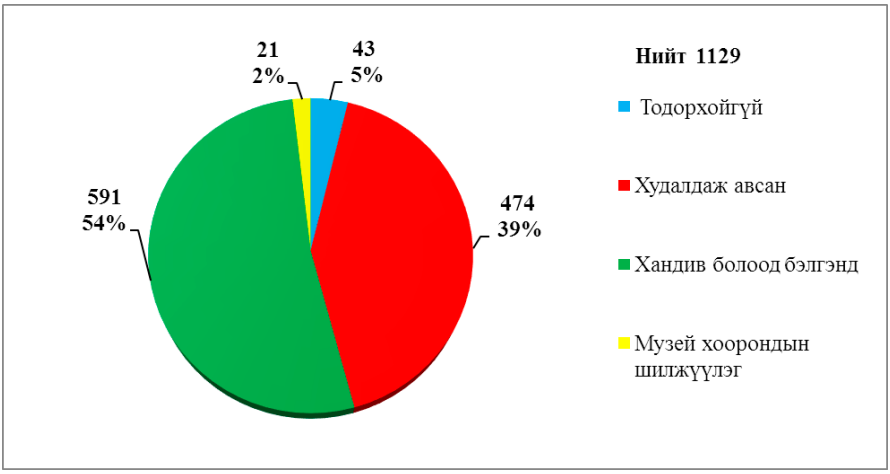


График 2. Хопп Ференц Азийн урлагийн музейн сан хөмрөгийн бүртгэл. (Б. Шүр)

Хопп Ференц Азийн урлагийн музейн сан хөмрөгт нийт 1129 үзмэр байгаагаас дийлэнх хувийг Хандив болоод бэлгэнд өгсөн бол 34% буюу 474 тооны эд өлгийн зүйлийг музейн зүгээс сан хөмрөгтөө худалдаж авсан байдаг. 21 эд өлгийн зүйл өөр музейгээс Хопп Ференц музейд шилжүүлжээ. Мөн 43 эд өлгийн зүйл бүртгэлд тодорхойгүй байдалтай байдаг.

Хопп Ференц Азийн урлагийн музейн сан хөмрөгт хадгалагдаж буй монголын эд өлгийн төрөл зүйлийн ангилал

Монгол эд өлгийн зүйлийг 18 нэр төрөлд ангилан бүртгэсэн байгааг бид тус цуглуулгатай нэг бүрчлэн танилцах явцад музейн төрөл зүйлийн ангилал нь зарим эд өлгийн зүйлдээ таарахгүй, төрөл зүйл давхцан зэрэг болон 24 тооны эд өлгийн зүйлийг нэр төрөлд хамруулж чадалгүй үлдээсэн зэрэг асуудал байсан тул бид дахин тодорхой болгох үүднээс дахин нэр төрөлд ангилах оролдлого

[2] Б. Шүр 2018. Унгар улс, Будапешт хот дахь “Хопп Ференц Азийн Урлагийн Музей”.

хийсэн. Ингээд бид нийт 1129 тооны эд өлгийн зүйлийг дахин шинэчлэн 12 төрөл зүйлд ангилах боломжтой гэж үзлээ.

Хүснэгт 1. Хопп Ференц Азийн урлагийн музейн сан хөмрөгт хадгалагдаж буй монголын эд өлгийн төрөл зүйлийн ангилал.

№	**Үзмэр, эд өлгийн зүйлийн нэр**	**Унгар хэл дээр**	**Тоо ширхэг**
1	Гуутай сахиус, тогтоол оршоолго зориулсан бар	amulett	35
2	Бурхны шашны шавар дүр, хавтгай, керамик	dombormű	18
3	Гоёл чимэглэлийн зүйл	ékszer	4
4	Модон барын зураг	fametszet	42
5	Төмөр эд хэрэглэл	fémművesség	2
6	Зураг	festmény	287
7	Ахуй хэрэглээний аяга, сав суулга - хэт, хөөрөг, цөгц, гаансны уут, хатгамал	használati tárgyak	52
8	Тоглоом наадгай	játék és makett	15
9	Керамик шавар	kerámia	4
10	Баримал	kisplasztika	63
11	Ном урлал	könyvművészet	167
12	Тодорхойгүй, нэршээгүй	nincs megadva	27
13	Зоос мөнгө	pénzek és érmék	1
14	Баримал хөшөө	szobor	1
15	Даавуу торго	textil	22
16	Шашин урлагийн бүтээл	vallási vagy kultusztárgyak	154
17	Дээл хувцас	viseletek	80
18	Археологийн олдворууд	régészeti leletek	3
	Нийт		**988**

Хүснэгт 2. Хопп Ференц Азийн урлагийн музейн сан хөмрөгийн бүртгэл. (Б. Шүр)

№	**Үзмэр, эд өлгийн зүйлийн нэр**	**Тоо ширхэг**
1	Бурхан шүтээн (хүрэл, гууль, шуумал, мод, шавар)	113
2	Дэлгэмэл шүтээн зураг (Танка, загал, гуутай)	273
3	Орчин цагийн Уран зураг, монгол зураг	10
4	Бурхны шашны ном судар, гар бичмэл, бар	297
5	Зээгт наамал	2
6	Ахуй хэрэглээний эд өлгийн зүйл	41
7	Бурхны шашны холбогдолтой эд өлгийн зүйл	140

№	Үзмэр, эд өлгийн зүйлийн нэр	Тоо ширхэг
8	Зээгт наамал	128
9	Ахуйн хэрэглээний эд өлгийн зүйл	37
10	Монгол тоглоом наадгай	16
11	Геологи эрдэс баялаг, ашигт малтмалын дээжис	70
12	Археологийн олдвор	2
Нийт		**1129**

Хопп Ференц Азийн урлагийн музейн Монголын өв соёлтой холбоотой дурсгалуудын дийлэнх хувийг уламжлалт бурхны шашинтай холбогдох эд зүйлс эзэлж буй юм. Тэр дундаа нийт 1129 тооны дурсгалын төрөл зүйлийн ангиллаас харахад ном судар, гар бичмэл, бар, шашны холбогдолтой барын болон хэвлэмэл зүйл дийлэнх хувийг эзэлж буй юм. Мөн дараа нь бурхны шүтээн дэлгэмэл зураг (танка, загал зураг эзэлж байна). Энэ нь Монгол оронд бурхны шашны дэлгэрэлт соёлын чухал хэсэг байсныг илтгэж буй юм.

Хопп Ференц Азийн урлагийн музейн сан хөмрөг дэх Монголын өв соёлтой холбоотой эд өлгийн цуглуулгыг нийтийн хүртээл болсон байдлыг авч үзэхэд нийт 1129 орчин эд өлгийн зүйлээс 423 эд өлгийн зүйл түр үзэсгэлэн, каталог, сэтгүүлүүдэд гарч эрдэм шинжилгээний эргэлтэд орж, олон нийтийн хүртээл болж байсан байдаг бол 706 тооны эд өлгийн зүйл хараахан олон нийтийн хүртээл бололгүй сан хөмрөгтөө хадгалагдан байна.

Дүгнэлт

Улс үндэстэн бүрд өөрийн гэсэн түүх, соёл урлаг, байгалийн гэсэн дахин давтагдашгүй, хайрлан хамгаалах өвлүүлэн үлдээх гурван үнэт зүйл гэж бий. Монгол орны хувьд ч биет соёлын өвийн гайхалтай дурсгалуудыг төрийн бодлогын төвшинд хамгаалж байдгийн зэрэгцээ олон улсын музейн сан хөмрөгт хадгалагдаж байгаагийн тод жишээ бол бидний судалгаанд хамрагдаж тус музей юм. Дэлхийн томоохон музейнүүдийн үзмэр, үзүүлэгд олон улсын соёлын өвийг нэг дор цогцлоон, дэлгэн тавьсан байдаг нь хүний оюун ухаанаар бүтсэн аливаа бүтээл зөвхөн нэг орны өмч бус нийт хүн төрөлхтний ололт амжилт, бахархан дээдлэх өв гэдгийг илтгэж байна. Энэ нь дэлхийн бөмбөрцөгт оршин суух улс орнуудын түүх соёл онцлог, ёс заншлыг нэг дороос цаг алдалгүй таньж мэдэх, мэдлэг мэдээлэл олж авах, суралцах, олон соёлын солилцоо, харьцуулалт, гэх зэрэгтэй танилцах, судлан ойлгох боломжийг олгож байна.

Музейн сан хөмрөгт хадгалагдаж буй бусад орны үзмэрт монголтой холбогдох үзмэрүүд бүртгэгдсэн байгаагийн сацуу хараахан нийтийн хүртээл бололгүй үлдэж хоцорсон түүх дурсгалын хосгүй үнэт бүтээлд тооцогдох эд өлгийн зүйл хадгалагдаж байна.

Бид судалгааны үр дүнгээ 2019 онд Унгарын Будапешт хотноо Өтвөш Лорандын нэрэмжит их сургууль, Монгол ба Төв Ази судлалын тэнхимээс гурав

дахь жилдээ уламжлал болгон зохион байгуулагддаг “Уламжлал ба шинэчлэл” олон улсын эрдэм шинжилгээний хуралд “Унгар дахь Азийн урлагийн Хопп Ференц музейн сан хөмрөгт хадгалагдаж буй монгол өв” сэдвийн хүрээнд судалгааны үр дүнгээ толилуулсан юм. Эл илтгэлд Унгар дахь Азийн урлагийн Хопп Ференц музейн сан хөмрөгт хадгалагдаж буй монгол соёлтой холбоотой дурсгалыг бүртгэн баримтжуулах, зарим дурсгалыг анх удаа олон нийтийн хүртээл болгохын сацуу бүртгэл мэдээллийн зарим нэг алдаа ташуу бүртгэлийг хэрхэн засаж залруулж болох саналыг дэвшүүлсэн юм.

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Food, Drink and Delicacy used for Services and Rites in Lamiin Gegeen's Monastery

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Introduction

The canons of religious services in Mongolian Buddhist monasteries and temples are generally the same, but they have developed preserving their unique features and characteristics. *Mantra*s of protection touching the five senses of humans as hearing, smelling, seeing, touching, and tasting, religious teachings accompanied with musical instruments and dancing, offering cakes made from barley flour (Skr. *bali*) to prevent from illness, butter lamps (Skr. *jvāla*),[1] incenses and junipers (Skr. *kuśa*),[2] worship to the deities' images placed at the respectful site to get blessing (Skr. *ādiśa*)[3] are all for bringing religious teachings and harmony in people's body and mind through services and rites, thus touching the hearts of devotees and making them have faith. Among the studies concerning all religious services and rites, there are a few about food, drink, and small goods. The present article concerns the variety of food, drink and small goods used during the services and rites in Lamiin Gegeen's monasteries and monastic schools (*datsan*, Tib. *grwa tshang*) based on an archival source and with consideration of secondary literature.

The monastery of Lamiin Gegeen, Erdene Bandid Khutugtu of Sain Noyon Khan Province with its ecclesiastical estate was one of the largest centres of Mongolian Buddhism, of the worship and faith of the Mongols, and of Buddhist art and culture. The monastery was founded by the First Lamiin Gegeen Luwsandandsanjantsan (Tib. Blo bzang bstan 'dzin rgyal mtshan, 1639−1703) in 1662 in current Uyanga District, Öwörkhangai Province. It had moved to Bayankhongor Province, and actively operated until 1937 in current Erdenetsogt District, Bayankhongor Province. Luwsandandsanjantsan was born in the Khangai Mountains in the year of the Yellow Rabbit, in the 11th sexagenary cycle.

> "If summarizing all the deeds of the virtuous Khutugtu, who obtained classical knowledge and education of Buddhism, done in the area of the Khalkhas concerning religion and culture … he had grasped the main codes of Buddhist doctrine, teachings and canons, adjusted them to the nomadic existence, enriched them with Mongolian philosophy and thinking, and rituals and symbolism. This way,

[1] Sükhbaatar 2014: 134. Butter lamp in front of deities. In the cups cast with gold, silver, and copper, they pour melted butter onto the cotton stem and set the fire.
[2] Sükhbaatar 2014: 229. One type of perfume made by grinding. Scented thing.
[3] Sükhbaatar 2014: 30. Religious custom for salvation and mercy.

> he attempted to make Buddhism the national religion by acclimatizing at a higher level of theory and methodology. It is conspicuously clear"[4] – said the researcher.[5]

Lamiin Gegeen's monastery had eight main temples: western, eastern, tantric, adjacent to Gegeen, medical, of special service, philosophy and astrology. The main assembly hall (*Tsogchin dugan*, Tib. *tshogs chen 'du khang*)[6] had the capacity of 1,000 monks and each temple had a financial office (*jas*, Tib. *spyi gsog*),[7] the department responsible for providing food and drink (*mands tsaw*, Tib. *mang ja*, *tsha ba*, *dgung tshigs*)[8] for all the monks attending and all the items used for religious services. Many researchers claim that Lamiin Gegeen's treasury was the second richest one after the Bogd Jawdsandamba Khutugtu residing in Urga with their total number of properties and livestock.

At the monasteries of Lamiin Gegeen, "Within one year period … 62 odes and offerings to many savage spirits,[9] to other protective deities, and 75 various rites of the four basic tantras[10] ..." had been performed.[11] Food, drink, fruits, juniper, incenses, and *dsai* items (Tib. *rdzas*),[12] fragrances (Tib. *gu gul*),[13] and silken scarves (Tib. *kha btags*)[14] had been always used for all those services of chanting.

Donations mostly comprised the funding of monasteries and temples. In the internal rule of Lamiin Gegeen's monastery it was specially stipulated how to spend those donations and how to increase them. For instance,

> "… there should be the fair procedure to ensure that offerings by any human being are carefully monitored and not wasted. Also, it is appropriate for the authorities of the monastery to assign local authority of each temple to be responsible for all the articles to be used during services and rites, and to carry out all the expenses by itself. Simultaneously the local authority enjoys the right to appoint special commission."[15]

Food, drink, and small articles used for different services rendered and rites performed every day in the temples of Lamiin Gegeen's monastery are listed below with consideration of a bigger service according to the document kept in the archives.

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4 Dashbadrakh 2012: 81.

5 Budjaw – Amgalan 2020: 10.

6 *Mongol khelnii khuuchin ügiin tol'* 2013: 646. A large temple for religious service. Sükhbaatar 2014: 108. Religious place consisting of an assembly hall, and a shrine room.

7 Sükhbaatar 2014: 122. Treasury office of a monastery.

8 Sükhbaatar 2014: 103. Honorific name for food and drink for monks, lords, and nobles.

9 *Mongol khelnii khuuchin ügiin tol'* 2013: 205. The general name of savage spirits in Buddhism which defeat all evils.

10 Sükhbaatar 2014: 205. To enchant. The way of Tantric lamas to cure the sick person by sprinkling with vodka.

11 Yündenbat 2018: 102.

12 Sükhbaatar 2014: 129. Items useful for some rites. Ten items for offering (flowers, rosary, incenses, juniper, flour, clothing, decorations, umbrella, etc).

13 Sükhbaatar 2014: 89. Black and white tars of sandalwood.

14 Sükhbaatar 2014: 218. Silky knitted fabric to be offered for tribute ceremony.

15 Soninbayar 2014: 66.

It claims that "The 4th day of the middle month of winter. The second year of Xuantong Emperor (1906−1911).[16] There was the account concerning the items spent for the service dedicated to the public and other things in the temple."[17]

"2nd chapter. Recitation of the *sūtra*, *Dulamyultu* (Tib. *Sgrol ma yul khrus*) for salvation took place. Also, on the last 28th, for the four-times recitation of this *sūtra* for salvation by 25 Gelukpa monks in the assembly hall, ten bars of tea were given, also one scoop flour instead of milk, one small oil, *Dash* ritual scarves (Tib. *bkra shis kha btags*),[18] five reward (*kharamj*),[19] one scoop grain, one scoop flour for making figures, one small bowl (*ban*)[20] of melted butter for butter lamp, one spoon of various colour rice, … one horse, five papers, three shooting arrows,[21] one small ritual scarf (*khiw*, Tib. *khebs*),[22] and two bowls rice, three bowls (Chin. *gang*)[23] millet, one *jin* (Chin. *jin*)[24] melted butter, one *jin* dried curds for food and one *jin* drilling cloth (*daalinbuu*)[25] as *dsed* (Tib. *byed*)[26] for monks. Besides, three legs of goats for food were given to eight people who cleaned the snow.

For recitation of *sūtra*s by five disciples at the temple, there had been used one scoop grain, one spoon juniper, 11 butter lamp cups (*tsögts*),[27] milk and yogurt, … juniper, five scoops flour for *chimar* (Tib. *phye mar*),[28] one small bowl of raw oil,[29] two bars of tea, and given two bunches of brocade thread as the reward for food, two *Dash* ritual scarves to two disciples …[30]"

"… Also, Consecration (*rawnai*, Tib. *rab gnas*),[31] Ablution (*tüi*, Tib. *khrus*)[32] and *Solkh* (Tib. *gsol kha*).[33] On 30th, for *shawdan* (Tib. *shabs rten*)[34] to the Gegeen for longevity, there was a meeting at the monastic school (Tib. *grwa tshang*) and given pays, 11 scoops grain and flour, small cotton and oil … one coloured *Dash* ritual scarf, five yellow brick tea, three scoops flour for *chimar*, and one *jin* oil and *mands*

16 National Archives of Mongolia, A–73. A–1, SU. 2: 1.
17 National Archives of Mongolia, A–73. A–1, SU. 2: 1.
18 Sükhbaatar 2014: 102. A type of ritual scarf. The smallest one.
19 Tsewel 2021: 959. Rewarding things in favour of others.
20 Sükhbaatar 2014: 94. Measuring unit for non-liquid things.
21 The arrow to be shot from a bow. Sükhbaatar 2014: 94.
22 Sükhbaatar 2014: 222. One type of ritual scarf. Colourful ritual scarf.
23 Sükhbaatar 2014: 222. Container for liquid things, large bowl.
24 Sükhbaatar 2014: 123. Weight measuring unit. 1 *jin* is equal to 600 g.
25 Sükhbaatar 2014: 123. Cotton fabric with different sides.
26 Sükhbaatar 2014: 35. Rewarding things given to monks for attending religious rites donated by the devotees.
27 Tsewel 2021: 1149: A small cup for butter lamp and offering delicacy.
28 Sükhbaatar 2014: 238. Milled barley with melted butter.
29 Raw clotted cream.
30 National Archives of Mongolia, A–73. A–1, SU. 2: 4.
31 Sükhbaatar 2014: 35. Consecration of objects, sanctifying temples, or the rite to make the thing of idolatry.
32 Sükhbaatar 2014: 211. "Washing", the rite performed by monks. First, they sing the ode to the deities, then the monk sprinkles water to the mirror and wipes it with various coloured ritual scarves tied.
33 Sükhbaatar 2014: 192. Ceremony of worship of any temples, reincarnations, spirits.
34 Sükhbaatar 2014: 244. The word expressing the blessing for long life.

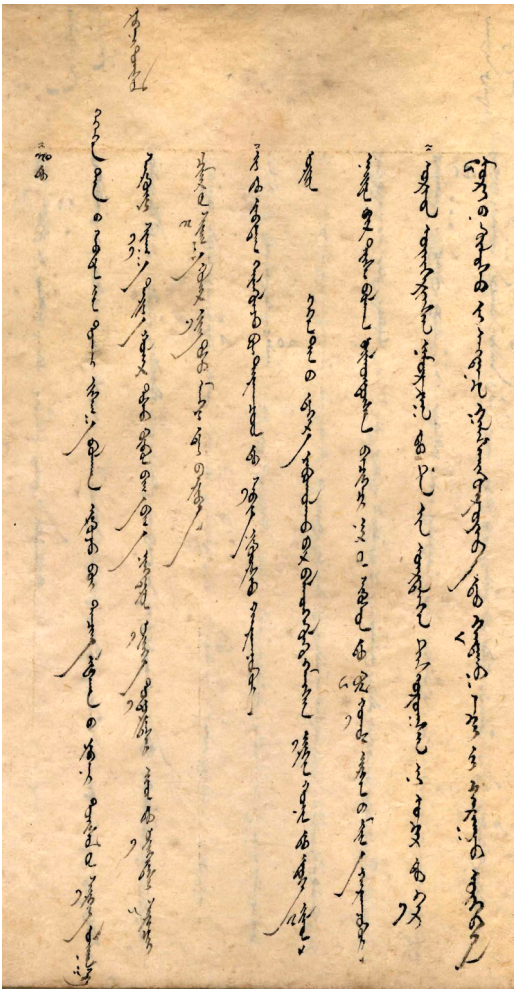


Fig. 1. National Archives of Mongolia. C–73, A–1, SU 2: 4.

(Tib. *mang ja*).[35] … one bucket coal was given to carpenters for making *jawdan* (Tib. *rgyab rten*).[36]

Instead of a male sheep prepared to send to you, dear Gegeen, there were eight legs' meat of sheep, and a half male sheep, as food for scribe estimating their two-year works performed. Last autumn, Galsangürjaw was given 8 bars of tea for working at the horse-relay station as the payment for 1 yurt and 8 horses.[37] Or "for food to *Shandsodwa* (Tib. *phyag mdzod pa*)[38] 1 whole mutton, … And when his

[35] Sükhbaatar 2014: 154. Tea given to monks during the ceremony.
[36] Sükhbaatar 2014: 118. Back-rest with slant deck seat for lamas.
[37] National Archives of Mongolia, A–73. A–1, SU. 2: 4.
[38] Sükhbaatar 2014: 248. The treasurer responsible for the financial offices of the Gegeen, *jas* of all lamas, and their economy including travels.

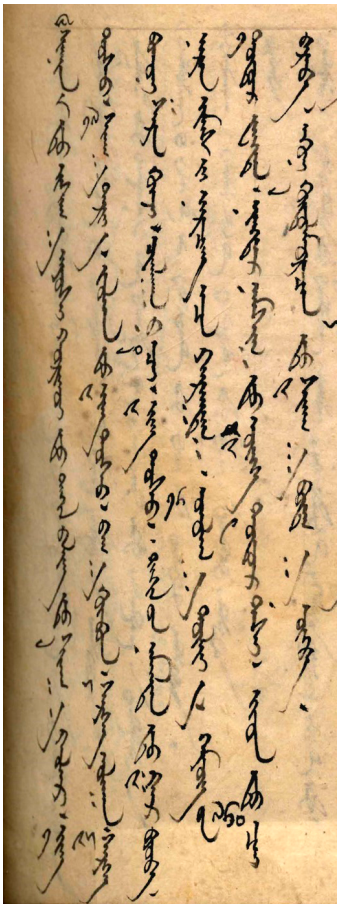


Fig. 2. National Archives of Mongolia. C–76, A–1, SU 10: 20.

cohorts panhandled, 4 *jin* raw oil was given. For blessing you, dear Gegeen to long life, there were … recitation of the *Kanjur* on 15th, and 18th, and were spent 11 horse-cart firewood,[39] …7 scoop flour, 1 *jin* melted butter, 5 bars of yellow tea to 14 people who collected cow dung, and 1 head person for 10-day usage per 1 cup *khiits*[40] and 2 *jin* raw oil for two people from the *datsan* for collecting cow dung. On the 1st day of last month of winter … 1 *dombo* (Tib. *mdong mo*)[41] tea, 4 scoops flour instead of one farding-bag milk,[42] and one whole goat for sewing brocade (Chin. *huär*)[43] on the costumes of *Tsam* (Tib. *'cham*)[44] dance were given. There were given 1 scoop flour, 1 ban oil, 1 mutton leg, and 1 yellow brick tea because the *Shandsodwa* planned

[39] National Archives of Mongolia, A–73. A–1, SU.2: 5–6.
[40] Any pastry or bakery to have with tea.
[41] Sükhbaatar 2014: 106. Container without nozzle for liquid, made of wood or iron.
[42] Frozen oil or milk placing into blown cow and sheep paunch.
[43] Flower in Mongolian.
[44] Sükhbaatar 2014: 232. Dance with the mask of heads of devils, guardians, and predators, antelopes.

to go to the countryside. Also spent 5 horse-cart firewood.[45] … 1 piece of fabric and goats were given to Huwtsagaan for coal … 2 coloured *Dash* ritual scarves were given for coal,[46] "on the 8th of the first month the recitation of Amitāyus took place,[47] and were spent 4 scoops flour, 1 *jin* oil, 17 scoops grain, 5 *jin* melted butter for oil lamp, a small piece of cotton, 2 red and 15 short yellow incenses, 40 bars of tea, 3 kg oil. Additionally, 5 black cookies, and fruits were taken from Nerchin. Also, 18 horse-cart firewood, for decorating *khumug*[48] various scarves such as *wandan*,[49] *nyadar*/*yandar* (Tib. *g.yang dar*),[50] including five coloured 9 scarves for Namsag and 780 bars of tea for gift were spent. 5 scoops rice were given to 4 workers. 1 bolt of fabric was spent to patch *Datsan* tent.[51]

Spent respectively for small articles: various colour silk, silk thread, cotton, firewood to be counted by horse-cart, *Dash* ritual scarf to be counted by numbers, various colour ritual scarves, coal to be counted by bucket, fabric for covering sheep skin (mostly for pay), firewood for boiling tea and making cookies, papyrus, *tsen* (Chin. *qián*),[52] *khond*,[53] long and short incenses, red and yellow incenses, for food: mutton and goats (for pay), black and yellow tea, tallow for lantern, farding-bags of milk, rice and millet, dried curds, cane sugar, grain, and for having tea: scoops of flour, many kilograms of melted butter, raw oil, tallow, numbers of black cookies, teapots of tea, spoons of salt, kilograms of cheese, and yogurt.

In his memoir, G. Birwaa (1916−2006) state laureate composer of Mongolia, who was a disciple in the monastery of Lamiin Gegeen at the age 5–12, had written that "The recitation of the Lunar New Year Festival (*Choiprel molom*, Tib. *chos 'phrul smon lam*) performed by all the monks of the monastery took place from the 3–15th of the first month of spring of the year, and in the evening starting from sunset till midnight there had been the festival – sculpture exhibition named '*Balin* on the 15th'. At this event, there were exposed *balin* illustrating of sky, nature, humans, cattle, and animals made with creative fantasy. All of them were made with melted butter and goat intestine fat by blending them in cold water. They were dyed with golden and silvery gloss, and other colours. One exhibit consisted of 10–20 offering cakes. Over 20 *balin* dedicated to Lamiin Gegeen, the 8 temples and their head lamas encircling the Philosophy monastic school (*Choir datsan*), and the assembly hall (*Tsogchin dugan*) were placed on the wall stairs higher than 2, 3 storey temple and there were sculptures of many dolls named "funny" in front of some *balin*. The best one was selected and awarded … also, during chanting monastic tea and kumiss were given to monks. Simultaneously, there took place a very joyful "singing finger" festivity

[45] Horse, camel and ox carts.
[46] National Archives of Mongolia, A–73. A–1, SU.2: 80.
[47] Sükhbaatar 2014: 39. The deity responsible for people's ages and long life.
[48] Amarjargal et al. 1992: 111. Part of the roof specifically made by extending.
[49] Amarjargal et al. 1992: 25. A type of ritual scarf.
[50] Sükhbaatar 2014: 261. A type of white scarf symbolizing happy and long life.
[51] National Archives of Mongolia, A–73. A–1, SU.2: 20.
[52] Sükhbaatar 2014: 237. Equal to one tenth of *lan* or 3,7301 g.
[53] *Mongol khelnii khuuchin ügiin tol'* 2013: 596. Red or scarlet red colour.

during which the person who could drink much kumiss and could play finger game[54] the best was selected. Many people from rural areas participated in this festivity.[55]

In the archival document, there is the account of items spent for the service dedicated to the public and other things in the *datsan* since the 4th day of the middle month of winter of the second year of Xuantong Emperor (r. 1906−1911):[56] "for decorating 9 trees with the biggest offering cake was spent 19 *jin* melted butter, 60 pieces of gold, 10 pieces of platinum, 5 spoon vermillion (*shunkh*),[57] brown, green, yellow, blue, white dyes for decorating food offering (*salsai*, Tib. *zhal zas*),[58] 11 spoons, 9 pieces of fabric for hand wiping and for food spent 48 pieces of cookies, 4 spoon flour, 1 bowl oil."[59] It is clear from the above mentioned list that offering cakes were important for any service and worship.

Another feature of rites of Buddhism developed in Mongolia is the tradition to protect and worship the nature simultaneously with the services in the temples. "The ceremony of labour days by herdsmen or traditional folk ritual performed in the light of ancient shamanism of Mongolia was adapted to the concept of yellow stream of Buddhism in the later period"[60] – like this, monasteries and temples of Lamiin Gegeen had performed the rites worshipping the mountains and cairns.

In the collected works of Chin Süjigt Nomun Khan (1830−1882), the rites for worshipping each cairn were precisely written, and the items cited below were included in those rites. In the *Sūtra of Rites to Worship the Cairn* by Chin Süjigt Nomun Khan, he precisely defined the items to put into the vessel (*khumkh*, Skr. *kunbha*)[61] with a spout: various gems, pieces of silk, a bit grain, a bit of food and drink, medicine pieces, and other things. Also, in this *sūtra*, he recommended that this container be offered to the protective guardians of religion, to the heaven and earth rulers, thus disseminating religion and statehood equally, making people enjoy peace without any suffering and sickness, accruing vegetables and cattle, ending up assembly with harmony … and prospering according to religious *sūtra*s."[62] Successive reincarnations of Lamiin Gegeen Luwsandandsanjaltsan had continued the rites according to the canon established by him. And there were 33 cairns and 17 springs and waters which were worshipped respectively by all people of the ecclesiastical estate and by each temple. Local elders' reminiscences are available about, for example composer G. Birwaa's memoires saying that

[54] Game in which players try to win by guessing which finger will be out.
[55] Birwaa 2016: 112–113.
[56] National Archives of Mongolia, A–73. A–1, SU.2: 1.
[57] Tsewel 2021: 1246. A type of red dye from minerals.
[58] Sükhbaatar 2014: 246. Flour-made figures which were made in families and monasteries for offering to deities during the Lunar New Year.
[59] National Archives of Mongolia, M–76. A–1, SU.10: 1.
[60] Khürelbaatar 2002: 370.
[61] Sükhbaatar 2014: 228. The container with nozzle, the rim of which is narrow, but the bottom is wide. It is made of gold, silver, bronze.
[62] Khürelbaatar 2002: 380.

"… *Dug* tree ("umbrella", Tib. *gdugs*)[63] was worshipped by the monks of Diwaajin Datsan (Tib. Bde ba can grwa tshang), cairn with *shünshig* (Tib. *gzungs gzhug*)[64] – was worshipped by the monks of Sharliin Datsan ... *Dug* tree at the back is exceptionally tall, and very beautiful because leaves of the branches at the top have grown round as if artificially made. And this tree is worshipped by the monks of Diwaajin Datsan in summer. During the worship, wrestling competition is organized among children and the boys who took the first and second places are awarded with cooked legs of sheep or goats. Boys have been very excited and brought the legs to their parents. Their parents had been very elated with the award and gave small pieces to the people living nearby. People chew that piece of meat slowly to suppress their thirst for meat. Children at the ages of 7–8 participated in wrestling competition … At the age of 8, I won the competition and was awarded with the leg of sheep and my parents gave small pieces to all people of five families … next day, the biggest cairn at the top of 3200 m high mountain was worshipped by the monks of Sharliin Datsan. The abbot and other 3–4 monks began to chant. They all wore their ceremonial yellow silk *deel* robes, yellow brocade robes over their *deel* and yellow hats (*shaser*, Tib. *zhwa ser*).[65] Devotees who came to the ceremony circumambulated the cairn and worshipped it. After that, they ate meat and drank kumiss. They were allowed to drink just 3 cups, … it is a delightful tradition of our people protecting nature with their faith and fascination …"[66]

In his memoir, he also recalled the butter lamp celebration (*Dsuliin 25*):

"During the celebration of the 25th day of the first month of the winter, chanting dedicated to Tsongkhapa or Je Rinpoche took place. Every temple was illuminated with hundreds of butter lamps and outside and inside of every family's yurt in the ecclesiastical estate of Lamiin Gegeen, there was a butter lamp lit. All people offered white butter[67] to each other and gave children white butter. The parishes came to the monasteries and temples and attended the butter lamp celebration.[68]

Conclusion

Among the many scientific books and articles on Buddhism, we can rarely find works concerning food, drink and small articles used in religious rites. In fact, many detailed documents, mostly records of financial offices (*jas*) are available on this

[63] Sükhbaatar 2014: 232. Umbrella.

[64] Sükhbaatar 2014: 255. To write *mantra* or incantation letters on the stones of the cairn to give the spirit to it.

[65] Sükhbaatar 2014: 250. Special hat worn during important ceremonies. At the top is a tassel, and in the rear part is a tussock.

[66] Birwaa 2016: 147.

[67] Birwaa 2016: 147.

[68] Butter made by compressing sour cream.

topic. We have chosen a document of the ecclesiastical estate of Lamiin Gegeen preserved in the National Archives of Mongolia. It describes food, drink, and small articles which were used in religious rites from the period of Guangxu Emperor (1875−1908) to the period of Bogd Khan (r. 1911−1911) and haven't been changed. Therefore, this article has been written with consideration of books and articles concerning Lamiin Gegeen's monasteries, memoir of G. Birwaa who was a novice in the monastery, and some documents of Lamiin Gegeen's monasteries. The goal was to raise the idea to researchers to study monastic food, drink, and small articles related to rites and services.

It is doubtless that the detailed studies on food, drink, natural food, and on small articles used for the services held in Buddhist monasteries and temples which had existed in Mongolia for hundreds of years, and for the rites performed to worship the Mother Earth, and the particular study of the documents kept in the archives concerning the financial offices (*jas*) of Lamiin Gegeen's monastery where custom, historical tradition, and medicine of the Mongols were creatively used and further developed will be a valuable contribution to the studies of Mongolian Buddhism.

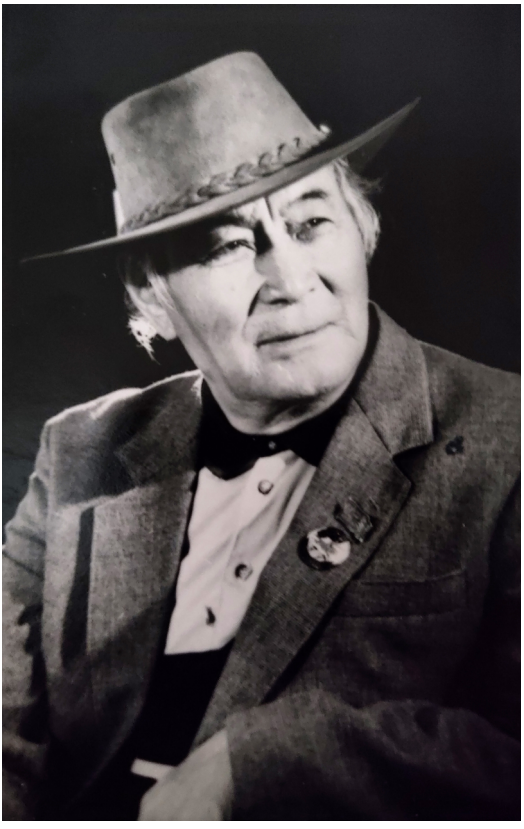


Fig. 3. G. Birwaa.



Fig. 4. Cane sugar.



Fig. 5. Dairy products.



Fig. 6. Melted butter.



Fig. 7. Brick tea.



Fig. 8. Offering cakes.

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TEXTUAL TRADITION

Qoboγsayiri-yin torγudčud-un “Šabinar-un küriy-e keyid”-ün tuqai todu üsüg-ün nigen γar bičimel

Basang, A.

ཞེས་ཀྱང་ཟེར་ཞིང་། ཁོ་ཚོའི་ཁྱིམ་ཚང་ཡང་ཐོག་མར་ཁྲོམ་པ་ཞིག་ཡིན་ཏེ། ཁོ་ཚོའི་ཁྱིམ་ཚང་ནས་ཀྱང་ཁྲོམ་པ་ཞེས་ཟེར་བ་ཡིན་ནོ

ᠬᠡᠯᠡᠪᠦ᠂ ᠬᠡᠯᠡᠪᠦ᠂ ᠬᠡᠯᠡᠪᠦ᠂

ཤ་སྟག་ཁྱི་ཕྱུག་ཚང་ཁྱིམ་ཚང་ཁྱིམ་ཚང་ཁྱིམ

ᠬᠣᠪᠣᠭᠰᠠᠶᠢᠷᠢ᠎ᠶᠢᠨ ᠲᠣᠷᠭᠤᠳᠴᠢᠳ-ᠤᠨ “ᠱᠠᠪᠢᠨᠠᠷ-ᠤᠨ ᠬᠦᠷᠢᠶ᠎ᠡ ᠬᠡᠶᠢᠳ”-ᠦᠨ ᠲᠤᠭᠠᠢ

ᠪᠣᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ ᠪᠡᠶ᠎ᠡ ᠪᠠᠶᠢᠭᠤᠯᠵᠤ ᠪᠠᠢᠭ

[10] [11] ཨང་གྲངས་དཔེ་ཆ། : « ཤེས་རིག་ཐབས་ལམ་ཁག་ཚན་ » ། ཁམས་ཀྱི་དཔེ་ཆ་ལག་རྩལ་ཁང་། 1999 ལོ། P.250 · 102 ཚིགས་གྲངས་ ''

[9] [12] ཀ · ཨང་རིགས་ཚན་ : « དཔེ་ཆའི་ཤེས་ཡོན་ » ། ཨང་གྲངས་ཀྱི་ཐབས་ལམ་ཁག་ཚན་ ། ཁམས་ཀྱི་ཤེས་རིག་ཨང་ཀྲུང་། 2003 ལོ། 781 ཚིགས་གྲངས་ ''

[8] ཅ · ཚད་ངོས་འཛིན་ : « ཀུན་བཏུས་ཀྱི་ཐབས་ལམ་ » ། ཁམས་ཀྱི་དཔེ་ཆ་ལག་རྩལ་ཁང་། ཁམས་ཀྱི་ཤེས་རིག་ཐབས་ལམ་ཁག་ཚན་ཁང་གི་ཐབས་ལམ་ཁག་ཚན་ཁང་ ''

ཁམས་ཀྱི་ཤེས་རིག་ཐབས་ལམ་ཁག་ཚན་ཁང་ 1 ཨང་། ལོ་14 ཟླ་བ། ཤེས་རིག་ཁམས་ཀྱི་དཔེ་ཆ་ལག་རྩལ་ཁང་། 1946 ལོ་ནས་ཤེས་རིག་ཐབས་ལམ་ཁག་ཚན་ཁང་གི་ཐབས་ལམ་ཁག་ཚན་ཁང་ ''

[7] ཉེ་ཀཾཀ · ཁམས་ཀྱི་ཤེས་རིག་ · ཤེས་རིག་ཁམས་ཀྱི་ཐབས་ལམ་ཁག་ཚན་ཁང་ཁག་ཚན་ཁང་ཁག་ཚན་ཁང

Begeǰing-ün modun bar-un "Geser-ün tutuǰi"-du-ki Geser-ün qatud-un düri-dü tusqaɣdaɣsan burqan šasin-u nölüge-yi sinǰilekü ni

Čayilγan

ᠪᠡᠶᠢᠵᠢᠩ ᠤᠨ ᠮᠣᠳᠤᠨ ᠪᠠᠷ ᠤᠨ "ᠭᠡᠰᠡᠷ ᠤᠨ ᠲᠤᠲᠤᠭᠢ" ᠳᠤ ᠬᠢ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ ᠳᠦ ᠲᠤᠰᠬᠠᠭᠳᠠᠭᠰᠠᠨ ᠪᠤᠷᠬᠠᠨ ᠱᠠᠰᠢᠨ ᠤ ᠨᠣᠯᠤᠭᠡ ᠶᠢ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠨᠢ

ᠴᠠᠶᠢᠯᠶᠠᠨ

ᠬᠡᠲᠦᠨ ᠤ ᠨᠡᠷᠡ

ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠡᠶ ᠤᠬᠠᠭᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠡᠶ ᠤᠬᠠᠭᠠᠨ ᠤ ᠡᠷᠳᠡᠮ ᠤᠨ ᠰᠤᠯᠤᠭᠠᠨ ᠤ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ

ɓɓɓ

ᠪᠡᠭᠡᠵᠢᠩ ᠤᠨ ᠮᠣᠳᠤᠨ ᠪᠠᠷ ᠤᠨ “ᠭᠡᠰᠡᠷ ᠤᠨ ᠲᠤᠭᠤᠵᠢ”-ᠳᠤ ᠺᠢ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ-ᠳᠦ ᠲᠤᠰᠬᠠᠭᠳᠠᠭᠰᠠᠨ

ᠪᠣᠯᠪᠠᠰᠤ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ ᠪᠠᠢᠨ᠎ᠠ ᠃ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ ᠭᠡᠵᠦ ᠶᠠᠪᠤᠭᠰᠠᠨ ᠨᠢ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ ᠪᠠᠢᠵᠤ ᠪᠤᠢ ᠭᠡᠵᠦ ᠶᠠᠪᠤᠭᠰᠠᠨ ᠪᠠᠢᠭᠠᠭᠠᠨ ᠤ ᠬᠡᠯᠡᠨ ᠳᠡᠭᠡᠷ ᠡᠴᠡ ᠃ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ ᠭᠡᠵᠦ ᠶᠠᠪᠤᠭᠰᠠᠨ ᠨᠢ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ ᠪᠠᠢᠵᠤ ᠪᠤᠢ ᠭᠡᠵᠦ ᠶᠠᠪᠤᠭᠰᠠᠨ ᠪᠠᠢᠭᠠᠭᠠᠨ ᠤ ᠬᠡᠯᠡᠨ ᠳᠡᠭᠡᠷ ᠡᠴᠡ ᠃

ᠪᠣᠯᠪᠠᠰᠤ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ

(ᠪᠣᠯᠪᠠᠰᠤ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ)

᠃ ᠪᠣᠯᠪᠠᠰᠤ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ

ᠪᠣᠯᠪᠠᠰᠤ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ ᠪᠠᠢᠨ᠎ᠠ ᠃ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ ᠭᠡᠵᠦ ᠶᠠᠪᠤᠭᠰᠠᠨ ᠨᠢ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ ᠪᠠᠢᠵᠤ ᠪᠤᠢ ᠭᠡᠵᠦ ᠶᠠᠪᠤᠭᠰᠠᠨ ᠪᠠᠢᠭᠠᠭᠠᠨ ᠤ ᠬᠡᠯᠡᠨ ᠳᠡᠭᠡᠷ ᠡᠴᠡ ᠃ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ ᠭᠡᠵᠦ ᠶᠠᠪᠤᠭᠰᠠᠨ ᠨᠢ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ ᠪᠠᠢᠵᠤ ᠪᠤᠢ ᠭᠡᠵᠦ ᠶᠠᠪᠤᠭᠰᠠᠨ ᠪᠠᠢᠭᠠᠭᠠᠨ ᠤ ᠬᠡᠯᠡᠨ ᠳᠡᠭᠡᠷ ᠡᠴᠡ ᠃

ᓄᓇᕗᑦ ᐊᑐᕐᓇᓱᒃᑐᖅ ᐊᑐᕐᓇᓱᒃᑐᖅ ᐊᑐᕐᓇᓱᒃᑐᖅ

ᠮᠣᠨᠭᠭᠣᠯ ᠪᠢᠴᠢᠭ ᠤᠨ ᠮᠣᠳᠤᠨ ᠪᠠᠷ ᠤᠨ “ᠭᠡᠰᠡᠷ ᠤᠨ ᠲᠤᠭᠤᠵᠢ”-ᠳᠤ ᠺᠢ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ-ᠳᠦ ᠲᠤᠰᠬᠠᠭᠳᠠᠭᠰᠠᠨ

ᠮᠣᠩᠭᠣᠯ ᠪᠢᠴᠢᠭ ᠤᠨ ᠮᠣᠳᠤᠨ ᠪᠠᠷ ᠤᠨ “ᠭᠡᠰᠡᠷ ᠤᠨ ᠲᠤᠭᠤᠵᠢ”-ᠳᠤ ᠺᠢ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ-ᠳᠦ ᠲᠤᠰᠬᠠᠭᠳᠠᠭᠰᠠᠨ

ᠮᠣᠩᠭᠣᠯ ᠪᠢᠴᠢᠭ ᠤᠨ ᠮᠣᠳᠤᠨ ᠪᠠᠷ ᠤᠨ “ᠭᠡᠰᠡᠷ ᠤᠨ ᠲᠤᠭᠤᠵᠢ”-ᠳᠤ ᠺᠢ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ-ᠳᠦ ᠲᠤᠰᠬᠠᠭᠳᠠᠭᠰᠠᠨ 263

ᠮᠣᠩᠭᠣᠯ ᠪᠢᠴᠢᠭ ᠤᠨ ᠮᠣᠳᠤᠨ ᠪᠠᠷ ᠤᠨ “ᠭᠡᠰᠡᠷ ᠤᠨ ᠲᠤᠭᠤᠵᠢ”-ᠳᠤ ᠺᠢ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ-ᠳᠦ ᠲᠤᠰᠬᠠᠭᠳᠠᠭᠰᠠᠨ

ᠮᠣᠩᠭᠣᠯ ᠪᠢᠴᠢᠭ ᠤᠨ ᠮᠣᠳᠤᠨ ᠪᠠᠷ ᠤᠨ “ᠭᠡᠰᠡᠷ ᠤᠨ ᠲᠤᠭᠤᠵᠢ”-ᠳᠤ ᠺᠢ ᠭᠡᠰᠡᠷ ᠤᠨ ᠬᠠᠲᠤᠳ ᠤᠨ ᠳᠦᠷᠢ-ᠳᠦ ᠲᠤᠰᠬᠠᠭᠳᠠᠭᠰᠠᠨ

[10] ᠬᠠ᠊ᠨ᠊ᠵᠢᠩᠬᠤᠸᠠ᠂ ᠬᠠᠸᠠᠷ᠂《ᠬᠦᠮᠦᠨᠵᠢᠨ ᠳᠤᠮᠳᠠᠳᠤ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ》᠂ ᠬᠦᠮᠦᠨᠵᠢᠨ ᠳᠤᠮᠳᠠᠳᠤ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ᠂ 2007 ᠣᠨ᠎ᠤ 48-53 ᠳᠤᠭᠠᠷ ᠬᠤᠪᠢᠳᠠᠭ᠎ᠠ᠂ 303᠂393᠂207 ᠳᠤᠭᠠᠷ ᠬᠤᠪᠢᠳᠠᠭ᠎ᠠ᠃

[11] [25] [26] ᠬᠦᠮᠦᠨᠵᠢᠨ ᠳᠤᠮᠳᠠᠳᠤ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ (ᠬᠦᠷᠦᠨᠭᠦ ᠬᠡᠰᠡᠭ) ᠤᠨ ᠵᠤᠪᠠᠭᠠᠯ᠎ᠤᠨ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ᠂ ᠬᠦᠮᠦᠨᠵᠢᠨ ᠳᠤᠮᠳᠠᠳᠤ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ᠂ 2007 ᠣᠨ᠎ᠤ 48-53 ᠳᠤᠭᠠᠷ ᠬᠤᠪᠢᠳᠠᠭ᠎ᠠ᠃

[8] ᠭᠤᠣ ᠵᠢᠩ᠎ᠤᠨ᠂《ᠬᠦᠮᠦᠨᠵᠢᠨ ᠳᠤᠮᠳᠠᠳᠤ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ》᠂ ᠬᠦᠮᠦᠨᠵᠢᠨ ᠳᠤᠮᠳᠠᠳᠤ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ᠂ ᠬᠦᠮᠦᠨᠵᠢᠨ ᠳᠤᠮᠳᠠᠳᠤ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ᠂ 2007 ᠣᠨ᠎ᠤ 48-53 ᠳᠤᠭᠠᠷ ᠬᠤᠪᠢᠳᠠᠭ᠎ᠠ᠃

年，第 67 页。

[7] 丁乃通：《中国民间故事类型索引》，春风文艺出版，1983

ᠬᠦᠮᠦᠨᠵᠢᠨ᠂ 2002 ᠣᠨ᠎ᠤ 48 ᠳᠤᠭᠠᠷ ᠬᠤᠪᠢᠳᠠᠭ᠎ᠠ᠃"

[6] ᠮᠤᠩᠭᠤᠯ ᠤᠯᠤᠰ ᠤᠨ ᠴᠢᠨᠠᠰᠤᠨ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ (ᠬᠦᠷᠦᠨᠭᠦ ᠬᠡᠰᠡᠭ) ᠤᠨ ᠵᠤᠪᠠᠭᠠᠯ᠎ᠤᠨ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ᠂

ᠬᠦᠮᠦᠨᠵᠢᠨ᠂ 2002 ᠣᠨ᠎ᠤ 235 ᠳᠤᠭᠠᠷ ᠬᠤᠪᠢᠳᠠᠭ᠎ᠠ᠃"

[5] ᠮᠤᠩᠭᠤᠯ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠳ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ᠂《ᠮᠤᠩᠭᠤᠯ ᠤᠯᠤᠰ ᠤᠨ ᠴᠢᠨᠠᠰᠤᠨ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ》 (ᠮᠤᠩᠭᠤᠯ ᠬᠡᠯᠡ) ᠤᠨ ᠵᠤᠪᠠᠭᠠᠯ᠎ᠤᠨ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ᠂ ᠬᠦᠮᠦᠨᠵᠢᠨ ᠳᠤᠮᠳᠠᠳᠤ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ᠂ 2020 ᠣᠨ᠎ᠤ᠃"

[4] ᠬᠠᠰᠠᠭᠲᠤ ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠤᠨ ᠲᠡᠯᠡᠪᠦᠷ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ᠂《ᠬᠦᠮᠦᠨᠵᠢᠨ ᠳᠤᠮᠳᠠᠳᠤ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ》᠂ 2009 ᠣᠨ᠎ᠤ 3 ᠳᠤᠭᠠᠷ ᠬᠤᠪᠢᠳᠠᠭ᠎ᠠ᠃"

[3] ᠬᠤᠸᠠ᠂《ᠬᠦᠮᠦᠨᠵᠢᠨ ᠳᠤᠮᠳᠠᠳᠤ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ》᠂ 2008 ᠣᠨ᠎ᠤ 2 ᠳᠤᠭᠠᠷ ᠬᠤᠪᠢᠳᠠᠭ᠎ᠠ᠃"

[2] ᠬᠠ ᠵᠢᠩ ᠴᠠᠩ᠎ᠤᠨ᠃《ᠬᠦᠮᠦᠨᠵᠢᠨ ᠳᠤᠮᠳᠠᠳᠤ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ》᠂ ᠵᠢᠯᠢᠨ ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠤᠨ ᠴᠢᠨᠠᠰᠤᠨ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ᠂ 2002 ᠣᠨ᠎ᠤ 3 ᠳᠤᠭᠠᠷ ᠬᠤᠪᠢᠳᠠᠭ᠎ᠠ᠃"

[1] ᠬᠠᠰᠠᠭᠲᠤ ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠤᠨ ᠴᠢᠨᠠᠰᠤᠨ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ᠂《ᠮᠤᠩᠭᠤᠯ ᠤᠯᠤᠰ ᠤᠨ ᠴᠢᠨᠠᠰᠤᠨ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ》 (ᠵᠢᠯᠢᠨ ᠬᠡᠪᠯᠡᠯ) ᠤᠨ ᠵᠤᠪᠠᠭᠠᠯ᠎ᠤᠨ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ᠂ ᠬᠦᠮᠦᠨᠵᠢᠨ ᠳᠤᠮᠳᠠᠳᠤ ᠤᠯᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠠᠷᠭᠠ ᠵᠢᠩ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠯᠠᠯ᠂ 2007 ᠣᠨ᠎ᠤ 48-53 ᠳᠤᠭᠠᠷ ᠬᠤᠪᠢᠳᠠᠭ᠎ᠠ᠃

ᠨᠠᠶᠢᠷᠠᠭᠤᠯᠬᠤ ᠪᠤᠶᠠᠨ᠄ ᠵᠠᠭᠠᠭᠴᠢ

ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠪᠡᠶᠡᠳᠡᠭᠡᠷ᠎ ᠦᠶᠡ ᠤᠨ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡᠨ ᠤ ᠰᠤᠤᠯᠢ ᠵᠢᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ ᠤᠨ ᠶᠡᠬᠡ ᠰᠤᠷᠭᠤᠭᠤᠯᠢ ᠤᠨ ᠵᠠᠭᠠᠭᠴᠢ ᠨᠠᠷ ᠤᠨ ᠵᠢᠭᠰᠠᠭᠠᠯᠲᠠ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ ᠤᠨ ᠬᠡᠯᠬᠢᠴᠡ ᠤᠨ ᠵᠢᠭᠰᠠᠭᠠᠯᠲᠠ᠎

Öljei-yin Lubsang quturči-yin "Bodi mergen qaγan"-u üliger-tü tusqaγdaγsan burqan-u šasin-u ǰarim üǰelte oyilγalta

Čoγtu

ᠴᠣᠭᠲᠤ

ᠡᠨᠡ ᠬᠥᠪᠡᠭᠤᠨ ᠨᠢ ᠥᠯᠵᠡᠢ-ᠶᠢᠨ ᠯᠤᠪᠰᠠᠩ ᠬᠤᠪᠢᠯᠭᠠᠭᠠᠨ ᠪᠤᠷᠬᠠᠨ ᠪᠣᠳᠢ ᠮᠡᠷᠭᠡᠨ ᠬᠠᠭᠠᠨ ᠬᠡᠪᠯᠡᠯ ᠵᠢᠨ ᠤᠯᠠᠨ ᠵᠢᠭᠠᠷᠲᠤ ᠪᠤᠷᠬᠠᠨ ᠰᠠᠰᠢᠨ ᠤ ᠵᠠᠷᠢᠮ ᠦᠵᠡᠯᠲᠡ ᠤᠶᠢᠯᠭᠠᠯᠲᠠ ᠵᠢ ᠲᠤᠰᠬᠠᠢᠯᠠᠵᠤ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠤᠨ ᠤᠯᠠᠰ ᠤᠨ ᠤᠯᠠᠭᠠᠨ ᠵᠤᠭ ᠤᠨ ᠰᠤᠤᠯᠴᠠᠯᠠᠩ ᠤᠨ ᠰᠢᠯᠭᠡᠭᠡᠨ ᠤ ᠨᠢᠭᠡᠨ ᠲᠤᠰ ᠵᠢᠨ ᠰᠤᠯᠤᠭᠠᠨ ᠤᠨ ᠵᠠᠭᠠᠯᠠᠨ ᠤ ᠵᠢᠷᠤᠭ ᠲᠤ ᠤᠷᠤᠰ

ᠬᠠᠭᠠᠨ᠂ ᠪᠣᠳᠢ ᠮᠡᠷᠭᠡᠨ ᠬᠠᠭᠠᠨ᠃ ᠬᠠᠭᠠᠨ ᠤ ᠨᠡᠷᠡ ᠪᠣᠳᠢ ᠮᠡᠷᠭᠡᠨ ᠬᠠᠭᠠᠨ ᠪᠠᠢᠵᠤ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠤᠭ ᠶᠢᠨ ᠬᠣᠶᠠᠷ ᠳᠤ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠤᠭ ᠶᠢ ᠲᠣᠭᠲᠠᠭᠠ

[illegible]

ᠪᠣᠳᠢ ᠮᠡᠷᠭᠡᠨ ᠬᠠᠭᠠᠨ ᠤᠯᠠᠨ ᠵᠤᠭᠲᠤ ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠤᠨ ᠲᠡᠭᠦᠰ ᠡᠷᠬᠡᠮ ᠪᠢᠴᠢᠭ ᠤᠨ ᠤᠷᠤᠨ ᠳᠤ ᠪᠢᠴᠢᠭᠰᠡ

[illegible]

(P45)

[illegible]

ᠪᠣᠳᠢ ᠮᠡᠷᠭᠡᠨ ᠬᠠᠭᠠᠨ ᠤ ᠦᠯᠢᠭᠡᠷ ᠪᠣᠳᠢ ᠮᠡᠷᠭᠡᠨ ᠬᠠᠭᠠᠨ ᠤ ᠦᠯᠢᠭᠡᠷ

ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠰᠣᠶᠣᠯ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠬᠥᠭᠵᠢᠯ ᠳᠦ ᠳᠡᠮᠵᠢᠯᠭᠡ ᠪᠣᠯᠬᠤ ᠶᠢᠨ ᠬᠠᠮᠲᠤ ᠪᠠᠢᠭᠤᠯᠤᠯ ᠴᠢᠨᠠᠷ ᠢ ᠲᠣᠳᠣᠷᠬᠠᠢ ᠪᠣᠯᠭᠠᠨᠠ ::
ᠪᠠᠢᠨᠠ :: ᠡᠳᠡᠭᠡ ᠡᠳᠡ ᠰᠤᠳᠤᠯᠤᠭᠴᠢᠳ ᠦᠨ ᠦ ᠰᠠᠨᠠᠯ ᠳᠤᠷᠠ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡ ᠪᠡᠷ ᠪᠢᠴᠢᠭᠰᠡᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠣᠶᠣᠯ ᠤᠨ
ᠰᠤᠳᠤᠯᠭᠠ ᠰᠢᠨᠵᠢᠯᠡᠭᠡ ᠶᠢᠨ ᠠᠷᠭᠠ ᠪᠠᠷ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠭᠤᠯᠤᠨ ᠪᠠᠢᠭᠤᠯᠬᠤ ᠰᠢᠭᠤᠳ ᠬᠤᠪᠢ ᠨᠡᠮᠡᠷᠢ ᠶᠢ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠣᠶᠣᠯ ᠪᠣᠯᠭᠠ
ᠮᠣᠩᠭᠣᠯ ᠦᠨᠳᠦᠰᠦᠲᠡᠨ ᠦ ᠪᠣᠳᠣᠯ ᠪᠤᠶᠤᠨ ᠬᠡᠮᠵᠢᠶᠡᠪᠡᠷ ᠪᠡᠨ :: ᠡᠨᠡ ᠮᠣᠩᠭᠣᠯ ᠪᠣᠯ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠮᠣᠩᠭᠣᠯ ᠰᠣᠶᠣᠯ
ᠪᠠᠢᠳᠠᠯ :: ᠡᠨᠡ ᠨᠢ ᠰᠣᠶᠣᠯ ᠤᠨ ᠲᠠᠯ ᠠᠴᠠ ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠲᠡᠦᠬᠡ ᠶᠢᠨ ᠪᠠᠶᠠᠯᠢᠭ ᠤᠨ ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠲᠡᠦᠬᠡ ᠲᠠᠯᠠ
ᠤ ᠰᠣᠶᠣᠯ · ᠪᠢᠴᠢᠭ ᠮᠣᠩᠭᠣᠯ ᠢᠶᠠᠷ ᠮᠠᠰᠢ ᠶᠢᠨ ᠰᠣᠶᠣᠯ ᠤᠨ ᠲᠤᠰᠠ ᠬᠣᠪᠢ ᠨᠢ ᠲᠡᠭᠦᠨ ᠡᠴᠡ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠭᠤᠯᠤᠨ ᠪᠠᠶᠠᠵᠢᠭᠤᠯᠬᠤ

ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠤᠯᠠᠭᠠᠨ ᠰᠣᠨᠢᠨ ᠤᠨ ᠰᠣᠨᠢᠨ ᠤ ᠬᠡᠪᠯᠡᠯ 《ᠪᠢᠴᠢᠭ ᠬᠡᠯᠡᠨ ᠰᠣᠳᠤᠷ》ᠤ ᠮᠣᠩᠭᠣᠯ ᠪᠠᠷ ᠪᠢᠴᠢᠭ
ᠪᠢᠴᠢᠭᠳᠡᠭ ᠪᠣᠯᠤᠨᠠ ::

ᠬᠡᠪᠯᠡᠯ ᠤᠨ ᠬᠡᠪᠯᠡᠭᠦᠯᠦᠭᠰᠡᠨ ᠪᠠᠢᠨᠠ :: 《ᠪᠢᠴᠢᠭ ᠬᠡᠯᠡᠨ ᠰᠣᠳᠤᠷ》ᠪᠣᠯ ᠬᠠᠪᠤᠷ ᠤ ᠰᠠᠷᠠ ᠲᠣᠭᠣᠳᠠᠭᠰᠠᠨ ᠬᠡᠪᠯᠡᠭᠰᠡᠨ
ᠪᠠᠷ ᠮᠣᠩᠭᠣᠯ ᠮᠣᠩᠭᠣᠯ ᠪᠠᠷ ᠲᠣᠭᠠᠳᠠ · ᠮᠣᠩᠭᠣᠯ ᠰᠣᠨᠢᠨ ᠰᠠᠷᠠᠳᠠ · ᠬᠡᠪᠯᠡᠯ ᠰᠢᠨᠵᠢᠯᠡᠳᠡ · ᠰᠢᠨᠡ ᠲᠣᠭᠠᠲᠠᠢ ᠬᠡᠪᠯᠡᠭᠰᠡᠳᠡ ·
ᠮᠣᠩᠭᠣᠯ · ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠪᠢᠴᠢᠭ ᠲᠠᠢ ᠵᠢᠷᠭᠠᠨ ᠬᠡᠪᠯᠡᠭᠦᠯᠦᠭᠰᠡᠨ ᠰᠣᠨᠢᠨ ᠪᠠᠢᠭᠤᠯᠬᠤ ᠶᠢᠨ ᠪᠠᠢᠭ᠎ᠠ 1915 ᠣᠨ ᠤ ᠮᠣᠩᠭᠣᠯ
ᠤᠨ ᠬᠡᠪᠯᠡᠭᠦᠯᠦᠨ · ᠮᠣᠩᠭᠣᠯ ᠬᠡᠪᠯᠡᠭᠦᠯ ᠵᠢᠷᠭᠠᠯ ᠡᠳᠡᠭᠡ ᠪᠠᠨ ᠡᠷᠲᠡᠨ ᠮᠣᠩᠭᠣᠯ · ᠪᠢᠴᠢᠭ · ᠮᠣᠩᠭᠣᠯ · ᠬᠠᠷᠠ · ᠮᠣᠩᠭᠣᠯ ·
ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠬᠡᠪᠯᠡᠯ ᠪᠠᠷ 1885 ᠣᠨ ᠳᠤ ᠮᠣᠩᠭᠣᠯ ᠰᠣᠨᠢᠨ ᠤᠨ ᠲᠠᠭᠤᠷ ᠤᠨ ᠲᠠᠭᠤᠷᠤᠯ ᠤ ᠰᠤᠳᠤᠯᠭᠠ ᠰᠢᠨᠡ ᠰᠤᠳᠤᠯᠤᠭᠰᠠᠨ
ᠬᠡᠪᠯᠡᠭᠦᠯ ᠪᠣᠯᠤᠨ ᠮᠣᠩᠭᠣᠯ ᠵᠢᠷᠭᠠᠭᠤᠳ ᠲᠣᠭᠣᠲᠠᠭᠠᠨ ᠪᠣᠯᠤᠨᠠ :: ᠵᠢᠷᠭᠠᠯ ᠮᠣᠩᠭᠣᠯ ᠪᠠᠷ ᠤᠨ ᠰᠤᠳᠤᠯᠭᠠ ᠮᠣᠩᠭᠣᠯ ᠪᠠᠷ

ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠤᠯᠠᠭᠠᠨ ᠪᠣᠯ ᠰᠣᠨᠢᠨ ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠮᠣᠩᠭᠣᠯ ᠰᠤᠳᠤᠯᠭᠠ · ᠵᠢᠷᠭᠠᠯ ᠬᠡᠪᠯᠡᠭᠰᠡᠨ · ᠪᠢᠴᠢᠭᠰᠡᠨ ·

ᠳᠥᠷᠪᠡ · ᠳᠦᠭᠦᠮ ᠰᠠᠨᠠᠯ

ᠬᠡᠪᠯᠡᠭᠦᠯᠬᠦ ᠮᠣᠩᠭᠣᠯ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠪᠣᠯᠤᠭᠰᠠᠨ :: 》〔10〕ᠲᠡᠷᠡ ᠪᠢᠴᠢᠭ ᠬᠡᠪᠯᠡᠯ ᠤᠨ ᠮᠣᠩᠭᠣᠯ ᠪᠣᠯᠤᠨ ᠪᠠᠢᠨᠠ ::
ᠲᠡᠷᠡ ᠮᠣᠩᠭᠣᠯᠴᠤᠳ ᠤᠨ ᠬᠡᠪᠯᠡᠭᠦᠯ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠪᠯᠡᠯ ᠪᠣᠯᠤᠭᠰᠠᠨ :: ᠮᠣᠩᠭᠣᠯ ᠪᠢᠴᠢᠭ ᠰᠤᠳᠤᠯᠤᠨ ᠪᠠᠨ ᠰᠤᠳᠤᠯᠤᠨ ᠤᠨ
ᠰᠤᠳᠤᠯᠭᠠ ᠮᠣᠩᠭᠣᠯ ᠮᠣᠩᠭᠣᠯᠴᠤᠳ · ᠮᠣᠩᠭᠣᠯ ᠤ ᠬᠡᠯᠡᠨ ᠳᠤ ᠪᠢᠴᠢᠭ ᠪᠣᠯᠤᠨ ᠪᠣᠯᠤᠭᠰᠠᠨ :: ᠮᠣᠩᠭᠣᠯ ᠪᠢᠴᠢᠭ ᠮᠣᠩᠭᠣᠯᠴᠤᠳ
ᠪᠢᠴᠢᠭ ᠬᠡᠪᠯᠡᠯ ᠢ ᠮᠣᠩᠭᠣᠯᠴᠤᠳ ᠡᠳᠡ ᠮᠣᠩᠭᠣᠯ ᠪᠢᠴᠢᠭ ᠢ ᠪᠠ ᠪᠠᠷ ᠰᠠᠨᠠᠯ ᠳᠤ ᠮᠣᠩᠭᠣᠯ · ᠬᠡᠪᠯᠡᠯ ᠪᠢᠴᠢᠭ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠢ

ᠲᠠᠢᠯᠪᠤᠷᠢ ᠲᠡᠮᠳᠡᠭ

〔1〕 ᠵᠢᠷᠭᠠᠯ · ᠪ · ᠵᠢᠷᠭᠠᠯ : 《ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠤᠯᠠᠭᠠᠨ ᠰᠣᠨᠢᠨ ᠤᠨ ᠵᠢᠷᠭᠠᠨ ᠬᠡᠪᠯᠡᠯ》 · 《ᠮᠣᠩᠭᠣᠯ ᠰᠣᠨᠢᠨ ᠤᠨ ᠰᠣᠶᠣᠯ
ᠬᠡᠪᠯᠡᠭᠦᠯᠦᠭᠰᠡᠨ ᠤᠨ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠪᠯᠡᠭᠦᠯᠦᠨ ᠤ ᠬᠡᠪᠯᠡᠯ》(ᠪᠡᠷ ᠮᠣᠩᠭᠣᠯ ᠵᠢᠷᠭᠠᠯ ᠤᠨ ᠬᠡᠪᠯᠡᠭᠦᠯ ᠮᠣᠩᠭᠣᠯ) · 2022 ᠣᠨ ᠤ ᠰᠤᠳᠤᠯᠤᠭᠰᠠᠨ
ᠰᠤᠳᠤᠯᠭᠠᠨ ::

〔2〕 ᠬᠡᠪᠯᠡᠯ : 《ᠮᠣᠩᠭᠣᠯᠴᠤᠳ ᠤᠨ ᠰᠤᠳᠤᠯᠤᠭᠰᠠᠨ — ᠮᠣᠩᠭᠣᠯ ᠰᠣᠨᠢᠨ ᠬᠡᠪᠯᠡᠯ ᠤᠨ ᠲᠡᠦᠬᠡ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠪᠯᠡᠯ》 (
ᠬᠡᠪᠯᠡᠯ) · ᠮᠣᠩᠭᠣᠯ ᠰᠣᠨᠢᠨ ᠤᠨ ᠰᠤᠷᠭᠠᠨ ᠬᠡᠪᠯᠡᠭᠦᠯᠦᠭᠰᠡᠨ ᠤᠨ ᠲᠣᠪᠴᠢ ᠰᠤᠳᠤᠯᠭᠠ · 2017 ᠣᠨ · 54 ᠳᠤᠭᠠᠷ ᠨᠢᠭᠤᠷ ::

ᠬᠣᠤᠯᠠᠨ ᠬᠣᠰᠢᠭᠤ ᠶᠢᠨ ᠪᠣᠳᠢ ᠮᠡᠷᠭᠡᠨ ᠬᠠᠭᠠᠨ ᠤ ᠦᠯᠢᠭᠡᠷ ᠶᠢᠨ ᠵᠢᠩᠰᠠᠩ ᠬᠤᠪᠢᠯᠭᠠᠭᠠᠨ ᠤᠨ ᠰᠤᠤᠯ ᠪᠢᠴᠢᠭ᠃ ᠬᠥᠪᠦᠨ ᠬᠣᠲᠠ ᠶᠢᠨ ᠰᠤᠷᠤᠭᠴᠢ ᠶᠢ

Words and Concepts related to Religion in Mongolian and Korean Languages on the Examples of Sources *Mongŏ-yuhae* (蒙語類解) and *Panŏn-čibsog* (方言集釋)

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Introduction

The culture and mentality of a nation is reflected in the language, words and expressions of that given nation and becomes a treasure trove of memories. That is why scholars say, "Dictionaries are not just a collection of words and commentaries, they are part of a nation's culture. The language embodies the many facets of a nation's life.[1]"

The Mongolian nation, which has a millennial written culture, has a long history of compiling dictionaries with scholars from ancient cultures such as Uyghur, Tibetan, Manchu, and Chinese. Therefore, it is not uncommon for us to study the features and traditions of the classified dictionaries, which can be considered as the first basic method of compiling a classified dictionary, and to identify and study the features of the way of thinking and changing things in the world. In today's world of development and use, it is one of the studies that needs to be compared and reviewed. Therefore, we will clarify the traditions and features of the Mongolian language dictionary, compare the content, classification, and word capacity of two Mongolian language dictionaries and see what their similarities and differences are. This article will compare the words and concepts related to religion in Mongolian and Korean languages, which have branched out from the ancestral Altaic language, in the sources of Chosŏn Dynasty (Korean Empire from 1392−1897).

We clarified and compared the meanings of religious words written in dictionaries known as the "The Three Books for the Study of Mongolian 'in Korean'", namely *Mongŏ-yuhae* (蒙語類解, "Categorical Explanation of Mongolian Language"), which is a Chinese-Korean-Mongolian glossary of the 18th century, and *Panŏn-čibsog* (方言集釋) "Categorical Explanation of Mongolian Language", which is a Chinese-Korean-Mongolian-Manchu-Japanese glossary of the 18th century. It is important to bring these sources belonging to the 17th–18th centuries into the research circulation, to compare the terms and concepts related to religion in the thematic dictionaries.

Mongŏ-yuhae (蒙語類解) is a Mongolian-Chinese-Korean source. This source was in which Mongolian words were transcribed in Korean letters; the words were classified into categories of the oriental lexicographical tradition such as heaven,

[1] Tsog-Ochir 2016.



Fig. 1. *Mongŏ-yuhae* (蒙語類解)

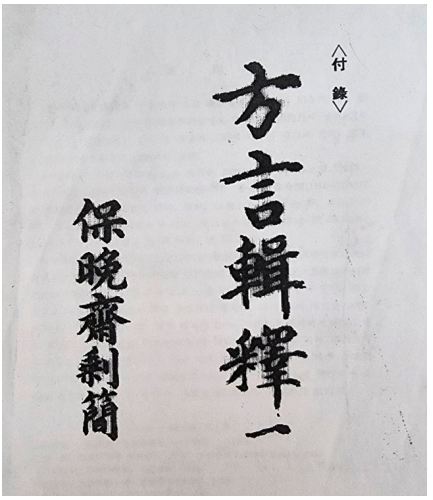


Fig. 2. *Panŏn-čibsog* (方言集釋)

human, social, and natural phenomena, flora and fauna, etc. The original wooden block of this source is kept in the library of Seoul National University and in the Oriental Library of Japan. It consists of three volumes: 1, 2 volumes and an additional notebook, which is 24.6 cm wide and 36.2 cm long. The semantic classification of the words is divided into 54 categories and three volumes; there are 1,926 in the first volume, 1,959 in the second, and 1,450 in the additional volume and all in all these contain 5,335 words.

It is not clear when and by whom these dictionaries were first created. According to certain documents, the *Mongŏ-yuhae* (蒙語類解) dictionary was first edited and published by Lee Eok-seong in 1768. It was later edited and published by Bang Hyo-ong in 1790. The *Panŏn-čibsog* (方言集釋) was first edited and published by Hong Myung-bok in 1778.

Panŏn-čibsog (方言集釋) is a dictionary of Mongolian-Chinese-Korean-Manchurian-Japanese languages. The purpose of this dictionary is to facilitate communication between the four countries of the time, especially China. The dictionary consists of four volumes and two volumes of manuscripts. The semantic classification of the words is divided into 87 categories and four volumes; there are 1,142 words in the first volume, 1,032 in the second, 1,107 in the third, and 1,033 in the fourth volume; all in all, 4,314 terms.

Comparison of Religious Terms in *Mongŏ-yuhae* (蒙語類解) and *Panŏn-čibsog* (方言集釋)

We compare the forms and meanings of religious terms written in the classified dictionaries. A total of 110 religion-related words are written in the dictionaries, and when comparing the two dictionaries, the words differ in form and meaning.

Mongŏ-yuhae (蒙語類解)'s "Items of the Temple" (3-8a-9a) includes 40 words and *Panŏn-čibsog* (方言集釋)'s "Things of the Lama" (3:16b) and "Things of the Temple" (3:17b) includes 70 words. In terms of etymology, most of the religious words included in the categories "Things of the Temple" and "Things of the Lama" are derived from the Sanskrit language. This type of words is written in the *Qorin nigentü-yin tayilburi toli* ("Explanatory Dictionary in 21 Volumes") as the summary of "*quušang and bombu*" and divided into two categories.

Based on this, the classification of items, the naming and the classification of words in the *Mongŏ-yuhae* (蒙語類解) and *Panŏn-čibsog* (方言集釋) dictionaries are the same as those written in the *Qorin nigentü-yin tayilburi toli*, which indicates that all these dictionaries are likely to have been written based on the *Qorin nigentü-yin tayilburi toli*.

For example, the interpretation of the word *quušang*, which comes from the Chinese language, is explained in the dictionaries as a "Monk of the blue religion", while the interpretation of the meaning of this word is explained as follows in the *Qorin nigentü-yin tayilburi toli*: "A person who leaves home, cuts his hair, goes to church, and believes in deities not called a person".[2]

In addition to such interesting interpretations of meanings, the phonological evolution and historical sound changes of the Mongolian language are also sources preserved in these dictionaries. For example, the word *quušang* is transliterated with vowel "u" in *Mongŏ-yuhae* (蒙語類解), while it is transliterated with vowel "o" in and *Panŏn-čibsog* (方言集釋), which means the phonetic alternation of the Mongolian language.

All the words related to religion in *Mongŏ-yuhae* (蒙語類解) and *Panŏn-čibsog* (方言集釋) are shown in the table below comparing the meaning, etymology, written form or transliteration as it is written in the dictionaries.

Mongŏ-Yuhae	**Words**	**Panŏn-čibsog**	**Words**	**Origin of the word**	**Interpretation of meaning**
蒙類下, 08a	suburγ-a subarγan	方集 3:18a	suburγ-a	Uig. subarγ-a	Religious respect for Buddha and a monument or an architectural item containing valuables of religious
蒙類下, 08b	quušang	方集 3:16b	qoošiyan qoošiyan-un šabi	Chin. 和尚 Héshàng	A person who leaves home, cuts his hair, goes to church, and believes in deity is called a quušang[3]
蒙類下, 08b	burqan	方集 3:17b	burqan-nu qarsi	Skr. buddha	In Mongolian-Turkic language, it is a general name for any painted, carved deities
		方集 3:17a	burqan-du takiglamui		

[2] *Qorin nigentü-yin tayilburi toli* 1977: 394.

[3] *Qorin nigentü-yin tayilburi toli* 1977: 394.

Mongǒ-Yuhae	Words	Panǒn-čibsog	Words	Origin of the word	Interpretation of meaning
蒙類下, 08b	bodyside-u	方集 3:18a	bujisadu	Skr. bodhisattva	In Buddhism, one finds the desire to remove one's bad deeds, to do good deeds, and to free oneself from the suffering of this world. Then, the spirit of saving others leads the crowd with the three treasures a common name for noble incarnations or gods
蒙類下, 08b	okrug	方集 3:18a	körüg	Tür. kora "to look, to see"	The worship of the gods and incarnations made of wood and earth is called a portrait[4]
蒙類下, 08b	bandit	方集 3:16b	banji	Tib. vandal	A first-stage Buddhist monk
蒙類下, 08b	bake barimui	方集 3:17a	bačaγ barimui	Skr. Hupacasath	Abstaining from eating meat is called fasting[5]
蒙類下, 08b	namančilamui/ naminčilamui	方集 3:17b	namančilamui	Skr. namas	Body, language and soul express respect head bowed, hands together to pray in an innocent way
蒙類下, 08b	tarnidamui	方集 3:17a	tarnidamui	Skr. dharani	The name of a book for making any wish, more or less, to be read in the Samgard language
蒙類下, 09a	öglige öggümüi	方集 3:17b	öglige oggümüi	Mong. öglige	Any monastery will build a mosque and give money to mend the road, and give quušang, bumbo, and beggars something and the one who prepares water and tea on the road is told to drink. All this is called giving.
蒙類下, 09a	čegerlemüi	方集 3:17b	čegerlemüi	Mong. čeger	Living a holy life is called abstinence[6]

Table 1. A comparison of religious words in *Mongǒ-yuhae* (蒙語類解) and *Panǒn-čibsog* (方言集釋).

[4] *Qorin nigentü-yin tayilburi toli* 1977: 427.
[5] *Qorin nigentü-yin tayilburi toli* 1977: 489.
[6] *Qorin nigentü-yin tayilburi toli* 1977: 756.

Comparison of the Meaning and Use of the Word "Monk" in Sources

When examining the vocabulary of the *Mongǒ-yuhae* (蒙語類解) and *Panǒn-čibsog* (方言集釋) dictionaries, there are many words that are very different from modern Mongolian and Korean. Therefore, we have taken the word that refers to a monk among the words related to religion as an example and compared it from the point of view of diachrony and synchrony of the Mongolian and Korean languages.

In these dictionaries, there are six different words for monks: *quušang/qoošiyan*, *lama*, *bombu*, *ekener bumbu*, *qubilγan* and *bodisad-u/bujisad-u.* These words exist in both Mongolian and Korean languages and have different meanings. For example, the meaning of the word *quušang* in the Mongolian language has the above-mentioned explanation, while in the Korean language it differs. In Korean, *quušang* is interpreted as a Korean relic word and an honorific expression for a lama. However, the word "lama" has the same meaning in the Mongolian Korean language as "the name of a lama of the Gelukpa (Tib. *dge lugs pa*) stream". As can be seen from this explanation, in these dictionaries, religious denominations are marked as Gelukpa stream, Nyingmapa (Tib. *rnying ma pa*) stream, Bön (Tib. *bon*) of Tibet, and others.

Also, the word "*bombu*" (Tib. *bon po*) is interpreted as Shamanism in Mongolian, while in Korean it is interpreted as a person who meditates and understands things. However, the word "*ekener bumbu*" is interpreted as referring to a female nun in the Mongolian language, and in the modern Mongolian language, the wife of a monk is called this. The table below compares the meaning, etymology, written form or transliteration of all the words denoting a monk written in the *Mongǒ-yuhae* (蒙語類解) and *Panǒn-čibsog* (方言集釋) dictionaries.

Mongǒ-yuhae	**Words**	**Panǒn-čibsog**	**Words**	**Interpretation of meaning**	**Origin of the word**
蒙類下, 08b	quušang	方集 3:16b	qoošiyan	A person who leaves home, cuts his hair, goes to church, and believes in deity is called a quušang[7]	Ma. quušang
	즁		화상	즁: Monk (Old word) 화상 1. Monk of the blue religion who meditated a lot 2. honorific word for monk	
蒙類下, 08b	lama	–	–	A person who leaves home, cuts his hair and to wearing the yellow red and worshiping a deity is called a monk[8]	Ma. blama
	나마		–	나마: Monk of the yellow religion	

[7] *Qorin nigentü-yin tayilburi toli* 1977: 394.
[8] *Qorin nigentü-yin tayilburi toli* 1977: 516.

Mongǒ-yuhae	**Words**	**Panǒn-čibsog**	**Words**	**Interpretation of meaning**	**Origin of the word**
蒙類下, 08b	bombu	方集 3:16b	bombu	At the beginning of our era or during the Eastern Han Dynasty, a monk who leaves the home and attends the temple according to the teachings of the Bombu religion; a name given to a disciple of deity in ancient times; The ancient traditional shamanic religion of Tibet[9]	Mo. bumbu, Ma. doose
	도사		도사	A person who meditates and realizes things	
–	–	方集 3:16b	ekener bumbu	a nun	Mo. bumbu ekener, Ma. hehe doose
			녀도	A woman who meditates and realizes things	
蒙類下, 08a	qubilγan	–	–	A portrait worship in a church is called an incarnation. Also, heaven and earth, the temple of the ancestors, are called nuclear incarnations[10]	
	神 (신)	–	–	1. Deity or Buddha 2. Ghost	
蒙類下, 08b	bodisad-u	方集 3:18a	bujisadu	In Buddhism, one finds the desire to remove one's bad deeds, to do good deeds, and to free oneself from the suffering of this world. Then the spirit of saving others leads the crowd with the three treasures, a common name for noble incarnations or gods	Skr. bodhisattva
	菩薩 (보살)		보살	1. Enlightenment Buddha 2. The best enlightener of religious 3. A monk who takes great vows, seeks wisdom from above, and teaches people 4. Daa Lama/ Monk (Meaning of respect)	

Table 2. Comparison of the Word "Monk".

[9] Sükhbaatar 1997: 43.

[10] *Qorin nigentü-yin tayilburi toli* 1977: 396.

Conclusion

In this article, we have studied and reported the important sources of the Mongolian language preserved in Korea and compared how the words related to religion in these sources are written in two dictionaries. *Mongǒ-yuhae* (蒙語類解) and *Panǒn-čibsog* (方言集釋) are the main sources in Mongolian and Korean, which have branched out of the ancestral Altaic language. Most of the words of religious significance in the Mongolian language were adopted from Sanskrit and Tibetan. From the end of the 17th century and the beginning of the 18th century, with respect to the chronology of the words that entered the Mongolian language from the Tibetan, the researchers clarified that it is related to the time when Lamaism became widespread. The word "monk" is expressed as *quušang*, *qubilγan*, *ekener bumbu*, *bumbu*, *kitad čibaγanča*, *bodisattva* and *bandi* in these sources.

Finally, as summarized in the article of Ts. Önörbayan, "Dictionary is a world in alphabetical order". The creation of a dictionary, which further divides the items of the native language, is the most important and necessary research subject and space.[11]

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Монгол улсын Үндэсний номын санд хадгалагдаж буй “Хэрээний дуун аялгуу шинжлэх бичиг” хэмээх эх сурвалжийн тухай

Чулуунбатын Гансүх
Өтвөш Лорандын нэрэмжит Их Сургууль, Монгол ба Төв Ази Судлалын Тэнхим, Будапешт

Удиртгал

Хэрээ хэмээх шувууг монголчууд эртнээс нааш шүтэн биширсээр ирсэн байдаг. Хэрээг монгол ардын хэлц үгэнд хэлэхдээ “Үдээс өмнө Гомбо бурхны хэлмэрч, үдээс хойш чөтгөрийн хэлмэрч” зарим нутагт “Хэрээ үдээс өмнө бурхны зараалд үдээс хойш чөтгөрийн зараалд явдаг” гэж хэлэлцдэг. Тиймээс үдээс өмнө хэрээтэй тааралдвал ихэд бэлгэшээж үздэг байв.

Хэрээний шинжээний тухай эрдэмтэн Л. Хүрэлбаатар, домог зүйн талаас Унгарын эрдэмтэн Бирталан Агнеш, бөө мөргөл талаас нь Балог Матяаш[1] нарын зэрэг олон эрдэмтэд өөр өөрсдийн бүтээлдээ дурдсан байдаг.

Эрдэмтэн Л. Хүрэлбаатар өгүүлэлдээ[2] “… шувуунаас болох сайн муу ёр 6 зүйл:

– Шөнө унтсаны хойно гэрийн дэргэд шувуу олноор цуглаж, гэрт орох
– Улмаар хайлан гайлах
– Гэрийн дэргэд ууль шувуу донгодох, суух
– Хэрээ, шаазгай гэрт орох
– Шувуу гэрийн дээвэр дээр тэмцэн хэрэлдэх
– Аливаа шувууд хүний биед сангасаа сарих” гэж хуваан үзсэн байна.

Энэ ёрын бичиг нь нийт шувуудыг хамруулан үзсэн бөгөөд хэрээтэй холбоо нь “Хэрээ шаазгай гэрт орвоос тэр гэрийн хүнд үхэл зовлон хэл амтай тотгор ирэх” гэж тэмдэглэсэн байна.

Монгол улсын Үндэсний ном санд буй хэрээтэй холбоотой монгол судрууд

Монгол улсын Үндэсний ном сангийн сан хөмрөгт шувууны шинжээтэй холбоотой 9 монгол сурвалж хадгалагдаж байна. Үүнд:

[1] Balogh 2011.
[2] Хүрэлбаатар 2002.

Хэрээ, шаазгай, турлиах, болжмор дөрвийн хэлийг шинжих
- “Манзушир багшийн зохиосон 4 өнгийн шувууны хэлийг бэлгэдэхүйн судар оршуулбай” 4350/96
- “Хутагт Манзуширын зохиосон судар төгсөв. Олон өнгийн шувууны хэл хэмээн орчуулав” 4444/96
- “Манзушир багшийн зохиосон өнгийн шувуудын хэлийг бэлгэдэхүйн судар оршуулав” 4495/96

Дангаараа хэрээний хэл шинжих бичиг
- “Хэрээний дуун аялгуу шинжих бичиг” 2761/96
- “Хэрээний хэл оршвой” 5073/96
- “Төвөдийн цагт хэрээний хэл мэдэх бичиг энэ буй” Хоёр дахь ном нь 5131/96
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Шаазгай шувууны хэл шинжих бичиг
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Дээрх хувилбаруудаас зөвхөн хэрээний хэл шинжих бичгүүдийн дотроос хамгийн бүрэн бүтэн хувилбарыг сонгон авсан юм.

“Хэрээний дуун аялгуу шинжлэх бичиг” хэмээх судар

Монгол улсын Үндэсний номын сангийн Гар бичмэл − Монгол судлалын сан хөмрөгт хадгалагдаж байгаа хэрээний хэл шинжих хэдэн эх сурвалж бичгээс 2761/96 дугаартай “Хэрээний дуун аялгуу шинжлэх бичиг” (*kereyen-ü dayun ayalayu singǰilekü bičig*) хэмээх XX зууны эхээр бичигдсэн нэгэн гар бичмэл хадгалагдаж байна. Энэхүү эх сурвалж нь муутуу цаасан дээр хар бэх, бийрийн хичээнгүй бичгийн хэвээр 7 нүүр, 4 хуудастай.

Монголчуудын байгаль дэлхий араатан жигүүртэнтэй аж ахуйгаа хэрхэн уялдуулан амьдарч ирснийг энэхүү эх сурвалжаар төлөөлүүлэн гаргахыг зорилоо. Тус гар бичмэл нь бусад эхээсээ бүрэн бүтэн, олон мэдээлэл агуулснаараа ихээхэн ач холбогдолтой сурвалж юм. Үүнээс гадна эл сурвалж бичиг нь монголчуудын цагийн тухай нэр томьёог дэлгэрэнгүй бичсэнийг онцлон тэмдэглэх хэрэгтэй.

Эхлээд сурвалж бичгийнхээ тухай бичихээсээ өмнө хэрээ хэмээх шувууны тухай товчхон авч үзье. Хэрээ хэмээх жигүүртнийг тайлбар толиудаас үзэхэд “нэгэн зүйл махчин шувуу урт нь жаран дөрвөөс жаран зургаан сантиметр, хүйтэн сэрүүн газар түгээмэл байдаг, ямагт хоёроороо явна, хавар эрт модны оройд өндөглөнө”[3] гэж бичжээ. Хэрээ нь алагтуу, ятга шаазгай, алаг шаазгай, улаан хошуут гэх мэт шувууд багтах бор шувууны багийн шувуу юм. Антарктид

[3] *Монгол хэлний дэлгэрэнгүй тайлбар толь* 2008.

ба Өмнөд Америкаас бусад бүх тив, эх газарт өргөн тархаж суурьшжээ. Хон хэрээ, турлиах гэх зэрэг 40 гаруй зүйл байдаг[4] хэмээн тэмдэглэжээ.

Тус сурвалж бичиг нь муутуу цаасан дээр бийрийн хичээнгүй бичгийн хэвээр нэг нүүрт 15 мөрөөр тун сайхан бичигдсэн байна. Үүнээс гадна тухайн номонд нийт 28 үлгэр, домог, сургаалын зохиолууд багтсанаас 22 дугаар ном нь энэхүү сурвалж бичиг болох юм.

“Хэрээний дуун аялгуу шинжлэх бичиг” хэмээх зохиол нь дотроо 6 хэсэгт хуваагдаж байна. Үүнд:

1. Үүр цайхаас наран шингэх хүртэл долоон цагийн шинжлэх ёсон энэ мэт
2. Хэрээний цагийн шинж нь
3. Өдрийг дөрвөн хувь болгох нь
4. Хааны цагт хэрээний хэлэх дуу аялгууг шинжлэх ёсон нь
5. Арван хоёр өдөр тус бүрд дуугарах шинж
6. Арван хоёр цаг тус бүрд дуугарах шинж зэргээр ангилан тус тусын шинжийг нь тодорхой өгүүлсэн байна.

Эдгээрийг тус тусад нь агуулгаар нь ангилан үзвэл:

1. Үүр цайхаас наран шингэх хүртэл долоон цагийн шинжлэх ёсон энэ мэт (1r−1v)

   Энэ хэсэгт үүр цайхаас шингэх хүртэлх хугацааг 7 хэсэгт хувааж үзээд тухай хуваасан цагт бие хөдөлгөөнөөр нь хэрхэн шинжих тухай өгүүлсэн байна. Үүнд:
   - Үүр цайх цаг
   - Наран ургах цаг
   - Бага үдэд
   - Их үдэд
   - Үд хэлбийхийн цаг
   - Наран түргэдэхийн цаг
   - Наран шингэхийн цаг гэж хуваан үзсэн. Үүнээс нэг хугацааг нь жишээ болгон дурдъя.

   “Үүр цайхын цагт сүүлээ хандуулж дуу гарваас сонсголон үг сонсоод, өвөг тэнгэр ивээмүй. Баруун талаа хандуулж дуугарваас тэнгэрээр нөхцөн үйлдмүй. Зүүн тал хандуулж дуугарваас сонсголон үг сонсох болой” хэмээн шинждэг байжээ.
2. Хэрээний цагийн шинж нь (1v−3r)

   Энэ хэсэгт хэрээг хэдийд, аль зүгт харж дуугарснаар ямар зүйл тохиолдож болохыг өгүүлсэн байна.
   - Үүр цайхын цаг
   - Наран ургахын цаг
   - Бага үд
   - Жин үд

[4] *Хэрээ.* https://mn.wikipedia.org/wiki/хэрээ.

– Үд хэлбийхийн цаг
– Наран түргэдэхүйн цаг
– Наран шингэхийн цаг гэж дотор нь хуваан үзжээ. Жишээ нь:

“… Наран ургахын цагт зүүн зүг дуугарваас гай хийгээд зэтгэр болмуй. Жуулчлах болбоос зогс. Өмнө зүг дуугарваас зочид ирмүй. Идээ ундаа бэлд. Баруун зүг дуугарваас төрөл төрсөнтэй учирмуй. Хойд зүг дуугарваас шадар нэгэнтэй учирмуй. Зүүн өмнө, зүүн хойт зүг дуугарваас төрөл төрөгсөдтэй учирмуй. Баруун хойт зүг дуугарваас хааны цааз болох” гэж бичсэн байна.

3. Өдрийг дөрвөн хувь болгох нь (3r–4r)
Энэ бүлэгт өдрийг дөрвөн хэсэгт хуваан үзэж, тухайн хэсэгт зүг чигээр ялган бичсэн байна. Үүнд:
– Анхны хувь
– Хоёрдугаар хувь
– Гуравдугаар хувь
– Дөрөвдүгээр хувь гэж хуваан үзсэн. Жишээ нь:

“Анхны хувьд дуугарваас амьтны хүсэл бүтнэ. Өмнө зүг дуугарваас нөхөр ирэх. Баруун өмнө зүг дуугарваас эс санасан газраас олз олдоно. Баруунтаа дуугарваас салхи хий хөдөлнө. Баруун хойно дуугарваас зочид ирэх. Хойно дуугарваас эд сан олдох. Зүүн хойно дуугарваас эхнэр ирэх. Асарын орон хэмээх газрын тэнгэрийн зүгт хэрээ дуугарваас зочид ирэх” гэж бичжээ.

4. Хааны цагт хэрээний хэлэх дуу аялгууг шинжлэх ёсон нь (4r–4v)
Энэ хэсэгт хэрээний дуу авиагаар хэрхэн шинжихийг өгүүлсэн байна. Жишээ нь:

“Хон хон хэмээн дуугарваас сонсголон үг сонсдох ба идээ ундаа учрах, зовхисоос жуулчин худчин сэлтэс ирэх” хэмээн тэмдэглэсэн.

5. Арван хоёр өдөр тус бүрд дуугарах шинж (4v–5r)
Энэхүү хэсэгт хэрээний дууг ямар өдөрт дуугарваас ямар бэлгэ болохыг тайлбарлан бичжээ. Жишээ нь:

“Хулгана өдөр хэрээ дуугарваас сайн, үйлст баясгалан болох. Үхэр өдөр хэрээ дуугарваас хэл ам болох, эсвээс сохор хүн ирэх, өөрийн гэрт бүү оруул” гэх мэтээр шинжлэн өгүүлжээ.

6. Арван хоёр цаг тус бүрд дуугарах шинж (5r–7r)
Энэхүү хэсэгт аль цагт дуугарснаар шинжихээс гадна тухайн цагт аль зүгт дуугарвал ямар бэлгэ болохыг тайлбарлан бичсэн байна. Жишээ нь:

“Хулгана цагт дуугарваас ноёд хийгээд хүүхэд сэлтэд зэтгэр ирэх, ёрыг мэд” хэмээжээ.

“Туулай цагт зүүнтээ дуугарваас эд идээ олдох. Өмнө зүг дуугарваас юу санасан бүтэх. Баруунтаа дуугарваас дээдэс нугуудын зарлигийн үг ирэх. Хойно дуугарваас хэл ам болох. Зүүн хойно дуугарваас өвчин болохын нигууртай. Зүүн өмнө дуугарваас хэл ам болох. Баруун өмнө дуугарваас юу санасан бүтэх. Баруун хойно дуугарваас хур цас орох” хэмээн шинжин тайлбарлажээ.

“Хэрээний дуун аялгуу шинжлэх бичиг” хэмээх судрын латин галиг нь

kereyen-ü dayun ayalayu singǰilekü bičig
nigen ǰüil:: üür čayiqu-ača naran singgekü kürtel-e: doloγan čaγ-un singǰilekü yosun ene metü: üür čayiqu-yin čaγ-tu segül-iyen qangdayulǰu dayun yarubasu sonosqulang üge sonosuγad: ebüge tngri ibegemüi: barayun tal-a-ban qangdayulǰu duuγarbasu tngri-ber nököčen üiledümüi: ǰegün tal-a qangdayulǰu duuγarbasu sonosqulang üge sonosaqu boloi::

naran uryuqu-yin čaγ-tu segül-iyen qangdayulǰu dayun yarubasu ene edüre nökör irekü: barayun tal-a-ban qangdayulǰu duuγarbasu dayisun irekü: seremǰilen üild: ǰegün tal-a qangdayulǰu duuγarbasu ebüčin elbeg bolqu: toloγai-ban qangdayulǰu duuγarbasu tngri takisuγai kememüi::

baγ-a üde-dü: segül-iyen qangdayulǰu duuγarbasu nökör-ber irekü: barayun tal-a-ban qangdayulǰu duuγarbasu ǰočid irekü: ǰegün tal-a qangdayulǰu duuγarbasu yambarba sanaγsan bütümüi: toloγai-ban qangdayulǰu duuγarbasu dayisun ügüi kememüi::

yeke üdü-dü: segül-iyen qangdayulun duuγarbasu tngri takibasu sayin: (1r) *barayun tal-a-ban qangdayulun duuγarbasu ebüčin edgekü: kereg bütükü sayin: ǰegün tal-a qangdayulun duuγarbasu dayisun irekü: toloγai-ban qangdayulun duuγarbasu ǰiγulčin-u qoyin-a-aca dayisun irekü::*

üde kelbeyikü-yin čaγ-tu segül-iyen qangdayulun duuγarbasu burqan bayiγulaqu ba: nom sakiγulsun-i dayudan: barayun tal-a-ban qangdayulun duuγarbasu yayun üiledügsen ülü bütükü: ǰegün tal-a qangdayulun duuγarbasu öber-lüge ǰokilduγsan nigen kümün irekü: toloγai-ban qangdayulun duuγarbasu ene edüre görögesün učiramui: esbesü sonosqulang üge abčiraγsan-luγa učirqu::

naran türgedkü-yin čaγ-tu segül-iyen qangdayulun duuγarbasu barayun ǰüg-eče kümün üküǰi: barayun tal-a-ban qangdayulun duuγarbasu ibegekü siltayan ülü bolqu: ǰegün tal-a qangdayulun duuγarbasu toyin ǰočid irekü: toloγai-ban qangdayulun duuγarbasu ed-tür dayisun bolqu::

naran singgekü-yin čaγ-tu segül-iyen qangdayulun duuγarbasu ǰegün ǰüg-tü qatayu üile üiledčü ülü bolqu: barayun tal-a-ban qangdayulun duuγarbasu balγad-un kümün-dü (1v) *ǰegün tal-a qangdayulun duuγarbasu öber adali nigen kümün irekü: toloγai-ban qangdayulun duuγarbasu kereg bütükü bolai: busu nigen noyod-tur dayisun ču ködölemüi: kereyen-ü kelegsen uridabasu mön tere edür-ben bolumui: qoldabasu yurban qonoγ-ača dotor učir inü yajumui::*

ayumsiγ-tai keregtü belge-yi ene metü üiled-e: om miri miri bǰar dan vei blam hari hana hari kemen egüber ergübesü ǰedger ügüi boluyu::

basa busu čaγ-luγ-a učaran ǰokilduγsan::

kereyen-ü čaγ-un singǰi inü, üür čayiqu-yin čaγ-tu ǰegün ǰüg duuγarbasu busud-bar öber-tür ed idege ögümüi: emün-e ǰüg duuγarbasu sanaγsan bütükü-yin tula: sayin: barayun ǰüg duuγarbasu yeke kümün degedüs-ber tedgümüi: qoyin-a ǰüg duuγarbasu kele ama: ölǰei busu boluyu: ǰegün qoyin-a ǰüg duuγarbasu kerügül temčel bolqu

bolai: barayun emün-e jüg duuyarbasu kedün küsel-ün ed tavar oldumui: barayun qoyin-a jüg duuyarbasu jedger-tei tula seremǰile:: (2r)

naran uryuqu-yin čaγ-tu jegün jüg duuyarbasu γai kiged jedger bolumui: jiyulčilqu bolbasu joγsu: emün-e jüg duuyarbasu jočid iremüi: idege umdaγ-a beled: barayun jüg duuyarbasu töröl törögsen-lüge učarmui: qoyitu jüg duuyarbasu sidar nigen-lüge učarmui: jegün emün-e: jegün qoyin-a jüg duuyarbasu töröl törögsed-tei učarmui: barayun qoyin-a jüg duuyarbasu qayan-u čayaja bolqu::

baγ-a üde-dü jegün jüg-tü duuyarbasu qur-a času kiged: kei salki bolumui: emün-e jüg-tü duuyarbasu yayun qola-yin jočid iremüi: barayun-ta duuyarbasu kele ama-yin niγur bolqu mayu: qoyin-a duuyarbasu manayar-un tedüi-dür sin-e kümün-tei učarmui: jegün qoyin-a duuyarbasu amurγ-luγ-a učarmui: jegün emün-e duuyarbasu jokimǰitai jočid iremüi: barayun emün-e duuyarbasu idegen umdayan ögkü kümün iremüi: barayun qoyin-a duuyarbasu gem ügüi bögetel-e buruγusiyaqu-yin čayaja iremüi::

jing üdü-dü jegün jüg-tü duuyarbasu kerügül temčel bolqu: emün-e jüg-tü duuyarbasu sidar-luγ-a ösilčeküi-yin temdeg: barayun ta duuyarbasu ed-ün tölöbüri üiled-e: (2v) *qoyin-a[=barayun] duuyarbasu mori üker ögkü kümün iremüi:: qoyin-a duuyarbasu iǰayur nigen busu kümün beleg ögkümüi: jegün emün-e duuyarbasu töröl sülbege-tü kümün irekü: barayun qoyin-a: emün-e duuyarbasu genünte sedkil ülü amurqu-yin tula bodi sedkil-i egüsgen üiled-e::*

üde kelbeyikü-yin čaγ-tu jegün-te duuyarbasu kedün küsel bolumui: emün-e jüg-tü duuyarbasu yayun qola-yin jočid iremüi: barayun-ta duuyarbasu ölǰeyitei sayin amuγulang bolun-a: qoyin-a duuyarbasu keregtü olǰa oldun-a: jegün qoyin-a duuyarbasu yayun qola-ača jočid iren-e: jegün emün-e duuyarbasu sonosγulang busu nigen üge sonosumui: barayun emün-e yeke času qur-a bolun-a: barayun qoyin-a duuyarbasu kei üimčeǰü siroi bolqu::

naran türgedküi-yin čaγ-tu jegün-te duuyarbasu amuγulang sayin bolqu: emün-e jüg-tü duuyarbasu jočid irekü: barayungta duuyarbasu sanaγsan bütükü: qoyin-a jabqaraγsan-i olumui: bayartai: jegün qoyin-a duuyarbasu jočid iremüi: jegün emün-e duuyarbasu sonosγulang busu üge sonosumui: barayun emün-e duuyarbasu času qur-a orumui: barayun qoyin-a duuyarbasu (3r) *qur-a salki siurγ-a bolun-a::*

naran singgekü-yin čaγ-tu jegüngte duuyarbasu ayulǰiγsan gem boluyu: emün-e jüg-tü duuyarbasu sonin üge sonosumui: barayungta duuyarbasu qola-yin jočid iren-e: qoyin-a duuyarbasu qur-a bolun ükül joblang-un üge sonosdan-a: jegün qoyin-a duuyarbasu ebdčin bolqu-yin tula: qariyulan üiled: jegün emün-e jüg-tü duuyarbasu balyad ba: ayil-un kümün ükükü: barayun emün-e jüg-tü duuyarbasu nökör čini uyidqar-un sedkil sergen-e: barayun qoyin-a duuyarbasu jokistu qubčisu[=qubčasu] ögkü kümün kiged: jokilduγsan kümün-lüge öggüleldümüi::

edür-i dörbe qubayaγsan-u angqan-u qubi-dur jegüngte duuyarbasu amitan-u küsel bütün-e: emün-e jüg-tü duuyarbasu nökör irekü: barayun emün-e jüg-tü duuyarbasu ese sanaγsan yaǰarača olǰa oldun-a: barayungta duuyarbasu salki kei ködöln-e: barayun qoyin-a duuyarbasu jočid irekü: qoyin-a duuyarbasu ed sang

oldaqu: ǰegün qoyin-a duuɣarbasu ekiner irekü: asuru-yin oron kemekü yaǰarun tngri-yin ǰüg-tü keriye duuɣarbasu ǰočid irekü::

qoyaduɣar qubi-tu: ǰegüngte duuɣarbasu öberün sidar irekü: ǰegün emün-e ǰüg-tü duuɣarbasu (3v) *ǰočid ireǰü miq-a ariki-luɣ-a učarldun-a: emün-e ǰüg-tü duuɣarbasu seǰig kiged: qubčisun oldun-a: baraɣun emün-e ǰüg-tü duuɣarbasu üngdüsün aribadun-a: baraɣungta duuɣarbasu qola-yin eril-dü odqu boluyu: baraɣun qoyin-a qaɣan-bar busud-tur urbaqu-yin singǰi: qoyin-a duuɣarbasu sayin üiles-i sonosqu: ǰegün qoyin-a duuɣarbasu kimural iremüi: eserün-ü oron ǰüg-tü duuɣarbasu küsegsen-i olqu bui::*

ɣurbaduɣar qubi-tu ǰegüngte duuɣarbasu ükükü-yin ayul bolqu-yin singǰi: ǰegün emün-e ǰüg-tü duuɣarbasu yeke olǰa olun-a: emün-e ǰüg-tü duuɣarbasu ǰočid iren-e: baraɣun emün-e ǰüg-tü duuɣarbasu doloɣan qonoɣ kei salki ködölün-e: baraɣungta duuɣarbasu qur-a salki bolun-a: baraɣun qoyin-a duuɣarbasu aldaɣsan ed-i olqu: qoyin-a duuɣarbasu qaɣan irekü: ǰegün qoyin-a duuɣarbasu qubčad olqu: deger-e eserün ǰüg-tü ayuqu-yin singǰi bui::

dötüger qubi-tu: ǰegüngte duuɣarbasu ed oldaqu: ǰegün emün-e ǰüg-tü duuɣarbasu kerügül bolqu: emün-e ǰüg-tü duuɣarbasu kei ködölün-e: baraɣun emün-e ǰüg-tü duuɣarbasu dayisun irekü: baraɣungta duuɣarbasu ekiner irekü: baraɣun qoyin-a duuɣarbasu sidar irekü: (4r) *qoyin-a duuɣarbasu ɣal-dur tülikü bolqu: deger-e eserün ǰüg-tü duuɣarbasu qaɣan-bar sedkil-degen sanaɣsan olǰa olqu::*

naran singgekü-yin čaɣ-tu ǰegüngte duuɣarbasu ǰam-dur yabuɣsan-dur dayisun boluyu: ǰegün emün-e ǰüg-tü duuɣarbasu ögekü bolqu: emün-e ǰüg-tü duuɣarbasu ebüčin-yier ükükü bolai: baraɣun emün-e ǰüg-tü duuɣarbasu sanaɣsan küsel bütükü: baraɣungta duuɣarbasu sidar nökör irekü: baraɣun qoyin-a duuɣarbasu ed olqu: qoyin-a qaɣan-u ergül kündülel üiledkü bolai: ǰegün qoyin-a sanaɣsan olǰa-i olqu: deger-e duuɣarbasu sanaɣsan olǰa-yi olqu:: dörbedüger kürdü tegüsbe::

blam-a-dur mörgömüi: qaɣan-u čaɣ-tu kereyen-ü kelekü dayu ayalɣu-yi singjilekü yosun anu::

qong qong kemen dongɣodbasu sonosaɣulang üge sonosdaqu ba: idegen umdaɣan učarqu: ǰobkis-ača ǰiɣulčin qudučin seltes irekü: dong dong kemen dongɣodbasu idegen umdaɣan učarqu: dang dang kemen dongɣodbasu ǰočid irekü kiged: yaɣun-dur-ču sayin: qang qang kemen dongɣodbasu elči irekü: g'ag g'ag kemen dongɣodbasu sonosaɣulang üge sonosaqu ba: törö (4v) *batudqu sayin: qaɣiɣ qaɣiɣ kemen dongɣodbasu činu-a kiged: qulɣai-bar dobtulqu bui: kiɣ kiɣ kemen dongɣodbasu ayumsiɣtu üile türgen irekü: nig nig kemen dongɣodbasu nökör-ber maɣulan üiledkü bui: qau qau kemen dongɣodbasu nigen kümün olqu: masi sayin: qar qar kemen dongɣodbasu ǰočid irekü: kyid kyid kemen dongɣodbasu ebdčin bolqu: burqan-du sang talbi: gürim-dü šamda: qala qala kemen dongɣodbasu yaɣaraltai elči irekü::*

busu basa:

quluɣan-a edür keriye duuɣarbasu sayin: üiles-tür bayasaɣulang bolqu:

üker edür keriye duuɣarbasu kele ama bolqu: esbesü soqor kümün irekü: öber-ün ger-tür buu[=büü] oroɣul:

bars edür keriye duuɣarbasu ed-tur maɣu: esbesü sangvar takil kümün irekü:

taulai edür keriye duuγarbasu masi sayin:

luu edür keriye duuγarbasu noyan kümün irekü:

moγai edür keriye duuγarbasu kele ama kerügül bolqu:

morin edür keriye duuγarbasu sayin-i sonosaqu: esbesü ǰokistu ǰočid irekü: (5r)

qonin edür keriye duuγarbasu ed oldaqu: esbesü qatiγtai ebdčin bolqu:

bičin edür keriye duuγarbasu ekiner ebddükü kiged: esbesü yeke kei salkin bolqu:

takiy-a edür keriye duuγarbasu ebdčin bolqu-yin tulda šamda: esbesü mal-du maγu:

noqai edür keriye duuγarbasu qola-ača ǰočid irekü: qurim-dur učarγad: kündülegülün üiledükü amui:

yaqai edür keriye duuγarbasu yeke bayasaγulang boluγu:

ǰegüngte duuγarbasu ekiner kümün kiged: ǰiγulčin irekü: mön kü tegün-i ger-degen buu[=büü] qalγ-a: emün-e ǰüg duuγarbasu idegen umdaγan olduγad bayasaγulang bolqu: baraγungta duuγarbasu elči irekü buγu: esbesü dayisun qulγai irekü-yin tula: seremǰilen üiled-e::

quluγan-a čaγ-tu duuγarbasu noyod kiged: küked selte-tür ǰedger irekü: yoru-yi mede:

üker čaγ-tu duuγarbasu aduγu mal-nuγud-tur γaruǰa irekü:

bars čaγ-tu duuγarbasu sayin nökör irekü:

taulai čaγ-tu duuγarbasu miq-a ariki irekü bui:

luu čaγ-tu duuγarbasu sayin üge sonosaqu: (5v)

moγai čaγ-tu duuγarbasu ekiner irekü:

morin čaγ-tu duuγarbasu yaγu sanaγsan bütükü:

qonin čaγ-tu duuγarbasu čidkür nököčekü: esbesü kerügül ǰedger bolqu:

bičin čaγ-tu duuγarbasu kölčin irekü:

takiy-a čaγ-tu duuγarbasu önö-e buyu manaγar-un tedüi-dü boroγu-a oroqu:

noqai čaγ-tu duuγarbasu ǰočid irekü:

γaqai čaγ-tu duuγarbasu manaγar üimegen bolqu: ekiner köbegüd-lüge seltes irekü abasu čegerle: basa busu::

taulai čaγ-tu ǰegüngte duuγarbasu ed idegen oldaqu: emün-e duuγarbasu yaγu sanaγsan bütükü: baraγungta duuγarbasu degedüs-nuγud-un ǰarliγ-un üge irekü: qoyin-a duuγarbasu kele ama bolqu: ǰegün qoyin-a duuγarbasu ebdčin bolqu-yin niγur-tai ǰegün emün-e duuγarbasu kele ama bolqu: baraγun emün-e duuγarbasu yaγun sanaγsan bütükü: baraγun qoyin-a duuγarbasu qur-a času oroqu:

luu čaγ-tu ǰegüngte-eče duuγarbasu salki kiged: qur-a oroqu: emün-e duuγarbasu qola-ača ǰiγulčin irekü: baraγungta duuγarbasu kele ama bolqu: (6r) *qoyin-a amuryluγ-a učarqu: ǰegün qoyin-a duuγarbasu mön adali: ǰegün emün-e ǰiγulčin ba ǰočid iren-e: baraγun emün-e duuγarbasu kündülel irekü: baraγun qoyin-a duuγarbasu degedüs-nuγud-un ǰarliγ-un čaγaǰan irekü:*

moγai čaγ-tu ǰegüngte qur-a oroqu: emün-e duuγarbasu ǰočid ba: ǰiγulčin irekü: baraγungta duuγarbasu kele ama bolqu: qoyin-a duuγarbasu kümün-lüge učarqu: ǰegün qoyin-a duuγarbasu ese sanaγsan γaǰar-ača ed idegen olqu: ǰegün emün-e ed idegen oldaqu: baraγun emün-e duuγarbasu mön adali: baraγun qoyin-a duuγarbasu degedüs-nuγud-un ǰarliγ-un čaγaǰan irekü:

morin čaγ-tu ǰegüngte duuγarbasu kerügül temčel bolqu: emün-e duuγarbasu učar adali: baraγungta duuγarbasu ed idegen oldaqu: qoyin-a duuγarbasu ügegüü yadaγu-luγ-a učarqu: ǰegün qoyin-a duuγarbasu kümün-ber idegen ögkü bui: ǰegün emün-a duuγarbasu amurγ-luγ-a učarqu: baraγun emün-e duuγarbasu sedkil amurqu::

qonin čaγ-tu ǰegüngte duuγarbasu sayin böged: emün-e duuγarbasu qola-yin ǰočid irekü: baraγungta duuγarbasu ölǰei bolqu: qoyin-a duuγarbasu ǰabaqaγsan-i olqu: ǰegün qoyin-a duuγarbasu (6v) *yaγun qola-yin ǰočid irekü: ǰegün emün-e duuγarbasu sonosaγulang üge sonosaqu: baraγun emün-e duuγarbasu qur-a oroqu: salkin üimekü:*

bičin čaγ-tu ǰegüngte duuγarbasu ölǰei qutuγ sayin amuγulang bolqu: emün-e duuγarbasu ǰočid irekü: baraγungta duuγarbasu sanaγsan bütükü: qoyitu ǰüg duuγarbasu ǰabaqaγsan-i olqu: ǰegün qoyin-a duuγarbasu qola-yin ǰočid irekü: ǰegün emün-e duuγarbasu maγu üge sonosaqu: baraγun emün-e duuγarbasu qur-a oroqu: baraγun qoyin-a duuγarbasu salki qur-a bolqu:

takiy-a čaγ-tu ǰegüngte duuγarbasu ölǰei qutuγ bolqu: emün-e duuγarbasu maγu üge sonosaqu: baraγungta duuγarbasu ǰočid irekü: qoyin-a duuγarbasu maγu üge sonosaqu: ǰegün qoyin-a duuγarbasu ükül bolqu: ǰegün emün-e nökör-lüge učarqu bolai::

sarva mangg'alama:: (7r)

Дүгнэлт

Монголчууд эрт цагаас нүүдлийн аж ахуйг эрхлэн явах түүхийн урт хугацаанд байгаль дэлхийгээ янз бүрийн аргаар шинжиж амьдрал ахуйдаа хэрэглэсээр ирснийг энэхүү хэрээний хэл шинжих бичгээр төлөөлүүлэн энэ удаа авч үзлээ.

Хэрээний хэл шинжих бичгүүдийн одоогоор олдсон эх сурвалжуудаас харахад нэг эхээс хуулбарлагдан монгол орон даяар тархсан байна.

Дээрх шинжээнүүдийг нэгтгэн авч үзвэл маш олон аргаар, нарийн ажиглалтын үндсэн дээр тайлбарласан байгаа нь ихээхэн сонирхолтой бөгөөд цаашид олон талаас нь судалж болохоор байна.

Монголчуудын цаг хугацааг нарийн тооцоолж амьдрал ахуйдаа хэрэглэхээс гадна цаг хугацааны нэр томьёог хэрхэн нэрлэж байсныг мэдэх боломжтой. Цаашдаа энд дурдагдаж буй цаг хугацааг тэмдэглэсэн нэр томьёог өдөр тутамдаа хэрэглэх нь монгол хэлний яруу тансаг үг хэллэг баяжих, хуучин хэрэглэж байсныг дахин сэргээж өвлүүлэхэд ач холбогдолтой юм.

Эцэст нь хэлэхэд хүн эргээд байгаль дэлхийдээ уусан шингэдэг жамтай билээ.

Ном зүй

Эх сурвалж

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Mongolian Tradition of Praising Monasteries and Sacred Places

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Introduction

In Mongolian literature, particularly in works written in the Tibetan language, the praise (Mong. *maγtaγal*, Khal. *magtaal*, Tib. *bstod pa*) of sacred places or sites (Mong. *oron*, Khal. *oron*, Tib. *gnas*) and monasteries emerges as a distinct subspecies of praise. This tradition, with Indian and Tibetan influences, has evolved in Mongolia with its own unique characteristics. This article explores the development and progression of praises dedicated to holy places and monasteries, specifically those composed in the Mongolian language.

In its development, the praise of monasteries has taken on diverse forms, contents, and representational expressions. These praises go beyond extolling the sacred site to include reflections on Mongolia's history, the monastery's environment, its cultural and spiritual influence, its impact on the inhabitants, and commendations of Buddhist ideals and meditative works preserved within its books and teachings. There are also texts that encourage understanding the "place" (Tib. *gnas*, Khal. *oron*) through the lens of literature. Alongside Buddhist ideals, a considerable number of written monuments, including songs and praise poems of a nature, belong to the praise subspecies dedicated to the sacred places and monasteries.

Subjects of Praises

Praise (Khal. *magtaal*, Tib. *bstod pa*, *bsngags pa*) is a widely recognized form of literature across cultures, yet it has developed in Mongolian literature with a distinct tone and character. Among the praises composed by Mongolians in the Tibetan language, notable examples include those ones dedicated to sacred sites and monasteries. These works, which belong to the sub-genres of praise, highlight the unique synthesis of Mongolian cultural values and Buddhist tradition.

The praises of sacred sites, including tent or yurt (Khal. *ger*) and monasteries, have been composed in diverse forms, shaped by varying styles, customs, and religious influences. Historical sources reveal that over time, the form, structure, and content of these praise have been significantly enriched within the Mongolian tradition. This development reflects the integration of Buddhist ideals with Mongolian cultural and spiritual heritage, resulting in a uniquely Mongolian expression that praises literature.

To study the praises devoted to sacred sites and monasteries composed in Tibetan, it is essential to examine the Buddhist praise called "Collection of Praises" or "Collection of Hymns" (Tib. Bstod tshogs, Bstod pa'i tshogs) particularly in the first volume of the Mongolian Tanjur.[1] Additionally, praises contained in other volumes of the Tanjur collection are also significant. Several texts within this collection include praises for both the sacred places and monasteries.

If we categorize the texts of the "Collection of Praises" volume according to their contents, they encompass praises of deities, bodhisattvas, the Three Jewels, heavens, talismans supporting the Dharma, spiritual ideals, morality, Dharma teachings, sacred places, also the confession of non-virtuous deeds, and liberation from the hell realm. Additionally, the volume includes explanations of some of these praises. The praises found in the "Collection of Praises" are primarily translations of texts from Indian and Tibetan languages into Mongolian.

The praises in this volume are attributed to prominent figures such as Nāgārjuna (2−3rd centuries), one of the supreme Buddhist scholars of India, as well as other revered individuals like Harṣa, also Harṣadeva (1059−1101).[2]

The "Collection of Praises" includes two distinct works of the same name: "Praise of the Shrines/Stūpas of the Eight Holy Places" written by Nāgārjuna, and independent works related to the praise of monasteries, such as the "Praise of Worship of the Shrines/Stūpas of the Eight Holy Places" (Tib. *Gnas chen po brgyad kyi mchod rten la bstod pa*, Mong. *Yeke naiman oron-u suburγan-u maγtaγal*) which is dedicated to the memory of his mother, the Queen of Kashmir.[3]

In addition to Buddhist works, ancient Indian secondary literature texts also feature a variety of religious and monastic eulogies. For example, in the royal epic Śrī Rāmāyaṇam by Vālmīki (4th century BC), it is described that when Śrī Rāmachandra came to participate in the bow ceremony and competition, he levelled the ground where the sacrifice was to take place, creating a clean and beautiful stage. He built a splendid pavilion for the kings and adorned the surrounding houses with vibrant colours. It is also noted that he expressed gratitude and praised the venue, along with the children who had prepared the field.[4]

Mongolian scholar, S. Dulam has noted[5] that the Vedic chronicles of India include praises of the heavens, folk songs, heroic legends, and doctrinal treatises written in both verse and prose. In the praise poems of the Vedic lands and monasteries, there are hymns dedicated to the mountains and rivers where celestial spirits are believed to reside. In contrast, biographical writings are composed in a narrative form, embellished with the "Ornaments of the Mirror of the Proper Melody".

Based on the available sources, it can be concluded that the praises of Tibetan monasteries incorporate knowledge and concepts inherited from India, which are

1 Дамдинсүрэн 1976: 15.
2 Гэндэндарам 2004: 26.
3 *Gnas chen po brgyad kyi mchod rten la bstod pa*. http://www.rkts.org/cat.php?id=3957&typ=2.
4 *Rgya cher rol pa'i mdo*. http://www.himalayanheritage.info/Himalayan_Heritage/file_1.html .
5 Дулам 2004: 27.

characteristic of Buddhist teachings. These praises also specifically honour the places associated with the life of Buddha Śākyamuni (cc. 560−480 BC).

Throughout historical development, poems in praise of the "place" and monasteries written in the Tibetan language have evolved with a distinct tone in Mongolian literature, particularly following the transition from a nomadic to a settled lifestyle and during the later spread of Buddhism. The development of these works can be traced through the composition dates of the sources.

Academician Ts. Damdinsüren[6] and L. Khürelbaatar[7] have discussed praises of various sacred places and monasteries in their works. In the early 2000s, Ven. Sh. Soninbayar[8] published articles in *Bilgiin melmii* ("Eye of Wisdom") journal which were direct translations from the Tibetan language.

The third chapter of the *Abhidharmakośa*, written by Vasubandhu (4−5th century), discusses a profound understanding of the origin of the Eastern universe and the creatures within it, addressing the concept of the world and organisms. For the writings composed by the Indian scholar Vasubandhu, there are also later commentaries such as the Chronicles explained by 'Phags pa Lama (Tib. 'gro mgon chos rgyal 'phags pa bla ma Blo gros rgyal mtshan, 1235−1280)" and "Chronicles Showing the Origin, Existence, and Decay of Vessels" by the Khalkha Bragri Lama Damtsigdorj (Tib. Brag ri bla ma Dam tshig rdo rje, 1781−1848), which is part of his "Collected Works".[9] These are based on the *Abhidharmakośa*.

Definitions of "Place"

Drawing a conclusion from the writings of the scholars mentioned above, the concept of "place" (Tib. *gnas*, Khal. *oron*) can be categorized into the following groups:

1. Outer places **(**Tib. *phyi gnas*, Khal. *gadaad oron*): places that can be perceived through the five senses, namely seen by the eyes, touched by the hands, etc.
2. Internal places (Tib. *nang gi gnas*, Khal. *dotood oron*): places that can be visited for various purposes or interdependent reasons.
3. The place of secrets (Tib. *gsang pa'i gnas*, Khal. *nuutsiin oron*) or secret lands: one is able to reach them in meditation (Skr. *samādhi*)

The outer places includes

- mountains
- temples and monasteries
- mineral springs
- land and water

[6] Дамдинсүрэн 1976: 29.
[7] Хүрэлбаатар 1992.
[8] Сонинбаяр 1999.
[9] Vol. *wa*, ff. 403r–457r.

The internal places includes
- Śambhala
- Tuṣita heaven
- Lower states
- Heaven and hell

The secret lands include
- The state of the heavenly realms
- The state of Dharma protectors
- The states of *samādhi*

As we can see "place" have a broad meaning. In the *Abhidharmakośa* and its commentaries on sacred places will be treated as a separate subject, and the sacred place of the monastery will be mentioned further on.

Praises of Holy Places and Monasteries

In the literary work in the Mongolian Tanjur entitled "Praise of Worship of the Shrines/Stūpas of the Eight Holy Places" (Tib. *Gnas chen po brgyad kyi mchod rten la bstod pa*, Mong. *Yeke naiman oron-u suburγan-u maγtaγal*) covers a broad range of content and includes poems that reflect to the traditional thought patterns of the Mongolian method of praise.

The structure of the independent work of praise to the sacred place and monastery (Tib. *gnas bstod*, *dgon pa'i gnas bstod*, composed by Mongolian monks, follows a usual format: prayer (Tib. *smon lam*), sacrificial or offering words (Tib. *mchod pa'i tshig*), praise (Tib. *bstod*), auspicious words (Tib. *bkra shis*), and colophon. This form as an independent source, often serves as ornament in biographical writings. Additionally, in the ritual texts of mountain and water reservoirs, it consists of sections that praise the spirit owners of the place (Khal. *ornii edsen*, *lus sawdag*) and the sacred place.

In terms of content, the praise of a temples or monasteries may include praises dedicated to mountains, springs, temples, surrounding landscapes, forests, or waters. It may also feature biographical and mythological narratives, descriptions of the land, traditional beliefs about spirits, and reflections on human life. These praises often emphasize the spiritual benefits of the place from the perspective of Buddhist teachings.

Tibetan Praises written by Mongolian Monks

Mentioning an example, Luwsandagwadarjaa (Tib. Blo bzang grags pa dar rgyas, 1734−1803), Shireet Lama of Erdene Dsuu Monastery, composed the "Praise to the E Wam Monastery, Rocky Fortress of Jebtsundamba Dsanabadsar, and the Offering Cloud of Words of Supplication to Please His Eminence (Tib. *Rje btsun dam pa jñānavajra gyi rdo rje'i brag rdzong e waṃ gling la bstod pa dang smon tshig skyabs*

mgon dgyes pa mchod sprin zhes bya ba bzhugs so) is a form of praise dedicated to Töwkhön Monastery in the Khangai Mountains, saying

badma ra'i lhun po dbang gzhu yis/
'khyud pa lta bu'i rin chen ri brag che/
mkha' la snyegs 'dra'i rtse mo khod snyoms 'jam/
'og min chen po mtshon par byed 'dra/

"The ruby-coloured Sumeru Mountain is encircled like a rainbow,
The peak of the great jeweled rock mountain soars into the sky.
Its summit is smooth and delicate, symbolizing the great Agniṣṭa.
The forests and thickets, teeming with life, are exquisitely beautiful, characterized by their unique, three-arched entrances."

The mountain in the area is higher than the other mountains and is described as being in the "state of Agniṣṭa," which refers to the heavenly realm. According to the teachings of the *Abhidharmakośa*, it is similar to the four incarnations that have descended to the heavenly realm. After carefully practicing the three doors, they were opened, blessed, and consecrated, surrounded by trees and stones.

This image is praised in verse according to the meditative progression used to create the "Gathering area" of the Gelukpa School. Additionally, in this praise, the state of Shiweet Red Mountain, where the monastery or present-day Töwkhön Monastery in Öwörkhangai Province is located, is celebrated through detailed, which is a key feature of praise in Mongolian oral literature. In one stanza of the praise, Shiweet Mountain and the surrounding area of the mountain is described in detail.

chu yang lag brgyad lan du ma zhig/
dal babs cing lhung lhung sgra snyan sgrugs/
byams snying rje rje tshad med rnams bzhi yi/
ma 'gro kun skyob par byed pa'i brda/
rlung bser bur bskul ba'i ljon pa'i tshogs/
mdangs sngo ljang lo 'dab bskyod cing gyo/
rigs sang pa'i skal ldan skye bo rnams/
lam theg pa chen por 'bod pa'i brda/

"There are many lakes and ponds,
The water of the eight-membered sacrifice slowly descends.
Many species of waterfowl,
I imitate their sharp voices.
A motley of visible and invisible flowers,
I smell the fragrance of incense.
Self-grown fruit and
The springs are amazing."

The author used the counting method of Mongolian tradition, a characteristic feature of mountain and water praise in oral literature.

Also, in the praise of the Gandantegchenling Monastery composed by Dsawa Damdin also known as Luwsandayan (Tib. Rtsa ba bla ma Blo bzang rta dbyangs, 1867–1937) the work utilizes the *Kāvyādarśa* of Dandin, the earliest surviving systematic treatment of Sanskrit, and the comparative method found in the "Dharma Comparison" (Tib. *Chos kyi dpe*, Khal. *Nomiin adiltgal*) for comparing phenomena. "The Short Praise of the Gandantegchenling Monastery, the Source of the Immaculate Dharma Teaching and Practice, Sweet Song of Joy of the Young Bees" (Tib. *dri med bshad sgrub bstan pa'i 'byung gnas dga' ldan theg chen gling gi bsngags pa mdo tsam brjod pa bung pa gzhon nu myos pa'i glu snyan zhes bya ba bzhugs*)" says as follow:

nyams dga'i sa gzhi kun gsal ngos ltar mdzes/
grwa tshang rnam gnyis zla nyi zung bzhin lham/
gnas khang gur bzang skar tshogs bzhin du bkra/
ngo mtshar 'phrul 'dir lta bas su zhig ngoms/

"The land of joy in the soul is as beautiful as the Sun in the clear sky.
The two monastic schools are like the Sun and the Moon.
The dwelling places and houses are gathered together like an assembly of stars.
No one can get enough of seeing this strange and miraculous incarnation − Gandantegchenling Monastery."

It is beautiful that the sun shines in the sky. Just as the sun can illuminate the sky, it is likened to the earth, which exists as a part of the vast space, much like the sun itself. Furthermore, the two philosophical schools (Tib. *grwa tshang*) that enhance the magnificence of Gandantegchenling Monastery are said to be as beautiful as the sun and the moon in the sky. He also mentioned that the many houses around the monastery are likened to the stars surrounding the Sun and the Moon, symbolizing that the monks and disciples of the monastery are as numerous as the stars. The existence of Gandantegchenling Monastery is compared to the vast expanse of space, with the sun and moon in the sky, while the houses of the monks are likened to the stars. This reflects the traditional way of thinking, moving from the general to the specific.

Mongolian Praises

In addition to the praises written by Mongolians in the Tibetan language, there are also many Mongolian poems transmitted both in writing and orally. D. Tserensodnom collected many of them. For example, S. Lubsang Dongdub's (1854−1909) poem "Heart-Tightening Poem" (Mong. *Jirüken čingγalaqu silüg*) written in Mongolian at the end of the 19th century, eloquently depicts the state of Urga (Bogdiin Khüree) during that time, beautifully capturing its essence,

"Our Bogdiin Khüree is a religious complex,
Surrounded by the seven districts of Khüree,
Resembling a *maṇḍala*, its form is clear,
The established temples,
Glorious as Mount Sumeru,
The radiance of the main city reaches to the heavens."

Also, another prominent poet, Keshigbatu (1849−1917) written about the sacred place and monastery in his homeland the "Praise to the Shar Dsuu Monastery" (Mong. Sir-a ǰuu keyid), and the "Scripture about the Place of Mahākāla" (Mong. *Maqaγala-yin gaǰar-un tuqai šastir*). In the "Praise to the Shar Dsuu Monastery" he praises how Buddhism was introduced in the Üüshin banner in Inner Mongolia.

"In our Üüshin banner, Buddhism flourished,
The great, holy Chinggis Khan established it,
A truly great and virtuous leader,
Perhaps the sacred Vajrapāṇi himself."

From the middle period of the spread of Buddhism in Mongolia, it is said that the Khans became patrons and organized the state according to the teachings of the Dharma. Later, the nobles of Ordos and Üüshin banner, with the wisdom and blessings of the golden teachings of the Universe, promoted the state by upholding the Kanjur teachings. They established remarkable palaces and monasteries, contributing greatly to the religious and political life.[10]

In the praise of the Gilber Dsuu Monastery written by Ven. Ts. Shagdar (19−20th century) the setting of the monastery is described as follows:

"It is famous to the North and South,
My monastery of Ar Dsuu,
With a carved stone statue,
With a precious gem as its throne,
Gatherings in all seasons,
With meals and offerings,
A beautiful Tangad architected temple,
With the Five Sacred Emblems,
A holy, pure well,
Where the patrons gathering place,
With the reclining Buddha,
And it has the many active temples."

Also, in the form of a song, among the western Mongolian Oirats, there is a song called "The Peak of Khan Mountain" (Khal. *Khan uuliin orgil*) that is used to begin

[10] Хүрэлбаатар 1992: 15.

weddings and feasts. This song is associated with the praise of the land and monastery and is performed by the Öölöt and Dsakhchin ethnic groups to start their celebrations.

There is also a song written in Tibetan called "expatiation pronunciation" which was composed by a monk who, having resided in Drepung Monastery in Tibet, sang in longing for his homeland. The song is a tribute to the monastery and sacred place where he had trained. The title of the song, which has been expatiation pronunciation in Mongolian language, reflects the names of various Buddhist institutions and communities such as Sera, Drepung, and Ganden Monasteries, which are revered as collections of great wisdom the Buddhist tradition. In the song, the composer expresses his yearning for his homeland, while also highlighting his dedication to studying and practicing the teachings of Buddhism. The lyrics describe how, despite longing for his native land, he is surrounded by many fellow monks and scholars, and together they are striving to deepen their knowledge and create a vibrant spiritual community.[11]

As mentioned above, the poet Kesigbatu has composed several praises related to places and monasteries, and in one of his works, "Scripture about the Place of Mahākāla" he vividly describes the scenery of Mahākāla as follows:

"In the midst of it, the Kalapa city
They are more magnificent than the heavenly palaces.
Constructed them from wonderful jewels,
There lies the seat of the great Bogd.
The palace, fortress, and walls are extraordinary,
Adorned with the beauty of stars and the moon.
The crystal-clear water and precious jewels,
The red light radiates, filling the space."[12]

These lines echo the descriptions found in Buddhist texts like the *Abhidharmakośa*, illustrating the celestial imagery of Mahākāla's scenery.

Conclusion

The praises to the sacred places and monasteries in Mongolian literature in Tibetan language are found as independent works, as well as within the narratives of biographies, praises of mountains, rivers, and in ritual texts. These praises depict the features of the monasteries and the lands they are situated on, enriching them with traditional knowledge and wisdom. The tradition of praising places and monasteries has evolved from India to Tibet and then to Mongolia.

In Indian Vedic praises of places and monasteries, the focus is on praising the Buddhas and the places they inhabit. In Tibetan praises, the characteristic focus is

[11] Based on the interview I recorded with G. Yadamjaw in Mankhan District, Khowd Province in 2022.
[12] Цэрэнсодном 1997: 57.

on the sacred lands of the saints and the monasteries, often seen as a central feature of the country's sacred geography. When this tradition was transmitted to Mongolia, it was adapted to reflect the unique Mongolian oral literature style of praising places.

Despite the structural and thematic similarities with Tibetan praises, Mongolians infused their own oral traditions into the form of place praises, which include elements from their folk songs and traditional customs. This resulted in a distinctive Mongolian approach to the praise of monasteries and places, enriching the tradition with the unique Mongolian worldview and spirituality.

By comparing the Tibetan sources of these praises with the Mongolian examples, it can be concluded that the Mongolian praises have evolved their own unique form by incorporating Buddhist meditative practices and adapting them to Mongolian folk literature. This process has led to the development of a unique Mongolian tradition in praising places and monasteries.

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Далай гүний хүрээний шавь Лувсанжамбаагийн сургаалын зохиолын тойм

Б. Жамбал

МБШТөв Гандантэгчэнлин хийд, Улаанбаатар

Түшээт хан аймгийн Далай гүний хошуу одоогийн Өвөрхангай аймгийн Есөн-Зүйл сумын нутагт орших Гандандашчойнхорлин (Далай гүний хүрээ, төв. *Dga' ldan bkra shis chos 'khor gling*) хийдийн шавь Лувсанжамбаа нь төвөд хэлээр зохиол бүтээл туурвисан монгол лам нарын нэг бөгөөд урт болон богино гар бичмэлээр бичсэн бүрэн зохиол нь 2 боть болно.[1] Зохиогч Лувсанжамбаа нь XV жарны "Төрөлхтний эзэн" хэмээх төмөр хонь жил буюу 1871 онд мэндэлж, бидэнд мэдэгдэж мэдээгээр бол XVI жарны нэгдүгээр он буюу 1927 он хүртэл тэрээр лавтай сэрүүн тунгалаг байж, ном зохиолоо туурвисаар байсан байна. Лувсанжамбаагийн намтар, зохиол бүтээл нь эрдэм шинжилгээ судалгааны эргэлтэд төдийлөн ороогүй байна.

Тиймээс бид эрдмийн зэрэг горилсон судалгааны сэдвийн хүрээнд энэ чигийн судалгааг өрнүүлэх зорилгоор сонгон, явцын үр дүнгээрээ "Монголын хутагт хувилгаадын судалгаа" эрдэм шинжилгээний II хуралд 2017 онд "Ятгын эгшиг хэмээх зохиол дахь Бандида ламын намтарт холбогдох зарим мэдээний тухай" илтгэлийг хэлэлцүүлж, улмаар 2018 онд хэвлэгдсэн тус хурлын эмхэтгэлийн 38-41 дэх талд хэвлэгдсэн. "Богд хаан-150 түүх, соёл, өв" олон улсын эрдэм шинжилгээний хуралд 2019 оны 10 дугаар сарын 11−12-ны өдөр "Лувсанжамбаагийн туурвисан VIII Богдод холбогдох зохиолуудын тухай" илтгэлийг хэлэлцүүлж, тус хурлын илтгэлийн эмхэтгэлийн 203−212 дахь талд хэвлэгдсэн.[2] "Монгол дахь Буддын судлал ба нийгэм − улс төрийн сэтгэлгээний түүхийн асуудалд" эрдэм шинжилгээний бага хуралд 2019 онд "Лувсанжамбаа нэртийн төвөд хэлээр туурвисан зохиол бүтээлийн тухай" илтгэл хэлэлцүүлж, тус хурлын илтгэлийн эмхэтгэлийн 51−55 дахь талд хэвлэгдсэн. 2019 онд "Далай гүний хүрээний шавь Лувсанжамбаагийн сургаалын зохиолын тойм "VIII Богд Жавзандамба хутагтын 150 жилийн ой" эрдэм шинжилгээний хуралд 2019 онд "Лувсанжамбаа ламын зохиол дахь түүхэн үйл явдалд холбогдох зарим мэдээ" илтгэл хэлэлцүүлж, тус хурлын 2020 онд хэвлэсэн эмхэтгэлийн 67−71 дэх талд хэвлэгдсэн. Мөн 2019 оны 4 сарын 26-нд Унгар улсын Өтвөш Лорандын их сургуульд зохион байгуулагдсан монголч эрдэмтдийн олон улсын эрдэм шинжилгээний хуралд илтгэл хэлэлцүүлээд байна.

Энэ удаагийн өгүүлэлдээ Лувсанжамбаагийн бүрэн зохиолын бүртгэл гаргаж, түүнд тулгуурлан сургаалын агуулгатай, шүлэглэсэн зохиолын зохиомж,

[1] Иштавхай 2006.

[2] Даваасүрэн − Жамбал 2019.

шүлгийн хайрцаг, тэдгээрийн тахилын болон төгсгөлийн шүлэгт тулгуурлан, түүний намтар судлал болон зохиол бүтээлийн судалгаанд холбогдох зарим мэдээг тодрууллаа.

Энэ удаагийн судалгаанаас дараах урьдчилсан дүгнэлтийг хийж байна. Төвөд хэлээр ном зохиол туурвигч Лувсанжамбаагийн зохиолын бүтэц, шүлгийн хайрцаг нь түгээмэл бус өвөрмөц онцлогтой байна. Мөн гурван төрөлхтний мөрийн зэргээр оюунаа судлан, ямар нэг хэмжээгээр энэ наснаас шуналаа буцаасан, энэ насны гэхээсээ дараагийн төрлийн, орчлонгийн гэхээсээ орчлонгоос гэтлэхийн үйлийг чухалчлагчдад төдийгүй, өөрийн амьдарч асан тухайн нийгэм цаг үед түгээмэл байсан тамхи татах, архи уух, муруйтай тоглох гэх мэтийн гэм эргүүг илчлэн хэлж, муу буруу дадал зуршилд хөл, ухаан алдагч олныг зөв сайн мөрд татан оруулахын тухайд зорин сургаалын зохиол туурвисан байна.

Бүрэн зохиолын гарчгийн тухай

Далай гүний хошууны Гандандашчойнхорлин (Далай гүний хүрээ) хийдийн лам Лувсанжамбаагийн бүрэн зохиолын дараах хоёр хувилбар байна. Үүнд:

1. Нэг дэх нь шинжлэх ухааны гавьяат зүтгэлтэн, доктор (ScD), профессор Л.Тэрбиш хадгалж буй 8.8×22.5см-ийн хэмжээтэй цаасан дээр, нэг талдаа 7 мөр бүхий нийт 1,138 (“KA” 548; “KHA” 590) хуудастай гар бичмэл бөгөөд нийт 148 (“KA” 63; “KHA” 85) зохиол;
2. Хоёр дахь нь Гандантэгчэнлин хийдийн Эрдэм соёлын хүрээлэнд хадгалагдаж байгаа гар бичмэл эхээс цахим төхөөрөмж ашиглан дахин хувилсан 8.8×35.5 см-ийн хэмжээтэй цаасан дээр, төвөд үсгийн цагаан толгойн “KA”-гаар аймагласан 63, “KHA”-гаар аймагласан 85, “PA”-гийн аймгийн 18 дахь, “BA”-гийн аймгийн 7 дахь, “MA”-гийн аймгийн 18 дахь, нийт 151 нэр төрлийн зохиол.

Бүрэн зохиолын гарчиг нь дээрх хоёр хувилбарын хоёр дахьд байгаа бөгөөд гарчгийн нэр нь “*Grong chog blo bzang byams pa yis ngag brtsoms kyi dkar chags tsindra mani’i do shal zhes bya bzhugs*”[3] гэх мөн болно.

Гарчиг нь эхэндээ мөргөл болон тахилын шүлэгтэй байна. Мөргөлийн утга “*na mo gu ru manyatsu goha sha’ ya*” болон тахилын шүлгийн эхний гурван мөрт Манзушри, Богд Зонхов, Багшдаа хандан мөргөснөөр тус тус гарч байна. Тахилын шүлэг нь:

rgyal kun yab gcig rje btsun ‘jam dpal dbyangs/
ngur smrig gar rol rje btsun tsong kha pa/
dbyer med bla ma rnams la phyag ‘tshal zhing/

[3] Мо. Номд шүтэн амьдрагч Лувсанжамбаагийн зохиолын гарчаг Зинда манийн унжлага хэмээх оршвой.

dkar chags tsindra mani'i do shal spel/ [1.1−2 мөр] бөгөөд дөрөв дэх мөрний утга нь уг эхийн үндсэн агуулгыг тодруулан "гарчаг зинда унжлага сүлжвэй" хэмээн тэмдэглэсэн байна.

Мөн уг ботид нийт 546 хуудас, нэр бүхий 98 зохиол буйг гарчгийн төгсгөлд тодорхой тэмдэглээд, төгсгөлийн шүлэг дагуулсан байна. Төгсгөлийн шүлэг нь:

grong chog gzugs brnyan su di mee tri pas/

shog snag yod bzhin gang dran bris bris nas/

glegs bam gcig bur gyur pa 'di nyid la/

dpyod ldan mkhas pa rnams la 'chos par zhu'o/ хэмээсэн байна. Төгсгөлийн шүлгийн утгаас үзвэл, энэхүү гарчиг нь зөвхөн КА ботийнх бөгөөд Лувсанжамбаа өөрөө үсэгт буулгаад, буулгаснаа нэгэн дэвтэр болгон, улмаар "шинжлэл төгс мэргэдэд хянахыг айлтгасан" байна.

Гэвч, бидэнд буй хуулбар эхээс үзвэл, Лувсанжамбаагийн бүрэн зохиол нь лавтай дөрвөн боть зохиолтой гэж болохоор байна. Учир нь бидэнд буй хувилсан эхэд төвөд үсгийн цагаан толгойн "КА"-аар аймагласан 78, "КНА"-аар аймагласан 61, "РА"-гийн аймгийн 18 дахь, "ВА"-гийн аймгийн 7 дахь, "МА"-гийн аймгийн 18 дахь нийт 142 нэр төрлийн зохиол байна.

№	ЗОХИОЛЫН НЭР		Хуудасны тоо
"КА" БОТЬ			
1	төв.	Rang gi rtsa ba'i bla ma bi kshu su ma ti'i mtshan can la bstod cing gsol 'debs byin rlabs 'gugs byed dpyid kyi pho nya'i glu dbyangs ces bya ba bzhugs so	3
	мо.	Өөрийн ёзоорын багш Бигчүсүди нэртэд магтах бөгөөд соёрхол тавих адистидыг түргэнээ даллагч хаврын элчийн эгшиг	
2	төв.	Rang gi mtshang 'brus nas bla ma la gsol ba 'debs tshul byin rlabs myur 'jug la	3
	мо.	Өөрийн гэмийг уудлаад багшид соёрхол тавих ёс адистидыг түргэнээ оруулагч	
3	төв.	Grong chog gzugs brnyan byams pas rang mtshang rang gis 'bru ba la	3
	мо.	Номд шүтэн амьдрагчийн дүрст Жамбаа бээр өөрийн гэмийг өөрөө уудлах	
4	төв.	Rang mtshang 'ga' zhig 'chal pa yi re mug pa'i glu dbyangs la	2
	мо.	Өөрийн гэм зарим нэг	
5	төв.	Rang nyid nad kyis gzir pa'i skabs su 'chal pa'i gtam la	2
	мо.	Өөр ямагт өвчнөөр нэрвэгдсэн үесийн чалчаа үг	
6	төв.	Rang la bskul ba'i bslab bya 'ang yig sum cu ma la	3
	мо.	Өөр дор дурьдатгасан сургаал үсгийн дараалал гучит	
7	төв.	Bslab bya don gnyer yid kyi dga' ston la	3
	мо.	Сургаалыг чухалчлагч сэтгэлийн баяр хурим	

8	төв.	Nyes pa kun gyi rtsa ba bud med la dgrar bltas nas sbong tshul dang ‘brel par bla ma la gsol ba ‘debs tshul ‘chal pa’i chu klung bzlog byed byin rlabs skyi chu lon la	3
	мо.	Гэм бүхний үндэс эмэгтэйг дайсанд үзээд тэвчих ёс лугаа барилдуулан багшид залбирах ёсыг залхайрсны голыг буцаагч адистидын далан	
9	төв.	Rab gnas shin tu mdor bsdus bkra shis char rgyun la	3
	мо.	Машид хураангуй аравнай өлзий хутгийн хурын үргэлжлэл	
10	төв.	Bsnyen mtshams la sogs pa la nye bar mkho ba mtshams thob skyed tshul mdor bsdus dngos grub kun ‘byung la	3
	мо.	Бясалгал тэргүүтэнд чухал хэрэгт хорио зааг үүсгэх ёсыг товчлон хураасан шид бүтээл бүхэн гарах	
11	төв.	Dpal rdo rje ‘jigs byed dpa’ gcig la yum tshul gyi yig chung la	2
	мо.	Цогт очирт аюулган үйлдэгч гагц баатарт дагнис дадуулах ёсны цөөн үгт	
12	төв.	Lhag lha gang yang rung ba’i bgru byabs bsrung ba dang ‘brel rung ba’i dug dbyung bya tshul gtsang byed rma bya’i sgro’i chun po la	4
	мо.	Үлэмжийн тэнгэр алин мөнийг угаах арчих завсар лугаа барилдуулж болох хорыг гарган үйлдэх ёс ариутган үйлдэгч тогосны өчүүхэн дуу	
13	төв.	Lhag pa’i lha gang la’angs byar chog pa’i byad grol bya tshul rno ngar ldan pa’i ral gri la	4
	мо.	Үлэмжийн тэнгэр алин лугаа ч найруулж болох хараалыг зайлуулан үйлдэх ёс хурц илд	
14	төв.	Lhag pa’i lha gang la ‘ang sbyar chog pa’i yul khrus bya tshul ga bur gsar pa’i chu rgyun la	8
	мо.	Үлэмжийн тэнгэр алинд ч найруулж болох орны угаал үйлдэх ёс шинэхэн гаврын усны үргэлжлэл	
15	төв.	Lhag lha gang yang rung ba’i gshin po sbyangs chog la nye bar mkho ba zas gtad bya tshul	2
	мо.	Үлэмжийн тэнгэр алин болох өнтэй газрыг судлах чухал хэрэгт идээгээр баттай үйлдэх ёс	
16	төв.	Bcom ldan ‘das rdo rje sems dpa’i sgrub thabs sdig sgrib mun sel ‘od brgya ‘bar ba	4
	мо.	Ялж төгс нөгчсөн цогт очир сэтгэлтийг бүтээх арга хилэнц түйтгэрийн харанхуйг арилгагч зуун гэрэл бадарсан	
17	төв.	Rje btsun sengge’i sgra’i sgrub thabs thugs rje’i char rgyun gsar ba	4
	мо.	Гэтэлгэгч арслан дуутыг бүтээх арга нигүүлсэнгүйн шинэхэн хурын үргэлжлэл	
18	төв.	Rnam rgyal ma’i tshe sgrub rgyun ‘khyer	2
	мо.	Нэн ялагч эхийн насны бүтээл үргэлжийн авлага	
19	төв.	Rje btsun ‘phags ma sgrol ma la brten pa’i bla ma’i rnal ‘byor dngos grub kun ‘byung	2
	мо.	Гэтэлгэгч хутагт эхэд шүтсэний багшийн егүзэр шид бүтээл бүхэн гарах	

20	төв.	Rje btsun ‘phags ma sgrol ma’i sgo nas bka’ bsgo bya tshul byin rlabs kun ‘byung	2
	мо.	Гэтэлгэгч хутагт дарь эхийн үүднээс зарлиг захиас үйлдэх ёс адистид бүхэн гарах	
21	төв.	Rje btsun ‘phags ma sgrol ma la bstod pa utpala sngon po’i mgul brgyan	2
	мо.	Гэтэлгэгч хутагт дарь эхийн магтаал хөх удвал хоолойн чимэг	
22	төв.	Bkra shis ‘byung ba’i sgrol ma’i sgrub thabs bkra shis dgos ‘dod kun ‘byung	4
	мо.	Өлзий гаргагч дарь эхийг бүтээх арга өлзий хэрэг хүсэл бүхэн гарах	
23	төв.	Rje btsun ma sgrol dkar yid bzhin ‘khor lo la bstod pa utpala dkar po’i mgul brgyan	2
	мо.	Гэтэлгэгч цагаан дарь эх сэтгэлчлэгчийн хүрдтийн магтаал цагаан удвал хоолойн чимэг	
24	төв.	Rje btsun ma ‘phags ma sgrol dkar yid bzhin ‘khor lo’i sgrub thabs ‘chi med tshe yi dpal sbyin	3
	мо.	Гэтэлгэгч цагаан дарь эхийг бүтээх арга үхэл үгүй насны цогийг өгөгч	
25	төв.	Sgrol dkar gyi sgrub thabs ‘chi med bdud rtsi’i nyid khu la nyer mkho’i yig chung	3
	мо.	Цагаан дарь эхийг бүтээх арга үхэл үгүй рашааны чухал хэрэгт цөөн үсэгт	
26	төв.	Bcom ldan ‘das dpal gsang ba’i bdag po phyag na rdo rje’i sgrub thabs intra-nila’i ‘phreng mdzes	5
	мо.	Ялж төгс нөгчсөн нууцын эзэн цогт очир баригчийг бүтээх арга индранилын үзэсгэлэнт эрих	
27	төв.	Bcom ldan ‘das gsang ba’i bdag po dpal phyag na rdo rje la bstod pa intra-nila’i do shal	2
	мо.	Ялж төгс нөгчсөн нууцын эзэн цогт очир баригчийн магтаал индранилын хоолойвч	
28	төв.	Bcom ldan ‘das gsang ba’i bdag po dpal phyag na rdo rje’i bskang bshags mdor bsdus bdud dpung ba mo gzhil pa’i nyin byed	5
	мо.	Ялж төгс нөгчсөн нууцын эзэн цогт очир баригчийн тааллыг хангах хийгээд наманчлагыг товчлон хурааж үйлдэх ёс шулмасыг даран сөнөөгч наран	
29	төв.	Yang de’i bshags pa dang bskang ba mdor bsdus	2
	мо.	Ялж төгс нөгчсөн нууцын эзэн цогт очир баригчийн тааллыг хангах хийгээд наманчлагыг товчлон хураасан оршвой	
30	төв.	Bcom ldan ‘das gsang ba’i bdag po dpal phyag na rdo rje’i sgo na bka’ bsgo bya tshul rdo rje’i gur khang	2
	мо.	Ялж төгс нөгчсөн нууцын эзэн цогт очир баригчийн үүднээс зарлиг захиас үйлдэх ёсыг товчлон хураасан очрын байшин	
31	төв.	Bcom ldan ‘das dpal gsang ba’i bdag po phyag na rdo rje la brten pa’i bla ma’i rnal ‘byor byin rlabs sgo ‘byed	2
	мо.	Ялж төгс нөгчсөн нууцын эзэн цогт очир баригч дор шүтсэн багшийн егүзэр адистидын үүдийг нээгч	

32	төв.	Bcom ldan ‘das gsang ba’i bdag po dpal phyag na rdo rje’i sgo nas grib sel bya tshul mdor bsdus gtsang byed ku sha’i chun po	4
	мо.	Ялж төгс нөгчсөн нууцын эзэн цогт очир баригчийн үүднээс бузрыг арилган үйлдэх ёсыг товчлон хураасан арилган үйлдэгч гүшийн баглаа	
33	төв.	Bcom ldan ‘das gsang ba’i bdag po phyag na rdo rje la brten pa’i grib sel bya tshul mi gtsan grib kyi rnyogs chu skrungs byed nor bu ke ta ka	18
	мо.	Ялж төгс нөгчсөн нууцын эзэн цогт очир баригчид шүтсэнээр бузрыг арилган үйлдэх ёс ариун бус бузрын булингарт усыг тунгаагч эрдэнэ	
34	төв.	Bcom ldan ‘das gsang ba’i bdag po dpal phyag na rdo rje’i sgo nas byad grol byabs khrus bya tshul rdo rje’i spu gri	9
	мо.	Ялж төгс нөгчсөн нууцын эзэн цогт очир баригчийн үүднээс хараалыг арилгах угаал үйлдэх ёс очрын тонгорог	
35	төв.	Bcom ldan ‘das gsang ba’i bdag po dpal phyag na rdo rje’i sgo nas bzlog bsgyur bya tshul bdud dpung bsreg pa’i rdo rje’i me char	9
	мо.	Ялж төгс нөгчсөн нууцын эзэн Очирваанийн үүднээс хариулга үйлдэх ёс шулмасын өмгийг шатаах очрын галын хувь	
36	төв.	Rta mgrin gsang sgrub kyi sgo nas bka’ bsgo bya tshul mdor bsdus byin rlabs gur khang brtan po	2
	мо.	Дамдин сандуйн үүднээс зарлиг захиас үйлдэх ёсыг товчлон хураасан адистидын баттай байшин	
37	төв.	Rta mgrin gsang sgrub la bstod pa bdud dpung ‘joms pa’i rdo rje	2
	мо.	Дамдин сандуйн магтаал шуламсын өмгийг дарагч очир	
38	төв.	Rta mgrin gsang sgrub kyi sgo nas spar sme’i skeg ‘phrod bcos thabs kun phan bdud rtsi’i yol go	19
	мо.	Дамдин сандуйн үүднээс хөлөл мэнгэ мөчлөгийг засах арга бүхэнд туслах рашааны таваг	
39	төв.	Rta mgrin gsang sgrub kyi sgo nas sdig sgrib sbyangs chog bya tshul sdig sgrib dag byed bdud rtsi’i chu rgyun	26
	мо.	Дамдин сандуйн үүднээс хилэнц түйтгэрийг арилган үйлдэх ёс хилэнц түйтгэрийг арилган үйлдэгч рашааны усны үргэлжлэл	
40	төв.	Rta mgrin gsang sgrub kyi sgo nas grib sel bya tshul mi gtsang dag byed gangga’i chu rgyun	10
	мо.	Хаяанхирваагийн үүднээс бузрыг арилган үйлдэх ёс ариун бусыг ариусган үйлдэгч Гангын урсгал	
41	төв.	Rta mgrin gsang sgrub kyi sgo nas byad grol byabs khrus bya tshul ye shes rdo rje ‘bar ba’i mtshon rnon	13
	мо.	Дамдин сандуйн үүднээс хараалыг арилгах угаал үйлдэх ёс билэг билгүүний очир бадарсан хурц мэс	
42	төв.	Bcom ldan ‘das dpal rdo rje rnam ‘joms kyi byabs khrus rgyun ‘khyer du bya tshul	4
	мо.	Ялж төгс нөгчсөн цогт Очироор тийн дарагчийн авралын ухиал үргэлж үйлдэх ёс	

43	төв.	Bcom ldan ‘das ma sna tshogs yum ma’i rjes gnang bya tshul mdor bsdus gyer shing ba yi me tog gsar ba’i ‘phreng mdzes	8
	мо.	Ялж төгс нөгчсөн элдэв юмын даган соёрхол үйлдэх ёсыг товчлон хураасан шинэхэн цэцгийн үзэсгэлэнт эрих	
44	төв.	Bcom ldan ‘das ma sna tshogs yum ma’i sgrub thabs dang byabs khrus bya tshul ‘brum pa’i tsha gdung bsil byed kadpu ra gsar pa’i chu rgyun	11
	мо.	Ялж төгс нөгцсөн Нацагюмын бүтээлийн арга хийгээд авралын ухиал үйлдэх ёс харганы халууны энэлгээг арилгагч гадбуран шинэ усны урсгал	
45	төв.	‘Phags ma lha mo ‘od zer can ma’i tshogs mchod ‘bul tshul dngos grub ‘jug ngogs	5
	мо.	Хутагт Одсэржамаан чуулганы тахил үйлдэх ёс шид бүтээл орох олом	
46	төв.	Rje btsun naro mkha’ spyod ma la bstod pa padma raga’i do shal	2
	мо.	Гэтэлгэгч Нарохажодын магтаал бадмааргийн хоолойвч	
47	төв.	Rje btsun naro mkha’ spyod ma la tshogs mchod ‘bul tshul mkha’ spyod rol pa’i dga’ ston	5
	мо.	Гэтэлгэгч очирт Нарохажодын чуулганы тахил үйлдэх ёс Хажод цэнгэхийн баяр хурим	
48	төв.	Ye shes mkha’ ‘gro ma sengge’i gdong can gyi bskang bshags mdor bsdus mkha’ ‘gro mnyes byed	6
	мо.	Бэлгэ билгийн дагина Сэндом бурхны ганшигын хураангуй дагинасыг баясаан үйлдэгч	
49	төв.	Ye shes kyi mkha ‘gro ma sengge’i gdong can la tshogs mchod ‘bul tshul mkha’ ‘gro rol pa’i dga’ ston	4
	мо.	Билэг билгүүний дагина арслан тэргүүнт эхэд чуулганы тахил өргөх ёс дагинас цэнгэхийн баяр хурим	
50	төв.	Ye shes kyi mkha’ ‘gro ma sengge’i gdong ba can gtso ‘khor gsum gyi sgo nas mandala bzhi pa’i rim pa ‘khrigs chags su gsal par bkod pa dgra bgegs byad mkhan gyi brag ri gzhil pa’i gnam lcags ‘bar ba’i gri gug	27
	мо.	Билэг билгүүний дагина арслан тэргүүнт эх гол гурван нөхрийн үүднээс дөрвөн мандлын зэрэг сайтар зэрэгцүүлэн тодорхой байгуулсан дайсан тотгор хараалчийн хадан уулыг эвдэгч аянга бадарсан бөхтөр хутга	
51	төв.	Ye shes kyi mkha’ ‘gro ma sengge’i gdong ba can la brten pa’i mandala bzhi ba’i cho ga rgyun ‘khyer snying po’i bcud bsdus	8
	мо.	Билэг билгүүний дагина арслан тэргүүнт эхэд шүтээд дөрвөн мандлын зан үйлийн үргэлжийн авлага зүрхний шимийг хураасан	
52	төв.	Ye shes kyi mkha’ ‘gro ma sengge’i gdong can la bstod pa dgra bgegs bdud dpung ‘joms pa’i gri gug	2
	мо.	Билэг билгүүний дагина арслан тэргүүнт эхийн магтаал дайсан тотгор шуламсын өмгийг дарагч бөхтөр хутга	
53	төв.	Gtsug tor gdugs dkar gyi bzlog bsgyur mi mthun gyul las rgyal byed kyi zur brgyan rdo rje ‘bar ba’i go khrab	15
	мо.	Цагаан шүхэртийн хариулга үл зохилдох дайнаас ялан үйлдэхийн чимэг	

54	тө.	Rje btsun ‘jam dbyangs dkar po’i byabs khrus bya tshul shes rab chu gter ‘phel pa’i char rgyun	6
	мо.	Гэтэлгэгч цагаан зөөлөн эгшигтийн угаал үйлдэх ёс билгүүний усан санг арвижуулагч хурын үргэлжлэл	
55	тө.	Rje btsun ‘jam dpal nag po’i sgrub thabs utpala’i ‘phreng mdzes	2
	мо.	Гэтэлгэгч хар Манзуширийг бүтээх арга удвалын үзэсгэлэнт эрих	
56	тө.	Rje btsun ‘jam dpal nag po la bstod pa phas rgol ‘joms pa’i khadkha	2
	мо.	Гэтэлгэгч хар Манзуширын магтаал эсрэгцлийг дарах илд	
57	тө.	Rje btsun ‘jam dpal nag po la brten pa’i mandal bzhi pa’i cho ga rgyas par bkod pa pha rol rtsod dpung ‘joms pa’i ral gri	11
	мо.	Гэтэлгэгч хар Манзуширт шүтэхийн дөрвөн мандалын зан үйлийг дэлгэрэнгүй байгуулах чанад тэмцэлийн өмгийг дарагч илд	
58	тө.	Rje btsun ‘jam dpal nag po’i maṇḍala bzhi pa’i cho ga rgyun ‘khyer snying po’i bcud bsdus	7
	мо.	Гэтэлгэгч хар Манзуширийн үүднээс дөрвөн мандлын зан үйл үргэлжийн авлага зүрхний шимийг хураасан	
59	тө.	Kha mchu nag po zhi bar byed pa’i gzungs mdo dang ‘brel zhing yi dam bsrung ma’i ‘phrin bcol gyi sgo nas bzlog bsgyur bya tshul phas rgol rtsod dpung brlag pa’i mtshon cha	10
	мо.	Хар хэл амыг амирлиулан үйлдэгч тогтоол тарни судар лугаа барилдуулсан ядам сахиусны үйлийн захиасны үүднээс няцаан хариулга үйлдэх ёс чанадын эсрэгцлийг тэмцлийн өмгийг сүйтгэгч илд	
60	тө.	Myur mdzad ye shes kyi mgon po la bsangs mchod ‘bul tshul gyi yig chung	2
	мо.	Түргэнээ зохиогч бэлгэ билгүүний Гомбод ариусгал, тахил өргөх ёс цөөн үгт	
“КА” ботийн нийт хуудасны тоо:			**343**
“КНА” БОТЬ			
61	тө.	Mgon dkar yid bzhin nor bu’i bskang bshags mdor bsdus dgos ‘dod ‘gug pa’i lcags kyu	6
	мо.	Гонгорын хангал хийгээд наманчлагын хураангуй хэрэг хүсэл үгдийг ирүүлэгч гох	
62	тө.	Gnod sbyin chen po kshe tra pā la’i bskang bshags mdor bsdus bdud dpung ‘joms pa’i dpa’ bo’i nga ro la	5
	мо.	Их ягчис Чадрабалын хангал хийгээд наманчлагын товч хураангуй шулмын өмгийг дарагч баатрын архиралт	
63	тө.	Gnod sbyin chen po kshe tra pā la la tshogs mchod ‘bul tshul zhing skyong rol pa’i dga’ ston	5
	мо.	Их ягчис Чадрабалд чуулганы тахил өргөх ёс орныг тэтгэн цэнгэлийн баяр хурим	
64	тө.	Gnod sbyin chen po kshe tra pā la’i sgo nas bzlog bsgyur bya bya tshul bdud dpung gyul ngo bzlog pa’i dpa’ bo	8
	мо.	Их ягчис Чадрабалын үүднээс няцаалга хариулга үйлдэх ёс шуламсын өмөг дайныг хариулах баатар	

65	төв.	Dam can chos kyi rgyal po la ‘phen gtor ‘bul tshul dgra bgegs dmag dpung bzlog pa’i mtshon cha	12
	мо.	Чойжалд хариулгын балин өргөх ёс дайсан тотгор цэргийн өмгийг хариулагч мэс	
66	төв.	Dam can chos kyi rgyal po’i sgo nas bzlog bsgyur bya tshul mi mthun nyer ‘tshe’i dpung ngo gzhil pa’i mtshon cha	8
	мо.	Чойжалын үүднээс хариулга няцаалга үйлдэх ёс үл зохилдох хөнөөлийн өмгийг сүйтгэгч мэс	
67	төв.	Dam can chos kyi rgyal po la tshogs mchod ‘bul tshul las gshin rol pa’i dga’ ston	5
	мо.	Тангарагт номын хаанд чуулганы тахил өргөх ёс эрлэгийг цэнгүүлэх баяр хурим	
68	төв.	Dam can chos kyi rgyal po la gshegs gtor ‘bul tshul ‘phrin las myur du bsgrub pa’i pho nya	4
	мо.	Тангарагт номын хаанд урилга балин өргөх ёс үйлсийг түргэн бүтээх элч	
69	төв.	Dam can chos kyi rgyal po la bsangs mchod ‘bul tshul ‘dod dgu’i char ‘bebs dbyar gyi rnga gsang	6
	мо.	Тангарагт номын хаанд ариусгал тахил өргөх ёс хүсэл бүхний хурыг буулгагч тэнгэрийн дуу	
70	төв.	dpal ldan dmag zor rgyal mo’i las bzhi’i ‘phrin bcol mdor bsdus ‘phrin las myur du bsgrub pa’i h+’u+m h+’u+m gad rgyangs drag po’i ngar sgra	2
	мо.	Цогт охин тэнгэрийн дөрвөн үйлийн үйлсийн захиасыг товчлон хураасан үйлсийг түргэн бүтээх хум хум хатуу инээдтэйн хүрхрэх дуу	
71	төв.	Dpal ldan dmag zor rgyal mor bsangs mchod ‘bul tshul bdud rtsi’i mchod sprin	2
	мо.	Цогт охин тэнгэрт ариусгал тахил өргөх ёс рашааны үүлэн тахил	
72	төв.	Dpal ldan dmag zor rgyal mo’i sgo nas grib sel bya tshul mi gtsang dri ma ‘khrud byed bdud rtsi’i sbyin pa	10
	мо.	Цогт охин тэнгэрийн үүднээс бузрыг арилган үйлдэх ёс ариун бус хирийг угаан үйлдэх рашааны өглөг	
73	төв.	Dgun gyi lha mo’i bskang bshags bstod bskul dang bcas pa phan bde’i pad tshal bzhad pa’i nyin byed dbang po	9
	мо.	Гүнжий охин тэнгэрийн тааллыг хангах хийгээд наманчлага магтаал дурдатгал лугаа сэлт тус амгалангийн лянхуан цэцэрлэг мишээхийн нарны эрхт	
74	төв.	dpal mgon zhal bzhi pa ‘khor dang bcas pa la gser skyems ‘bul tshul k+She+m k+She+m drag po’i nga ro	2
	мо.	Цог итгэлт Дөрвөн нигуурт нөхөр сэлтэд алтан ундаа өргөх ёс чим чим хүчтэний архиралт	
75	төв.	Chos skyong chen po dregs pa lcam sring gi gtor chog mdor bsdus shin tu rgyun ‘khyer dang bcas pa ‘phrin las myur du bsgrub pa’i gtum drag rngams pa’i bzhad sgra	8
	мо.	Их номыг тэтгэгч Бэгзэ эгч дүүсийн балин зан үйлийг товчлон хураасан үргэлжийн авлага	

76	төв.	Chos skyong dregs pa lcam sring la tshogs mchod ‘bul tshul sgrol gying rol pa’i dga’ ston	5
	мо.	Номыг тэтгэгч Бэгзэ эгч дүүст чуулганы тахил өргөх ёс гэтэлгэн цэнгэхийн баяр хурим	
77	төв.	Chos skyong chen po dregs pa lcam sring gi sgo nas btsan mdos gtong tshul btsan gyi dmag dpung g.yul las rnam rgyal	10
	мо.	Номыг тэтгэгч Бэгзэ эгч дүүсийн үүднээс албингийн цэргийн өмгийн дайнаас тийн ялсан	
78	төв.	Dam can rdo rje legs pa la bsangs mchod ‘bul tshul gtum chen dgyes bskyed	3
	мо.	Дамжан дорлигт ариусгал тахил өргөх ёс их хилэнтэд баяслыг үүсгэгч	
79	төв.	Dam can rdo rje legs pa la bsangs mchod ‘bul tshul mdor bsdus	2
	мо.	Дамжан дорлигийн ариусгал тахил өргөх ёсыг товчлон хураасан	
80	төв.	Mthu chen dgra lha mched dgu ‘khor dang bcas pa la bsangs mchod ‘bul tshul bkra shis ‘gug byed g.yas ‘khyil dung gi dbyangs snyan	18
	мо.	Их хүчит дайсан тэнгэр ах дүү ес нөхөд сэлт дор ариусгал тахил өргөх ёс өлзийг ирүүлэн үйлдэгч дунгийн яруу эгшиг	
81	төв.	Dgra lha mched dgu la bsangs mchod ‘bul tshul dgu’i char ‘bebs	2
	мо.	Дайсан тэнгэр ах дүү ес дор ариусгал тахил өргөх ёс хүсэл бүхний хурыг буулгагч	
82	төв.	Mthu chen dgra lha mched dgu la tshogs mchod ‘bul tshul mthu rtsal rol pa’i dga’ ston	5
	мо.	Их хүчит дайсан тэнгэр ах дүү ес дор чуулганы тахил өргөх ёс хүч эд хав цэнгэхийн баяр хурим	
83	төв.	‘Go ba’i lha lnga la tshogs mchod ‘bul tshul bde chen bdud rtsi’i dga’ ston	5
	мо.	Заяаны таван тэнгэр дор чуулганы тахил өргөх ёс их амгалан рашааны баяр хурим	
84	төв.	‘Go ba’i lha lnga’i bzlog bsgyur gyi cho ga mi mthun gyul las rnam par rgyal pa’i ru mtshon	10
	мо.	Заяаны таван тэнгэрийн хариулга няцаалгын зан үйл үл зохилдох дайнаас нэн ялсан хиур	
85	төв.	dzam+bha la dkar po’i chu sbyin shin tu mdor bsdus	2
	мо.	Замбал гарвын усан өглөг машид товчлон хураасан	
86	төв.	Rgyal chen bzhi la gtor ma gtong tshul phan bde kun spel	3
	мо.	Дөрвөн их хаанд балин өгөх ёс тус амгалан бүхэн арвижих	
87	төв.	Rgyal btsan ma mo rnams la mchod gtor gtong tshul mdor bsdus dregs tshogs mnyes par byed pa’i bdud rtsi	2
	мо.	Жалзан мамод тахил балин өгөх ёсыг товчлон хураасан омогтны чуулганыг баясган үйлдэх рашаан	
88	төв.	Ma mo’i gsol mchod bya tshul mdor bsdus mkha’ ‘gro dgyes pa’i mchod sprin	5
	мо.	Мамын соёрхол тахил үйлдэх ёсыг товчлон хураасан дагинасыг баясгах тахилын үүл	

89	төв.	Glud gtor gtong tshul mdor bsdus	3
	мо.	Лүдэд балин өргөх ёсыг товчлон хураасан	
90	төв.	Lha klu sa gzhi'i bdag po'i bsangs mchod bkra shis bde skyid rab rgyas	9
	мо.	Тэнгэр лус газрын эздийн ариусгал тахил өлзий амгалан жаргалан машид дэлгэрэх	
91	төв.	Sman gzhung lhan thabs ces bya ba'i dkar chags	4
	мо.	Эмийн гол ном нөхөн нэмсэн хэмээхийн гарчиг	
92	төв.	Dar mo sman rams pa'i gdams ngag bka' rgya ma'i tho yig	2
	мо.	Дарма маарамбын нууц увдисын томьёог	
93	төв.	'Brum nad bcos tshul 'ga' zhig gzhung chen rnams las btus te bkod pa 'chi med bdud rtsi'i bum bzang	14
	мо.	Халдварт өвчнийг засах ёсыг зарим гол номуудаас түүвэрлэн зохиосон үхэл үгүйн рашааны сайн хумх	
94	төв.	Bcom ldan 'das ma so sor 'brang ma lha lnga'i zhi ba'i sbyin bsreg gi cho ga rigs brgyud dpal 'bar	5
	мо.	Ялж төгс нөгчсөн Сосорбармыг бүтээх арга язгуурын дамжлагын цогийг өгөгч	
95	төв.	Rgyal pa byams pas byon pa'i yig chung	13
	мо.	Ялгуусан Жамба бээр заларсны цөөн үсэгт	
96	төв.	Gso ba rig pa'i gzhung gi rnam grang 'khog 'bug khyung chen lding ba ltar bkod pa	2
	мо.	Тэжээхүй ухааны гол номын тийн тоо	
97	төв.	Gso rig gzhung gi mtshan tho gsal par bkod pa a ru ra'i 'phreng ba	10
	мо.	Тэжээхүй ухааны гол номын нэрийн гарчгийг тодруулан байгуулсан ар үрийн эрхэс	
		"КНА" ботийн нийт хуудасны тоо:	**229**
		НИЙТ:	**572**

Дээрх жагсаалтаас үзэхэд, зан үйлийн зохиол голтой байна. Ингэхдээ, Ямандаг, Доржсэмбэ зэрэг гучаад ядам, сахиусны үүднээс үйлдэж буй, багшийн егүзэр, магтаал, насны авшиг, даган зөвшөөл, аравнай, хилэнц түйтгэр арилгах, чогчод өргөх, сэржим өргөх, оронгийн тэргүүтэн элдэв угаалга, сан ариусгал өргөх, дөрвөн мандал өргөх, хараал жатга хариулах зэрэг амирлиулах, дэлгэрүүлэх, эрхшээх болон хатуугийн гэх үндсэн дөрвөн зүйлд хамаарах зан үйлийн зохиол байна.

Лувсанжамбаагийн бүрэн зохиолын гарчгийн төгсгөлд, нийт 546 хуудас бүхий 98 ширхэг зохиол байгаа тухай тэмдэглэл байна. Бидний жагсаасан байдлаас үзэхэд, нэг зохиол дутуу, 26 хуудас илүү байна.

Цаашид, дээрх гарчиг болон бидэнд буй Лувсанжамбаагийн бүрэн зохиолын цаасан эхийг тулган, дээрх зөрүүтэй мэдээллийг лавлан тодруулах, улмаар бүрэн зохиол дахь зан үйлийн болон сургаалын зохиолыг утга зохиол, хэл шинжлэл, буддын гүн ухаан, монголчуудын соёл, сэтгэлгээний зэрэг өргөн хүрээгээр судлах судалгаа хүлээгдэж байна.

Сургаалын зохиолын тухай

Гарчигт тэмдэглэсэн болон тэмдэглээгүй нийт 17 зүйл сургаалын зохиол байна. Эдгээрийг тус тусын эхний хуудас дахь мэдээллийг баримтлан, “КА”, “КНА” ботид хуваан мэдээлбэл дараах болно. Үүнд:

I. “КА” ботид дараах сургаалын зохиол байна. Үүнд:
   1. Өөртөө дуртгахын сургаал Ан-ег сүмжү ма оршвой (тө. *Rang la bskul ba’i bslab bya ‘ang yig sum cu ma bzhugs so*) – Хоёр мөрөөр 30, дөрвөн мөрөөр хоёр, нийт 32 бадаг, 68 мөр шүлэг байна. Товч агуулга нь Лувсанжамбаа бээр өөрийн явдал, авир байдалд сэтгэл гансран, ихэд чамлаад, өдрийн туршид номын үйлэнд шамдах оюуныг засваргүйгээр төрүүлэхийн тухайд зохиосон байна. “КА” ботийн 6 дахь зохиол.
   2. Сургаал чухал хэрэгт сэтгэлийн хурим хэмээх оршвой (тө. *Bslab bya don gnyer yid kyi dga’ ston zhes bya ba bzhugs so*) – Нийт хоёр бүлэг, 70 мөр шүлэг. Товч агуулга нь хос ёсны сургаал бөгөөд нэгдүгээр бүлэгт шашны, хоёрдугаар бүлэгт төрийн ёсонд холбогдох сургаалыг гаргасан байна. Ингэхдээ төвөд цагаан толгойн үсгийн дарааллыг дагуулан шашны ёсны сургаалыг 30, төвөд цагаан толгойн үсгийн дарааллыг сөргүүлэн төрийн ёсны сургаалыг бас 30 мөрөөр тус тус үзүүлсэн байна. Бүлгүүдийн төгсгөлд тус бүр хоёр, хоёр мөрөөр бүлгийн товч агуулга, дугаарыг тэмдэглэсэн байна. Төгсгөлд нь дөрвөн мөрөөр төвөд цагаан толгойн үсгийн дарааллыг дагуулан, бас сөргүүлэн зохиомжилсны учрыг тэмдэглэсэн бол, үлдсэн дөрвөн мөр нь ерөөлийн утгатай байна. “КА” ботийн 7 дахь зохиол.
   3. Эхийн ачийг санахын ёсон оршвой (тө. *Ma’i drin bsam tshul bzhugs so*) – Нийт 53 мөр бүхий, 13 бадаг шүлэг. Товч агуулга нь энэ насны эх адил хорвоо тэргүүлшгүй цагаас олон төрөлд эх болсон бүхэн үлэмж ачтайг дурдан санахын тухайд зохиосон байна. “КА” ботийн 66 дахь зохиол.
   4. Мөнх бусын авир ёсыг өгүүлсэн үг намрын цагаан үүл хэмээх оршвой (тө. *Mi rtag pa’i ngang tshul brjod pa’i gtam ston ka’i sprin dkar zhes bya ba bzhugs so*) – Нийт 32 мөр бүхий зохиол. Төвөд үсгийн цагаан толгойн үсгийн дарааллаар толгой холбон бичсэн, төгсгөлийн хоёр мөрний утга нь мөнх бусаар эзлэгдсэн амьтан бүхэн диваажинд төрөхийг ерөөсөн байна. “КА” ботийн 67 дахь зохиол.

II. “КНА” ботид дараах сургаалын зохиол байна. Үүнд:
   1. Өөрийг номд дуртгахын сургаал оюун төгөлдрийн зүрхний эрдэнэ харанхуйг арилгагч далала хэмээх оршвой (тө. *Rang nyid chos la bskul ba’i bslab bya blo ldan snying nor mun sel ta la la zhes bya ba bzhugs so*) – Тахилын болон завсрын, төгсгөлийн шүлэг бүхий нийт 253 мөр зохиол. Тахилын эхний шүлэгт өмнөх мөрийн төгсгөлийн үеийг дараагийн мөрний нэгдүгээр үед давтсан бол, удаах шүлэгт мөр бүрийн эхний үеийг хоёр дахь үед нь давтсан байна. Зохиогч өөр рүүгээ чичин, номын үйлэнд шамдахын хүсэн дуртгасан уг зохиолын гол утгыг хоёр хэсэгт

хувааж болохоор байна. Нэгдүгээр хэсэг нь 9–38 дахь мөрт төвөд цагаан толгойн үсгийн дарааллаар 30, 41–70 дахь мөрт төвөд цагаан толгойн 30 үсгийг тус бүр “и”-гээр, 73–102 дахь мөрт “ү”-гээр, 105–136 дахь мөрт “э”-гээр, 139–168 дахь мөрт “о”-гоор тус тус амилуулсан нийт 150 мөрт багтаж байна. Эдгээрийг хооронд нь тус бүр хоёр, хоёр мөр завсрын шүлгээр холбожээ. Харин хоёрдугаар хэсэг нь 171–255 хүртэл нийт 83 мөр шүлэг байна. Ингэхдээ 175–178 дахь дөрвөн мөрийг нэг үгээр толгой холбосон бол, дараагийн бадаг шүлгийн нэг, гурвыг, хоёр, дөрвийг ижил үгээр сөөлжүүлэн толгой холбосон байна. Бас 248–251 дэх мөрийг нэг үгээр толгой холбосон бол, 252–255 дахь мөрийг мөн нэг үгээр толгой холбожээ. Товч агуулга нь, төгсгөлийн шүлэгт тэмдэглэснээр ертөнцийн найман номын үйлийг тэвчээд, ном буяныг асар ариунаар бүтээх сайн шүтээнийг олохын тухайд зохиожээ.

2. Их амгалан үүсэхийн ёзоор архинд магтахын үг их амгалангийн рашаан хэмээх оршвой (төв. *Bde chen bskyed pa’i rtsa ba chang la bstod pa’i gtam bde chen bdud rtsi zhes bya ba bzhugs so*) – Нийт 36 мөр шүлэг бөгөөд эхний 35 мөрийг сүүл холбосон. Товч агуулга нь тарнийн ёсонд архийг цувиралгүй рашаан болгон, хурлын тусгай зан үйлийн үед тахилд хувирган хэрэглэхэд зориулсан байна.
3. Гэм бүхний ёзоор архины гэмийг уудлах үг муу усны шуудуу татах царил (төв. *Nyes kun rtsa ba chang gi mtshang ‘bru ba’i gtam dug chu yur bar ‘dren pa’i tog tse zhes bya ba bzhugs so*) – Нийт 32 мөр шүлэг. Эхний 30 мөрийг төвөд цагаан толгойн үсгийн дарааллыг баримтлан бичээд, сүүлийн хоёр мөрт хор мэт гэм ихтэй архийг бүү амс, бүү уу хэмээн анхааруулан, сэрэмжлүүлсэн утгатай байна.
4. Тамхины гэм эргүүг өчүүхэн өгүүлсэн ариун бусыг ариусган үйлдэгч Гүша тор-яв хэмээх оршвой (төв. *Tha mi kha’i nyes dmigs cung zad brjod pa mi gtsang dag byed ku sha’i ‘thor gyab ces bya ba bzhugs so*) – Үргэлжилсэн болон шүлэглэсэн хэлбэртэй, хоёр хэсэг бүхий нийт 79 мөртэй зохиол. Эхний хэсэг нь 5–56 хүртэлх мөрд ловон Бадмын “Эрдэнийн бошго”, Банчэн богд Лувсанчойжижанцан (1570−1662), Гончогдамбидонмэ (1762−1823) нарын сургаалаас тамхины гэм эргүүнд холбогдох зүйлийг түүвэрлэн авсан тэмдэглэл байна. Эхний хэсгийн төгсгөлд 57–64 дэх найман мөр шүлгийг зохиогч өөрөө зохиосон байна. Удаах хэсэгт Сүмбэ хамба Ишбалжорын (1704−1788) айлдсан тамхины гэм эргүүний тухай сургаалыг мөн сийрүүлэн тэмдэглэсэн байна. Товч агуулга нь зохиогч өөрийн шавь хар, шар олонд тамхи татахын гэм эргүүг олон мэргэдийн бошгоос эш татаж, ухааруулан сэнхрүүлэх, улмаар тамхи татахыг хориглох санааны үүднээс өмнөх үг болон төгсгөлийн шүлгээр чимж үйлдсэн байна.
5. Ариун бус тамхины гэмийг уудлах үг бузар утааны үүлийг сарниулагч хүчит салхи хэмээх оршвой (төв. *Mi gtsang tha mi kha’i mtshang ‘bru ba’i gtam mi gtsang dud sprin ‘thor byed drag rlung zhes bya ba bzhugs so*) – Нийт 32 мөр шүлэг. Товч агуулга нь төвөд цагаан толгойн үсгийн дарааллыг

баримтлан бичээд, төгсгөлийн хоёр мөр нь ариун бусын хамаг муу бүхэн бүрдсэн тамхийг бүү тат хэмээн сэрэмжлүүлсэн утгатай байна.

6. Өлзий бусын тоглоом Гүйпай буюу даалуу хэмээхийн гэмийг уудлах үг нүдийг сохлогч нүдний цагаа хэмээх оршвой (тө. *Bkra mi shis pa'i rtsed mo kus phas sam ta' lu zhes pa'i mtshang 'bru ba'i gtam sho mig ldongs pa'i ling tog ces bya ba bzhugs so*) – Нийт 32 мөр шүлэг. Товч агуулга нь төвөд цагаан толгойн үсгийн дарааллыг баримтлан бичээд, төгсгөлийн хоёр мөр нь өлзий бусын тоглоом даалууг тоглоомд бүү тооц хэмээн хориглосон утгатай байна.
7. Өөрийн залбирал тэргүүтэн хэсэг бусаг зарим нэгэн оршвой (тө. *Rang gi gsol 'debs sogs 'thor bu 'ga' zhig bzhugs so*) – Нийт 11 эх бүхий, 92 мөр шүлэг. Товч агуулга нь харилцан адилгүй цаг хугацаанд, өөр өөр хэрэг зорилгын үүднээс бичсэн, өөр утга агуулгатай дөрвөн мөр бүхий нэг шүлгээс ихэвчлэн бүрдэж байна.
8. Буяны садныг шүтэх ёсны товч хураангуй … (тө. *Bshes gnyen bsten tshul mdor bsdus yon tan rin chen 'dren pa'i shing rta zhes bya ba bzhugs so*) – Нийт 13 хуудаснаа бодь мөрийн зэргийн багшийг шүтэх ёсны агуулгад холбогдуулан, эртний мэргэдийн зохиол бүтээлээс эш татан, гурван төрөлхтний мөрийн зэргээр оюунаа судлагчдад зориулан түүвэрлэн тэмдэглэсэн, сургалтын гарын авлага. Энэхүү гарын авлагын төгсгөлийн шүлгийг Лувсанжамбаа ламтан бичихдээ төвөд цагаан толгойн үсгийн дарааллыг баримтлан зохиомжлох уламжлалт аргаа ашиглан бичсэн байна. Төгсгөлийн шүлэг нь нийт 36 мөртэй, сүүлийн дөрвөн мөр буюу нэг бадгийг "буяны садан" хэмээх үгээр толгой холбосон байна.
9. Өтлөхийн мөн чанарыг тодруулагч тунгалаг шил адарша хэмээх оршвой (тө. *Rgas pa'i rang bzhin gsal pa'i dwangs shel a darasha zhes bya ba bzhugs so*) – Тахилын болон мөргөлийн, төгсгөлийн шүлэг бүхий нийт 115 бадаг шүлэг. 1–30 хүртэлх нийт 120 мөр шүлэгт өтлөхийн учир шалтгааныг, 31–49 хүртэлх нийт 76 мөр шүлэгт багшийг шүтэх ёс тэргүүтэн гурван төрөлхтний мөрийн зэргийн агуулга, нэн ялангуяа орчлонгийн элдэв үйл, түүний гэм эргүүнийг тоочиж, тэдгээрээс сэргийлэхийг, 50–67 хүртэлх нийт 72 мөр шүлэгт эгэл энгийн ахуй амьдралын төлөөх элдэв муу буруу явдлыг орхих хэрэгтэйг, 68–81 хүртэлх нийт 56 мөр шүлэгт маани уншихын тус эрдмийг гарган үзүүлсэн байна. Төгсгөлийн шүлэг нь 34 мөр шүлэг бөгөөд эхний 30 мөр нь төвөд цагаан толгойн үсгийн дарааллыг баримтлан бичсэн, сүүлийн дөрвөн мөрийг нь "тийн олон" гэх үгээр толгой холбосон байна.
10. Төрөхийн мөн чанарыг тодруулагч толь хэмээх оршвой (тө. *Skye ba'i rang bzhin gsal pa'i me long zhes by aba bzhugs so*) – Энэ зохиол нь хоёр хэсэгтэй байна. Эхний хэсэг нь тахилын болон мөргөлийн, төгсгөлийн шүлэг бүхий нийт 144 мөр шүлэг. 1–28 хүртэлх бадаг нь дөрвөн мөртэй, 29 дэх бадаг нь хоёр мөртэй, төгсгөлийн шүлгийн эхний 30 мөр нь төвөд цагаан толгойн үсгийн дарааллыг баримтлан бичсэн, сүүлийн хоёр мөр нь эх үрийн амгалан жаргалангийн цог дэлгэрэхийг ерөөсөн утгатай

байна. Удаах хэсэг нь эхийн ачийг хэрхэн санах тухай бөгөөд нийт 45 мөр шүлэг. Дөрвөн мөр бүхий шүлгээр бадагчлан зохиомжлоод, төгсгөлд нь нэг мөр шүлэг багтжээ. Төгсгөлийн шүлгийн эхний 30 мөр нь төвөд цагаан толгойн үсгийн дарааллыг баримтлан бичсэн, сүүлийн дөрвөн мөр бүхий хоёр бадаг шүлгийн эхнийхийг нь "машид", хоёр дахийг нь "тийн/асар" гэх үгээр тус тус толгой холбосон нь ерөөлийн утгатай байна.

11. Өтлөхийн мөн чанарыг тодруулагч толь оршвой (тө. *Rgas pa'i rang bzhin gsal ba'i me long zhes bya ba bzhugs so*) – Мөргөлийн болон төгсгөлийн шүлэг бүхий нийт 149 мөр шүлэг. Мөргөлийн шүлэг нь нэг мөр бөгөөд Тантанжалбууд мөргөсөн байна. Төгсгөлийн шүлэг нь "өтлөх" гэх үгээр толгой холбосон дөрвөн мөр бүхий нэг бадаг болно. Товч агуулга нь орчлонгийн дөрвөн далайн нэг болох өтлөхийн далай, түүний мөн чанарын тухай бөгөөд зохиогч төгсгөлийн үгэндээ залуус өтгөсөө өргөж хүндлэх болтугай хэмээн ерөөн хүссэн байна.
12. Өвдөхийн мөн чанарыг тодруулагч толь оршвой (тө. *Na ba'i rang bzhin gsal ba'i me long zhes bya ba bzhugs so*) – Тахилын болон мөргөлийн, сонсохыг хүсэн дуртгахын, төгсгөлийн шүлэг бүхий нийт 108 мөр шүлэг. Тахил, мөргөлийн шүлэг нь тус бүр дөрвөн бүр бүхий нийт хоёр бадаг. Хоёр дахь бадгийг "алдар" гэх үгээр толгой холбосон. Сонсохыг хүсэн дуртгахын агуулга "өвчин" гэх үгээр толгой холбосон дөрвөн мөр бүхий нэг бадаг. Зохиолын үндсэн агуулга нь 13 дахь мөрөөс буюу дөрөв дэх бадгаас эхэлж, нийт дөрвөн мөрөөр 14 бадаг шүлэгт үргэлжилж байна. Төгсгөлийн шүлгийн эхний 30 мөр нь төвөд цагаан толгойн үсгийн дарааллыг баримтлан бичээд, түүнээс залгуулан уг зохиолын товч агуулгыг хоёр мөрд гарган, улмаар "машид" гэх үгээр тус тус толгой холбосон дөрвөн мөр нь ерөөл утгатай байна.
13. Үхэхийн мөн чанарыг тодруулагч толь хэмээх оршвой (тө. *'Chi ba'i rang bzhin gsal ba'i me long zhes bya ba bzhugs so*) – Тахилын болон мөргөлийн, төгсгөлийн шүлэг бүхий нийт 168 мөр шүлэг. Мөргөлийн буюу хоёр дахь дөрвөн мөр бүхий шүлгийг "үхэх" гэх үгээр толгой холбосон байна. Уг зохиолын үндсэн утга нь 9–128 дахь мөрд гарч байна. Төгсгөлийн шүлгийн эхний 30 мөр нь төвөд цагаан толгойн үсгийн дарааллыг баримтлан бичээд, түүнээс залгуулан уг зохиолын товч агуулгыг хоёр мөрд гарган, улмаар "тийн/асар" гэх үгээр толгой холбосон байна.

Эдгээр сургаалын зохиолын утга агуулгыг холбогдох үндсэн онол, тэдгээр чиглэлээр зохиогдсон бусад зохиол бүтээлтэй харьцуулж, цаашид бүтэц, хэл найруулга, зохиомжид гүнзгий судалгаа хийх шаардлагатай байна.

Бас зохиолчийн намтар судлал холбогдох мэдээ, тэмдэглэл ч эдгээр сургаалын зохиолд байна. Тухайлбал, "Өтлөхийн мөн чанарыг тодруулагч толь оршвой" хэмээх зохиолын төгсгөлийн үгэндээ "Барагдах хэмээх гал барс жил өөрийн өтөлсөндөө сэтгэлд нь гансрал төрсөн өвгөн Лувсанжамбаа Уртын дэрс хэмээх газар оюун ухаанд алин урган гарсныг бичвэй", "Буяны саданг шүтэх ёсны товч хураангуй эрдэм их эрдэнэд удирдах модон морь хэмээх оршвой" зохиолын

төгсгөлийн үгэнд “зарлигийн ач ханьцашгүй багш очирдара, гавж Бүняшүра тэргүүтэн багш дээдсийн өлмийг оройгоор тулагч тойн хувраг Лувсанжамбаа бээр “Равжүн” хэмээх гал туулай жилийн сага сарын шинэдээр бичвэй” хэмээсэн нь аргын тооллын 1920, 1921 он болно. Эндээс үзвэл, Лувсанжамбаа нь XIX–XX зууны үед амьдарч, ном зохиолоо туурвиж байсан болох нь тодорхой байна.

Мөн “Өөрийн залбирал тэргүүтэн хэсэг бусаг зарим нэгэн оршвой” гэх зохиолд нь дараах сонирхолтой мэдээ байна. Нэгдүгээрт:

“Багш чухаг гурвын адистидаар
Амьтны амь таслахыг тэвчээд
Мах, цус идээнд эдлэлгүй
Үргэлжид цагаан идээтэн болтугай”[4] хэмээсэн нь бидний үзэхээр ил болон далд утгатай байна. Ил утга нь хилэнцэт идээ хэрэглэхийг нийтээр хориглох бол, далд утга нь Лувсанжамбаа ламтан нь цагаан хоолтон байжээ гэж үзэж болохоор шиг санагдаж байна. Хоёрдугаарт, мөн энэхүү зохиолд:

“Эмчийн дүрээр өвчтөний эрлэг болсноос
Үг лүгээ холиод маани унших нь дээр”[5] гэх юмуу,

“Эмчийн үйлийг тэвчигтүн
Номд шүтэгч, эмч хоёуланг
Тэвчих зүрхний үгийг өвгөн
Жамбаа бээр өөрт сануулбай”[6] гэснээс үзэхэд, Лувсанжамбаа нь төвөд хэлээр ном зохиол туурвихын зэрэгцээ, тэжээхүй ухаанд суралцсан оточ байсан байна. Мөн бидний жагсаалтын 91–93 дахь “*Sman gzhung lhan thabs ces bya ba’i dkar chags*”, “*Dar mo sman rams pa’i gdams ngag bka’ rgya ma’i tho yig*”, “*‘Brum nad bcos tshul ‘ga’ zhig gzhung chen rnams las btus te bkod pa ‘chi med bdud rtsi’i bum bzang la bcom ldan ‘das ma so sor ‘brang ma lha lnga’i sgrub thabs rigs brgyud dpal sbyin*” гэх ном, нэн ялангуяа 93 дахь “*Халдварт өвчнийг засах ёсыг зарим гол номуудаас түүвэрлэн зохиосон үхэл үгүйн рашааны сайн хумх*” нэрт зохиолоос, зохиогч Лувсанжамбаа нь тэжээхүйн ухаантан байсныг давхар баталж байна.

Төгсгөл

Энэ мэт нь төвөд хэлээр ном зохиол туурвисан монгол лам нарын нэг болох Далай гүний хүрээний шавь Лувсанжамбаагийн намтар судлалд үнэ цэнтэй мэдээ мөн гэж бид үзэж байна.

Төвөд хэлээр ном зохиол туурвигч Лувсанжамбаагийн зохиолын бүтэц, шүлгийн хайрцаг нь түгээмэл бус өвөрмөц онцлогтой байна. Мөн гурван төрөлхтний мөрийн зэргээр оюунаа судлан, ямар нэг хэмжээгээр энэ наснаас

[4] Төв. *bla ma mchog gsum byin brlabs kyis/ sems can srog gcod kun spangs nas/ sha khrag zas la mi spyod cing/ rtag tu dkar zas ‘tsho bar shog/* (1б, 5–6 мөр).

[5] Төв. *sman pa’i gzugs kyis nad pa’i gshed byas las/ tshig dang bsres pa’i mani ‘don pa mchog/* (2а, 7 мөрөөс, 2б, 1 мөр).

[6] Төв. *sman pa’i bya ba spong zhig/ grong chog sman pa gnyis ka sbong ba’i snying gtam ban rgan/ byams pas rang bskul ‘debs so/* (2б, 7 мөрөөс 3а, 1 мөр).

шуналаа буцаасан, энэ насны гэхээсээ дараагийн төрлийн, орчлонгийн гэхээсээ орчлонгоос гэтлэхийн үйлийг чухалчлагчдад төдийгүй, өөрийн амьдарч асан тухайн нийгэм цаг үед түгээмэл байсан тамхи татах, архи уух, муруйтай тоглох гэх мэтийн гэм эргүүг илчлэн хэлж, муу буруу дадал зуршилд хөл, ухаан алдагч олныг зөв сайн мөрд татан оруулахын тухайд зорин сургаалын зохиол туурвисан байна. Үүний жишээ нь “Их амгалан үүсэхийн ёзоор архинд магтахын үг их амгалангийн рашаан хэмээх оршвой”, “Гэм бүхний ёзоор архины гэмийг уудлах үг муу усны шуудуу татах царил” гэх нэгэн сэдэвт хоёр зохиол юм. Эхнийх нь судар, тарнийн ёс хослон барилдсан өндөр түвшинд үйлддэг хурлын тусгай зан үйлийн үед архийг рашаан болгон хэрэглэх тохиолдолд их амгалан үүсгэх дотоод тахил болж байна. Харин энэ мэт гаднаа үзэгдэх байдал нь архи уух мэт боловч нарийн, өндөр түвшний бясалгалыг ойлголгүй дуурайгч, бас гэм эргүүг мэдэхгүйн улмаас ууж, уухыг донтогчдыг архинаас гаргаж, зөв зам мөрд оруулахын тулд муу гэм бүхний ёзоор бол архи болохыг илчлэн бичсэн байна.

Түүний ихэнх сургаалын зохиолын үндсэн хэсэг, аль эсхүл төгсгөлийн шүлгийг төвөд хэлний цагаан толгойн үсгийн дараалалд оруулан зохиомжилсон нь нэг талаас зохиогчоос үгийн сангийн баялаг болон бурхны шашны гүн ухааны учир шалтгааны онолын өндөр мэдлэг шаардсан, нөгөө талаас монгол сэтгэгчдийн төвөд хэлт зохиолын шүлгийн хайрцагт шинэчлэл болсон гэж үзэж болохоор шиг байна. Энэхүү төвөд үсгийн цагаан толгойн үсгийн дарааллыг баримтлан зохиомжлох нь Лувсанжамбаагийн зохиол бүтээл туурвих, зохиомжлох, хайрцаглахдаа баримталдаг гол арга гэж үзэж болохоор шиг байна.

Бас “Өтлөхийн мөн чанарыг тодруулагч тунгалаг шил адарша хэмээх оршвой” хэмээх зохиолын төгсгөлийн үгэнд “өмнө зохиосноос өчүүхэн дэлгэр нэгийг зохиовоос өөр бусад бүхэнд тустайд горилох санаагаар” гэснээс үзэхэд, уг зохиолыг “Өтлөхийн мөн чанарыг тодруулагч толь оршвой” нэрт сургаалын зохиолынхоо дараа зохиосон шиг байна.

Бас “КА” ботид буй “Эхийн ачийг санахын ёсон оршвой” хэмээх сургаалын зохиол нь “КНА” ботид буй “Төрөхийн мөн чанарыг тодруулагч толь хэмээх оршвой” хэмээх сургаалын зохиолын эхийн ачийг хэрхэн санах тухай нийт 45 мөр шүлэгтэй үндсэндээ ижил боловч, “КА” ботид буй эхэд дөрвөн мөр тахилын шүлэг, 11 дэх “хүү бээр түлэгдэх адил зовлон амсана”, 13–15 дахь “хүү бээр хөлдөх адил зовлон амсана, эцэг эх хоёр хурьцал үйлдэх цагт, хоёр уулын завсарт хавчуулах адил зовлон амсана” гэх мөрүүд, “КНА” ботид буй эхэд байхгүй, харин “КНА” ботид буй эхийн төгсгөлийн төвөд цагаан толгойн үсгийн дарааллыг баримтлан бичсэн 30 мөр, “машид”, “тийн/асар” гэх үгээр тус тус толгой холбосон тус тус дөрвөн мөр бүхий хоёр бадаг шүлэг “КА” ботид буй эхэд байхгүй болно.

Ном зүй

Эх сурвалж

Blo bzang byams pa. *Bde chen bskyed pa'i rtsa ba chang la bstod pa'i gtam bde chen bdud rtsi zhes bya ba bzhugs so* [Лувсанжамбаа. Их амгаланг үүсгэхийн ёзоор архинд магтахын үг Их амгалангийн рашаан хэмээх оршвой].

Blo bzang byams pa. *Bkra mi shis pa'i rtsed mo kus phas sam ta'lu zhes pa'i mtshang 'bru ba'i gtam sho mig ldongs pa'i ling tog ces bya ba bzhugs so* [Лувсанжамбаа. Өлзий бусын тоглоом гүйпай буюу даалуу хэмээхийн гэм хоригийг уудлах үг Шооны нүхэнд сохорсон нүдний цагаа хэмээх оршвой].

Blo bzang byams pa. *Bshes gnyen bsten tshul mdor bsdus yon tan rin chen 'dren pa'i shing rta zhes bya ba bzhugs so* [Лувсанжамбаа. Буяны садныг шүтэх ёсны товч хураангуй].

Blo bzang byams pa. *Mi gtsang tha mi kha'i mtshang 'bru ba'i gtam mi gtsang dud sprin 'thor byed drag rlung zhes bya ba bzhugs so* [Лувсанжамбаа. Ариун бус тамхины гэм хоригийг уудлах үг Ариун бус утаан үүлийг сарниагч хүчит салхи].

Blo bzang byams pa. *Na ba'i rang bzhin gsal pa'i me long zhes bya ba bzhugs so* [Лувсанжамбаа. Өвдөхийн мөн чанарыг тодруулагч толь оршвой].

Blo bzang byams pa. *Nyes kun rtsa ba chang gi mtshang 'bru ba'i gtam dug chu yur bar 'dren pa'i tog tse zhes bya ba bzhugs so* [Лувсанжамбаа. Гэм бүхний ёзоор архины гэм хоригийг уудлах үг Хорт усыг шуудуулан татагчийн хүрз].

Blo bzang byams pa. *Rang gi gsol 'debs sogs 'thor bu 'ga' zhig bzhugs so* [Лувсанжамбаа. Өөрийн залбирал тэргүүтэн хэсэг бусаг зарим нэгэн оршвой].

Blo bzang byams pa. *Rang nyid chos la bskul ba'i bslab bya blo ldan snying nor mun sel ta la la zhes bya ba bzhugs so* [Лувсанжамба. Өөрийг номд дуртгахын суртгаал оюун төгөлдрийн зүрхний эрдэнэ харанхуйг арилгагч далала хэмээх оршвой].

Blo bzang byams pa. *Rgas pa'i rang bzhin gsal ba'i me long zhes bya ba bzhugs so* [Лувсанжамбаа. Өтлөхийн мөн чанарыг тодруулагч толь оршвой].

Blo bzang byams pa. *Rgas pa'i rang bzhin gsal pa'i dungs shel a darsha zhes bya ba bzhugs so* [Лувсанжамбаа. Өтлөхийн мөн чанарыг тодруулагч тунгалаг болор Адарша хэмээх оршвой].

Blo bzang byams pa. *Skye ba'i rang bzhin gsal pa'i me long zhes bya ba bzhugs so* [Лувсанжамбаа. Төрөхийн мөн чанарыг тодруулагч толь хэмээх оршвой].

Blo bzang byams pa. *Tha mi kha'i nyes dmigs cung zad brjod pa mi gtsang dag byed ku sha'i 'thor gyab ces bya ba bzhugs so* [Лувсанжамбаа. Тамхины гэм эргүүг өчүүхэн өгүүлэгч ариун бусыг ариусгагч Гүшийн сарниагч дэвүүр хэмээх оршвой].

Blo bzang byams pa. *'Chi ba'i rang bzhin gsal ba'i me long zhes bya ba bzhugs so* [Лувсанжамбаа. Үхэхийн мөн чанарыг тодруулагч толь хэмээх оршвой].

Rje Tsong kha pa. *Lam rim chen mo* [Бодь мөрийн зэрэг]. Арвай хээрийн хүрээний модон бар. 165 хуудас.

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Asida kereglekü küsel-ün qur-a: Rabǰimba čorǰi-yin namtar teüke-yin tuqai dakin ögülekü ni

Mingγad Erdemtü

ᠠᠰᠢᠳᠠ ᠬᠡᠷᠡᠭᠯᠡᠭᠡᠬᠦ ᠬᠦᠰᠡᠯ-ᠦᠨ ᠭᠤᠷ-ᠠ: ᠷᠠᠪᠵᠢᠮᠪᠠ ᠴᠣᠷᠵᠢ-ᠶᠢᠨ ᠨᠠᠮᠲᠠᠷ ᠲᠡᠦᠭᠡ-ᠶᠢᠨ ᠲᠤᠭᠠᠢ ᠳᠠᠭᠢᠨ ᠥᠭᠦᠯᠡᠬᠦ ᠨᠢ

ᠮᠢᠩᠭᠶᠠᠳ ᠡᠷᠳᠡᠮᠲᠦ

ᠡᠨᠡᠬᠦ ᠦᠭᠡᠯᠡᠪᠦᠷᠢ ᠨᠢ ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ-ᠤᠨ ᠦᠨᠳᠦᠰᠦᠲᠡᠨ ᠤ ᠰᠢᠯᠭᠠᠭᠤᠷ ᠪᠤᠳᠠ ᠵᠠᠰᠠᠭ ᠤᠨ ᠲᠥᠪ ᠬᠡᠰᠡᠭ ᠤᠨ ᠡᠷᠳᠡᠮᠲᠡᠨ ᠤ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠤᠨ ᠰᠤᠯᠤᠭᠠᠨ ᠳᠤ ᠪᠠᠢᠷᠢᠯᠠᠵᠤ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠪᠠᠢᠭᠤᠯᠯᠠᠭᠠ ᠶᠢᠨ ᠨᠢᠭᠡ ᠪᠦᠷᠢᠨ ᠲᠤᠭᠠᠢ ᠪᠢᠴᠢᠭ ᠤᠨ ᠤᠯᠠᠨ ᠤᠷᠭᠤᠯᠵᠢ ᠲᠠᠢ ᠪᠣᠯᠤᠯᠴᠠᠵᠤ ᠪᠤᠢ ᠪᠠᠢᠳᠠᠯ ᠤᠨ ᠨᠢᠭᠡᠨᠳᠡ

ᠳᠡᠭᠡᠭᠦᠷ ᠨᠢᠭᠤᠳᠤᠭᠠᠷ ᠵᠢᠭᠠᠰᠤᠨ ᠤᠨ ᠪᠠᠷᠠᠭᠤᠨ ᠪᠠᠭᠠᠨ ᠳᠤ ᠪᠠᠢᠷᠯᠠᠵᠤ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠪᠠᠢᠭᠠ ᠪᠥᠭᠡᠳ ᠲᠡᠨᠳᠡ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠤ ᠳᠤᠷᠠᠳᠴᠢᠯᠠᠯ ᠤᠨ ᠲᠡᠮᠳᠡᠭ ᠪᠠᠢ

ᠪᠣᠯᠪᠠᠰᠤ ᠬᠡᠪᠯᠡᠯ ᠤᠨ ᠵᠢᠯ ᠤᠨ ᠨᠢᠭᠡᠳᠦᠭᠡᠷ ᠰᠠᠷ᠎ᠠ ᠳ᠋ᠤ

"Ayrıntılı Bilgi Formu" ve "Ayrıntılı Bilgi Formu Ek Sayfası" ile ilgili olarak, 1650-1671 yılları arasında 21 Ocak 1654 tarihinde "Ayrıntılı Bilgi Formu" ve "Ayrıntılı Bilgi Formu Ek Sayfası" ile ilgili olarak, 1650-1671 yılları arasında 21 Ocak 1654 tarihinde "Ayrıntılı Bilgi Formu" ve "Ayrıntılı Bilgi Formu Ek Sayfası" ile ilgili olarak, 1650-1671 yılları arasında 17 Ocak 1654 tarihinde "Ayrıntılı Bilgi Formu" ve "Ayrıntılı Bilgi Formu Ek Sayfası" ile ilgili olarak, 1650-1671 yılları arasında 21

ᠡᠮᠡᠭᠡᠳᠦᠯ ᠶᠡᠬᠡ ᠪᠠᠶᠢᠵᠢᠨ ᠲᠠᠨᠢᠭᠤᠯ ᠪᠤᠶᠤ ᠭᠡᠵᠦ ᠰᠤᠨᠢᠭᠤᠯᠵᠤ ᠪᠠᠶᠢᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠢ

03 [illegible]

02 [illegible]

01 [illegible]

0 [illegible]

(1) [illegible]

1. [illegible]

[illegible] n · g [illegible] c · j · j · y · t · d [illegible]

[illegible]

[illegible] 1673 [illegible] 〔13〕

[illegible]

ᠪᠣᠯᠪᠠᠰᠤ ᠪᠠᠢᠨ᠎ᠠ ᠃

ᠨᠠᠷᠢᠨ ᠪᠣᠯᠪᠠᠴᠤ ᠪᠠᠢᠭᠰᠠᠨ ᠶᠡᠬᠡ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ᠎ᠶᠢᠨ ᠪᠠᠭᠰᠢ ᠪᠣᠯᠤᠨ ᠪᠣᠳᠣᠭᠠᠷ ᠵᠠᠩᠭᠢᠷᠠᠭᠰᠠᠨ ᠪᠠᠭᠰᠢ ᠨᠠᠷ᠎ᠤᠨ ᠲᠣᠭᠲᠠᠭᠠᠭᠰᠠᠨ ᠪᠠᠭᠰᠢ ᠪᠣᠯᠤᠨ ᠪᠣᠳᠣᠭᠠᠷ ᠵᠠᠩᠭᠢᠷᠠᠭᠰᠠᠨ ᠪᠠᠭᠰᠢ ᠨᠠᠷ ᠲᠤᠭᠠᠢ ᠳᠠᠭᠠᠵᠤ ᠪᠣᠯᠤᠨ ᠪᠣᠳᠣᠭᠠᠷ ᠵᠠᠩᠭᠢᠷᠠᠭᠰᠠᠨ ᠪᠠᠭᠰᠢ ᠨᠠᠷ᠎ᠤᠨ

ئەمرىكا/ ئامېرىكا/ ئامېرىكا/ ئامې

.. 1673 ᠣᠨ ᠳᠤ ᠪᠤᠶᠠᠨ ᠲᠤ ᠪᠤᠶᠠᠨ ᠤ

ئەمما ئەو ئەسپەی کە ئەو لەسەری بوو، ئەسپێکی ڕەش بوو، وەک ئەسپەکانی ئێمە نەبوو، ئەسپێکی جیاواز بوو.

٣.

ئەو ڕۆژە ئێوارەیەک بوو، ئێمە لە ناو ئۆردوگاکەمان دانیشتبووین و چای ئێوارەمان دەخواردەوە.

ᠡᠭᠦᠷᠭᠡᠯᠵᠢᠭᠡᠭᠡᠨᠦ᠂ ᠡᠨᠡᠬᠦᠴᠢᠯᠡᠭᠡᠨᠦ ᠪᠠᠭᠰᠢ ᠪᠠᠭᠰᠢᠨᠠᠷ ᠤᠨ ᠲᠡᠭᠦᠰᠬᠡᠯ

ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠤᠨ ᠲᠡᠭᠦᠷᠢᠭ ᠤᠨ ᠲᠡᠭᠦᠰᠬᠡᠯ ᠪᠠᠢᠴᠠᠭᠠᠭᠰᠠᠨ ᠤᠨ ᠳᠤᠷᠰᠢᠯᠠᠯ ᠪᠣᠯᠤᠨ ᠲᠡᠭᠦᠨ ᠤ ᠬᠡᠯᠡᠨ ᠦ ᠬᠡᠯᠬᠢᠴᠡᠯᠡᠯ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠤᠷᠤᠨ ᠳᠤ ᠪᠠᠢᠷᠢᠯᠠᠵᠤ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠤᠨ

"ᠲᠡᠷᠡᠪᠡᠴᠡ ᠪᠢᠳᠡ ᠨᠠᠷᠪᠤᠨ ᠵᠢᠷᠭᠤᠭᠠᠨ ᠵᠢᠯ ᠤᠨ ᠲᠤᠰᠢᠶᠠᠯᠠᠭᠰᠠᠨ ᠪᠤᠶᠤ 1650 – 1673 ᠣᠨ ᠤ 23 ᠳᠤ ᠪᠤᠴᠠᠵᠤ ᠪᠤᠢ ᠪᠠᠢᠰᠠᠨ ᠪᠠᠢᠭᠤᠯᠤᠯᠲᠠ ᠪᠤᠶᠤ ᠭᠡᠵᠦ ᠪᠢᠳᠡ ᠨᠠᠷ ᠤᠨ ᠵᠢᠷᠭᠤᠭᠠᠨ ᠵᠢᠯ ᠤᠨ ᠲᠤᠰᠢᠶᠠᠯᠠᠭᠰᠠᠨ

ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡᠨ ᠤ ᠬᠡᠯᠬᠢᠴᠡᠯᠡᠯ ᠤᠨ ᠵᠠᠰᠠᠭ ᠶᠢᠨ ᠰᠤᠷᠪᠤᠯᠵᠢ ᠬᠡᠯᠡᠭᠰᠡᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ ᠨᠢ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡᠨ ᠤ ᠬᠡᠯᠬᠢᠴᠡᠯᠡᠯ ᠤᠨ ᠵᠠᠰᠠᠭ ᠶᠢᠨ ᠰᠤᠷᠪᠤᠯᠵᠢ ᠬᠡᠯᠡᠭᠰᠡᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ ᠨᠢ

中文题目：再论拉然巴绰尔济生平事迹

ᠥᠭᠡᠭᠳᠡ ᠬᠣᠯᠪᠣᠭᠳᠠᠯ ᠨᠤᠭᠤᠳ ᠵᠤᠭᠰᠤᠯᠠᠯᠴᠢᠯᠠᠭᠰᠠᠨ ᠪᠤᠶᠠᠨ ᠬᠣᠪᠣᠭᠠᠨ》（ᠬᠣᠭᠣᠷᠣᠨᠭᠢᠨ ᠪᠤᠯᠭᠠᠨ：18 ZDA274）ᠤᠨ ᠰᠣᠨᠢᠷᠬᠠᠭᠤᠯᠭ᠎ᠠ ᠪᠠᠶᠢᠨ᠎ᠠ᠃）

（ᠬᠣᠭᠣᠷᠣᠨᠭᠢᠨ ᠪᠤᠯᠭᠠᠨ ᠤᠨᠳᠤᠰᠤᠨ ᠤ ᠰᠤᠯᠤᠩᠭᠠ ᠬᠡᠯᠡᠨ ᠤ ᠬᠡᠪᠯᠡᠯ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠤᠪᠤᠭ ᠤᠨ ᠰᠤᠨᠢᠭᠤᠨ ᠤ ᠵᠢᠭᠰᠠᠭᠠᠯ ᠤᠨ ᠡᠬᠢᠨ ᠴᠢᠭᠯᠡᠯ ᠪᠤᠶᠠᠨ ᠬᠣᠪᠣᠭᠠᠨ》ᠤᠨ ᠰᠤᠨᠢᠭᠤᠨ ᠤ ᠵᠢᠭᠰᠠᠭᠠᠯ ᠤᠨ ᠡᠬᠢᠨ ᠴᠢᠭᠯᠡᠯ ᠪᠤᠶᠠᠨ ᠬᠣᠪᠣᠭᠠᠨ ᠤᠨ ᠰᠤᠯᠤᠩᠭᠠ ᠬᠡᠯᠡᠨ ᠤ ᠬᠡᠪᠯᠡᠯ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠤᠪᠤᠭ

“Увдис” хэмээх үгийн утгыг мөшгөх нь

Ц. Өнөрбаян
Монгол Улсын Боловсролын Их Сургууль, Улаанбаатар

Оюунт хүн (Homo sapiens) энэ ертөнцийн бусад амьтнаас юугаараа ялгарч, орчлон хорвоогийн элдэв үйл хэргийг үүсгэж бүтээж, эвдэн нурааж, зовлон жаргалын эрээн бараан эгэлгүй сайхныг яаж амталж, мэдэрч, ойлгож, ухаарч байдгийг бид тэр бүр нарийн эргэцүүлж, дотоод ертөнцийнхөө нууцад гүн гүнзгий нэвтэрч чанад нууцыг дүүрэн тайлаагүй байна.



Зураг 1.

Товчхон хэлбэл бид эргэн тойрон байгаа гадаад ертөнц буюу бодит ертөнцөө харьцангуй сайн судалж мэдсэн хэрнээ өөрийгөө тухайлбал хийсвэр (дотоод) ертөнцөө бүрэн судлаагүй байна. Барим тавим бод биегүй ертөнц учраас арга ч үгүй биз ээ. Хүний дотоод ертөнц буюу оюун ухаан, сэтгэл бодол шиг

хүчирхэг эрчим хүчтэй зүйл байхгүй ч байж мэднэ. Өнө эртний уламжлалтай дорнын дотоод ухаан, өрнийн философид (гүн ухаанд) хийсвэр ертөнцийн олон үзэгдлийн нууцыг тайлах онол арга зүйн урсгал, чиглэл бий болж тоо томшгүй бүтээл туурвил гарсан нь энэ талын судалгааг цаашид гүнзгийрүүлэх, чанад, нууцад нэвтрэх чиг баримжаа болж байгааг үгүйсгэх аргагүй. Хүний оюун ухааны нарийн тайлагдаагүй далд нууц, ид шид, эрчим хүчний нэг бол тодорхой орон зайд бие, оюун, сэтгэлгээг нэгсүүлэн мөнхөлж чаддаг *увдис* билээ.

Нийгмийн тодорхой үйл явцын үүсэл, өрнөл хөгжилд нөлөөлж чадсан тийм өвөрмөц увдистай хүмүүс энэ замилан хорвоод бодитой байсан баримт цөөнгүй бий. Тэдний амьд сэрүүндээ үзүүлсэн билиг увдисын эрчим хүч насан хутгийг олсны дараа ч байгаль, нийгэм, сэтгэхүйд оршиж болгох нөлөөлсөөр байгаа шидэт чадварыг увдис гэж тодорхойлж болно. Увдис хэмээх энэ үг нь дорно дахины гүн ухаан, шашин соёлын нөлөөгөөр санскрит хэлнээс бичгийн хэлээр дамжиж монгол хэлэнд орж монголжсон үг юм. Энэ үгээр тэмдэглэгдсэн дорнын гүн ухаан, дотоод ухааны ойлголтыг эртний эрдэмтэн мэргэд, дуун хөрвүүлэгч нар танин мэдэж тайлбарласан оролдлого цөөнгүй байдаг.

Энэхүү тайлбарыг бичигч миний бие энэ үгийн түүхэн гарлыг бус монгол хэлэнд хэвшсэн утгыг товч тайлбарлах болно.

Увдис хэмээх энэ үг монгол хэлэнд анх хэдийд орсныг тодорхой тогтоох боломжгүй боловч Буддын гүн ухааны зарлиг, шастир, эртний Энэтхэгийн вед (туульс)-ийн зохиол бүтээлийн орчуулгаар дамжиж ирсэн байна. Бидэнд мэдэгдэж буй баримтаар “Бурхан багшийн арван хоёр зохионгуй”-д.

“… *čuburiltu diyan-i töridkekü-yin tulada egüni baysi eren bolǰaǰu ubadis-i inu absuǰai kemen sedkiǰü* [1: 127−128], “Сайн үгт эрдэнийн сан” нэрт сударт “… *arlisun ubadis-tur ögüleǰükü ǰ-e*…” [1: 242] гэх мэт олон зохиолд тохиолдож байна.

Санскрит хэлний *upadeśa* (*upa*-ойр дөт, *deśa*-заан үзүүлэх буюу ойр дөтөөр заан үзүүлэх чадвар) гэсэн үг төвөд бичгийн хэлээр дамжиж монгол хэлэнд орохдоо утга агуулга нь улам өргөжиж, хүний оюун ухаан, дээд мэдрэхүйн маш нарийн ойлголтыг илэрхийлэх болсон байна. Үүнийг тодруулахын тулд монгол хэлний тайлбар толь болон орчуулгын толь бичгүүдэд хэрхэн тэмдэглэснийг авч үзье.

ཨུ་པ་དེ་ཤ། (төв. *u pa de sa*) Увдис нь шадар номлох бөгөөд сайтар номлох хэмээн гүн оньсыг тодорхой хайрлахын утга мөн болой.[1]

Манай нэрт хэл шинжээч, санскрит судлаач О. Сүхбаатар “Монгол хэлний харь үгийн толь”-доо: Увдис сам. мо. б. *upa*- (ойр, дөт) + *deśa* (заан үзүүлэх) = дөтөөр зааж үзүүлэх;

1. Оньс утгыг хялбараар үзүүлэх, чухал онож үйлдэх, утга гүн бөгөөд агуу ихийг цөөн үгээр ухуулан үйлдэх ба мөрийн онол төрөхгүй бэрхийг ч

[1] Тэрбиш 2018: 168.

амар хялбараар үүсгэхийн нэр; увдисын гол (увдисын зүрхэн буюу эрхин гэсэн утга);
2. Нууц эрдэм чадал, ур чадвар, илбэ ховс; Гэсэрийг илжиг болгох увдис бүгдийг цөм би бүтээж өгсүй (Гэс);
3. Зөвлөгөө, сургамж, соёрхол, увдислах (увдис шингээх);[2]

Хятадын нэрт монголч эрдэмтэн Ц. Норжин, М. Мөрөн нар "Монгол хэлний толь"-доо: *Ubadis* (увдис)

а. Буддын шашин гүн ухаан дахь хувьсангуй арга;
б. Мухар сүсэгтний үздэг далд, нууц хүчин чадал;
в. (шилжсэн) юмыг хувилгах хөдөлгөх нууц арга;[3]

Хэл шинжлэлийн ухааны доктор Н. Балжинням "Монгол хэлний гадаад үгийн толь" (Монгол-Орос-Англи)-доо: Увдис (са. *upadeśa*) − нууц эрдэм, чадал, мо. *upadis*, орос: *чары*, *волшебство*, *колдовство*, англи: *magic*, *magic craft*.[4]

ШУА-ийн Хэл зохиолын хүрээлэнгээс гаргасан "Монгол хэлний дэлгэрэнгүй тайлбар толь"-д: Увдис, монгол бичиг. *Ubadis*

а. (О. Сүхбаатарын тайлбартай адил)
б. (Ц. Норжин нарын толийн 1-д дурдсан тайлбартай адил)
в. О. Сүхбаатарын толийн 2-т дурдсан тайлбартай адил боловч *нууц увдис* (далд эрдэм чадал), *увдис үзүүлэх* (нууц эрдэм чадлаа харуулах, гаргах), *хувилгаан увдис* (хувилах эрдэм чадал), ид увдис хоршоо (онцгой эрдэм чадал, нууц эрдэм чадал, онцгой авьяас), *илбэ увдис* - увдис илбэс хоршоо (нууц эрдэм чадал, илбэ шид) гэх мэт нийлмэл хэлц хэллэгүүдийг жишээ баримттай тайлбарласан.
г. Ид шидийн чадал, шившлэг тарни; *увдис шингээх* (а. Эрдэм чадлаа шингээх шившлэг тарнийн хүчийг шингээх; б. ховсдох);
д. (О. Сүхбаатарын толийн 3-т дурдсан тайлбартай адил).

Ш. Одонтөр, М. Баттөгс нарын "Монгол хэлний гүчтын тайлбар толь"-д: Увдис, монгол бичиг: *Ubadis*

а. Бэрх утгыг хялбар тайлах, чухам онож үйлдэх, гүн утгатай ч агуу ихийг цөөн үгээр тайлбарлан мэдүүлэх, аливаа хамаг бэрх үйлийг ч амархан үүсгэж чадах эрдэм. Увдисын гол (увдисын чухал нууц, увдисын зүрх)
б. Илбэ, ховс; чулууг алт болгож чадах увдис
в. Хүнд зөвлөгөө, сургамж өгөх,увдис хайрлах[5]

Монгол-орос, халимаг орос, буриад-орос, монгол-англи толь бичгүүдэд: *увдис* хэмээх энэ үгийг орос: *чары*, *волшество*, *колдовство*, *магическая сила*, *способность*, *заклинание*, *наставление*, *поучение*" Англи: *magic*, *magic craft*,

[2] Сүхбаатар 1998: 189, 213−214.
[3] Норжин 1999: 465.
[4] Балжинням 2008: 190.
[5] Одонтөр – Баттөгс 2013: 662.

spiritualadrice, *instruction or guidance of Guru*, *The Initialor Teaching* [9,10] гэх мэт үгийн утгатай дүйлгэн тэмдэглэсэн байна.

Эдгээр үгийн утгыг монгол үгтэй дүйлгэн орчуулбаас: “ид шид, ид хав, илбэ ховс, эв дүй, ур чадвар, бүтээгч, чиглүүлэгч, үүсгэгч, оюун ухааны зөвлөгөө, зааж залах чадвар” гэх мэт үгийн утгатай тохирч байна.

Дээр дурдсан толь бичигт тэмдэглэсэн утгуудыг нэгтгэж үзвэл:
Аливаа гүн гүнзгий чанад далдын ойлголтыг танин мэдэж, түүнийгээ өрөөл бусдад ойр дөтөөр заан үзүүлэх эрдэм ухаанд суралцсан хүн гэдэг энгийн хүнээс эрхэм дээд увдистан болох нь харагдаж байна. Чухам ийм л хүн л “Оньс утгыг хялбараар үзүүлэх, чухам онож үйлдэх, утга гүн бөгөөд агуу ихийг цөөн үгээр ухуулан үйлдэх” нууц эрдэм чадал, ур ухаанд төгөлдөр гэгээрсэн байдаг ажээ.

Оюун ухаан төгөлдөржихийн хэрээр хүний дотоод нууц ид шид, эрчим хүч хөдөлгөөнд орж, бие цогцост нөлөөлөн, байгалиас өгөгдсөн дээд чадвар сэргэж, хөгжиж аливаа үйлсийг ид шидийн гэмээр амар хялбараар үүсгэн бүтээдэг. Чухам ийм увдистнуудын бодит бие цогцос нь гэрлэн болон хий бие цогцостойгоо уясан нэгдэж, энгийн хүний сэтгэшгүй гайхамшиг бий болдог. Түүгээр ч барахгүй хүний бод, гэрлэн хий бие цогцос нь био орны орон зайг хязгааргүй өргөн хүрээтэй болгож, гадаад орчиндоо зохих боломжийг ихээхэн нээж өгдөг байна.

Одоо манай монгол угсаатны дунд мэдэгдээд байгаа Буриадын шашны тэргүүн агсан Итгэлт хамба ба Халхын тойн эрдэнэ Чүлтэмжамц, Аграмба Санжаажав зэрэг бие, оюун, хэл, сэтгэлийн цогц нэгдэлд өөрсдийгөө мөнх амьдруулж, оршоосон газар нутаг, хүн зондоо эрчим энергээ түгээсээр байгаа увдистнууд бол дээр дурдсан зүйлийн бодитой гэрч юм.

Эдгээр увдистнууд бие махбод, оюун ухааны төгс нэгдэлд орж байгаль орчинтойгоо зохирон өөрсдийгөө өнөө хүртэл амьд лагшин төлөвт хадгалж байгаа учраас гайхамшигт увдистай хүмүүсийн авьяас билиг, бие, оюун сэтгэлгээг нарийн судалж тогтоох нарийн судалгаа хийхийг та бүхэнд санал болгоё.

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Тод бичгийн модон бараар хэвлэсэн сахиус

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Монгол Улсын Их Сургууль, Монгол Хэл, Хэл Шинжлэлийн Тэнхим, Улаанбаатар

Оршил

“Тод үсгээр судар ном хэвлэж байгаагүй бололтой” гэсэн үзэл няцаагдсан ч тод бичгийн барын номын талаар цухас, товчийн төдий дурдах төдийгөөр хязгаарлаж ирсэн ба тод бичгээр ном барлаж ирсэн уламжлал, ном судрын бүртгэл, тэдгээрийн судалгаа, монголчуудын ном хэвлэлийн түүхэнд эзлэх байр суурь зэргийг тодруулан авч үзэн, нэгтгэн дүгнэх шаардлагатай байна. Ер нь

– Тод бичгийн модон барын ном харьцангуй цөөн олдсон,
– Цөөн тоотой атлаа энд тэнд хадгалагддаг,
– Энд тэнд хадгалагдаж буй тул тодорхой мэдэгддэггүй

зэрэг шалтгааны улмаас тод бичгийн модон барын номын талаар тун ч бүдэг, таранги мэдээлэлтэй өдий хүрч ирлээ. Иймд тод бичгээрх бар хэвлэлийн түүх, дурсгалуудыг бүртгэн гаргах, судлан тодруулах нь эрдэм шинжилгээний хувьд нэн ач холбогдолтой болно. Бид сүүлийн арваад жилийн хугацаанд тод бичгийн модон барын дурсгалыг судлахад анхаарал хандуулж ирсэн бөгөөд бидний бүртгэлээр өдгөө энэ төрөлд хамаарах 70 илүү дурсгал Монгол улсаас гадна ОХУ, БНХАУ, ХБНГУ, БНФУ, БНЧУ, БНУУ-ын мэргэжлийн байгууллагууд болон хувь хүмүүст хадгалагдаж байна. Хэдийгээр энэ нь монгол бичгээрх модон барын хэвлэлтэй харьцуулахад илт цөөн боловч манай хэвлэлийн түүхэнд чухал баримт болох юм. Учир нь монгол хэвлэлийн түүхийг тодруулахад монголчуудын хэрэглэж ирсэн бичиг тус бүрээр хэвлэсэн дурсгалыг судлах шаардлагатай билээ.

Судалгааны тойм

XX зууны эхэн үед судлаачид тод бичгээр ном барлаж байсан баримтыг анх шинжлэх ухааны эргэлтэд оруулсан билээ. Тухайлбал, 1920 онд Б. Я. Владимирцов Оросын ШУА-ийн харьяанд Азіатскій музей − Азиатский музей байгуулагдсаны 100 жилийн ойд зориулан тус газар хадгалж буй монгол номын хөмрөгийн тухай танилцуулан бичихдээ

> “Ойрадуудын дунд бар хэвлэл хөгжөөгүй нь тодорхой тул Азийн музейд тод бичгийн барын ном бараг байхгүй байгаа нь тийм ч гайхмаар зүйл биш юм. Ер нь бараг байхгүйтэй адил гэж хэлэхэд хилсдэхгүй. Учир нь (Азийн) музейд

ойрадын модон барын хэдэн хэв, хаана хэвлэсэн нь үл мэдэгдэх ямартаа ч Баруун хойд Монголоос авчирсан шашны агуулга бүхий барын хоёр ном л байна. Тэдгээрийн хэвийг хаана хийсэн нь тодорхойгүй бөгөөд бодоод байхад Зүүнгарт, магад ч үгүй Авлайн хийдэд сийлсэн байж мэднэ"[1] гэж тодорхой тэмдэглэсэн байна.

Түүхийн үүднээс үзвэл үүнээс урьд Орос орны газар нутаг ямархан өргөн уудам, ямархан их баялагтай вэ гэдгийг судлан алдаршуулах зорилго бүхий ээлжит судалгааны аяллын нэг буюу 1734 онд гарсан Г. Ф. Миллер, Г. Й. Гмелин нарын багийнхан төлөөний хүнийхээ Авлайн хийдээс авчирсан зүйлсийг тус аяллыг зохион байгуулсан ШУА-д хүлээлгэн өгсөн байдгийн дотор халимаг бичгийн модон барын ном, тийм ном хэвлэхэд зориулсан зургаан ширхэг хэв байсан[2] нь бидний сэдэвтэй холбоотой юм. Харамсалтай нь эдгээр барын хэвүүд хэрхсэн талаар ямар нэг баримт одоогоор бидэнд олдсонгүй. Магадгүй 1747 онд Авлайн хийдээс авчирсан олон юм түймэрт хайлсны дотор зарим нь өртсөн ч байж мэднэ. Гэхдээ…

1818 онд Дорно дахины холбогдолт баялаг цуглуулгад тулгуурлан Оросын ШУА-ийн харьяанд Азиатскій музей буюу хожмын Зөвлөлтийн ШУА-ийн Дорно дахин судлалын хүрээлэнгийн Ленинградын салбар, өнөөгийн Оросын ШУА-ийн Дорно дахины гар бичмэлийн хүрээлэн байгуулсан ба тус байгууллагын 100 жилийн ойн танилцуулгад Б. Я. Владимирцов дээрх зүйлийг тэмдэглэсэн байна. Гэвч өөр ямар нэг зүйл дэлгэрүүлж өгүүлээгүй тул барын хэв чухам хэд байгаа, хаанаас авчирсан, ямар судрын хэв болох талаар өнөө юу ч хэлэх боломж алга. Гэхдээ…

Б. Я. Владимирцовын дээрх тэмдэглэлээс тавиад жилийн дараа Д. Кара энэхүү хүрээлэнгийн хөмрөгт тод бичигтэй модон барын хэвийн нэг хавтас байгааг бүтээлдээ танилцуулсан юм. Тэр бээр,

"ШУА-ийн Дорно дахин судлалын Ленинградын салбарын Монгол номын хөмрөгт (Q 89 дугаартай) саяхан олдсон хоёр талдаа тод бичвэр бүхий барын мод (26,5x5,3 см) хадгалагдаж байна. Уг барын мод нь хус бололтой бөгөөд нэлээд нарийн хийцтэй, магадгүй XIX зуунд хамаарна. Мөр хоорондын зай жигд биш, ухаас нь ойролцоогоор 3 мм гүн, дундаа бас орхисон хэсэгтэй, модных нь ширхгийн дагуу сийлжээ. Хавтан модны хоёр талд шашны нэгэн зохиолын хоёрдугаар хуудсыг сийлсэн байна. Гэвч энэ бараас хэвлэсэн судар одоогоор олдоогүй, хэдий тийм ч миний бие тус хүрээлэнд ажиллаж байхдаа хийсэн дардсыг энд танилцуулъя. Одоогийн байдлаар мэдэгдээд байгаа ойрад (халимаг) модон барын ном арав илүүгүй бөгөөд энэхүү барын мод нь энэ төрлийн цорын ганц дурсгал болж байна" хэмээжээ.[3]

[1] Владимирцов 1920: 81.

[2] Zorin 2015: 160.

[3] Кара 1972: 115, зураг 10, бичвэрийн латин галиг: 173−174.

Д. Кара ийнхүү тод бичгийн модон барын судрын 2rv хуудасны уг хэвийг энэ төрлийн цорын ганц дурсгал хэмээн тэмдэглэхдээ Б. Я. Владимирцовын “Азийн музейд тод барын мод хэдэн ширхэг байна” гэснийг хэрхэн үзсэн тухайгаа дурдаагүй бөгөөд тэдгээр тод барын хэдэн ширхэг модны хувь заяа хэрхсэн нь ч тодорхой бус үлджээ. Ямартаа ч хөмрөгийн бүртгэлээс харвал Д. Карагийн дурдсан тод модон барын хэв 1960-аад онд Авлайн хийдээс авчирсан зүйлсийг, чухамдаа төвөд судруудыг цэгцлэхэд олдсон бололтой. Учир нь Д. Карагийн бүтээлд дурдагдсан барын мод нь түүний тэмдэглэснээр саяхан олдсон (тэр бээр 1960-аад оны дундуур тус хүрээлэнд ажиллаж байсан), бас Q кодтой байгаа билээ. Уг хийдээс авчирсан зүйлсийг 1928 оноос бүртгэлжүүлж, цэгцэлж эхэлсэн ба тэр үед монгол номын хөмрөг рүү шилжүүлсэн дурсгалуудыг *Mongolica Nova* дансанд бүртгэсэн байдаг. Харин 1930-аад оны сүүлчээрх улс төрийн хэлмэгдүүлэлт, улмаар Дэлхийн II дайн зэрэг шалтгаанаар энэ ажил 1960-аад он хүртэл зогсжээ. Харин 1960-аад оны дунд үеэс уг ажил дахин сэргэсэн бөгөөд чухам энэ үед нэлээд дурсгалыг монгол номын хөмрөгт шилжүүлэн өгсөн байна. Тэдгээр монгол хэл, бичигт холбогдох зүйлсийг тус хүрээлэнгийн монгол номын санд тусад нь Q код өгөн хөмрөг бүрдүүлжээ.[4] Сүүлд А. Г. Сазыкин монгол номын бүртгэл хийх явцдаа энэ судрын 8rv хуудасны хэвийг олж эдгээр нь “Алтан үсэн хутга хэмээх там эвдэгч хуурай” гэдэг судрын барын хэвийн хавтсууд болохыг тогтоосон билээ. Өдгөө мэдэгдэж буй баримт дээр үндэслэн таамаглавал энэ хоёр хэвийн мод магадгүй Г. Ф. Миллер, Г. Й. Гмелин нарын Авлайн хийдээс авчирсан 6 ширхэг хэвийн мод дотор байсан бололтой бөгөөд бусад нь нэг бол үрэгдсэн, үгүй бол…

1973 онд Францын Үндэсний номын сангийн зохион байгуулсан “Trésors d’Orient” сэдэвт үзэсгэлэнд Монголын түүх, соёлтой холбоотой үзмэрүүд толилуулсны (каталогийн дугаар №278-287) дотор тус номын сангийн Дорно дахины хөмрөгт хадгалагдаж буй тод бичгийн модон барын хэвийг “Буддын шашны Vajracchedikâ судрын хэвлэхэд зориулж сийлсэн барын хэв. XVIII зууны үе. 250×80 мм” гэсэн тайлбартайгаар дэлгэн үзүүлжээ (каталогийн дугаар №285). Уг хэв нь 24.8×7.8 см хэмжээтэй, судрын 14rv хуудасны хэв боловч чухам юунд үндэслэж “Vajracchedikā” буюу “Хутагт билгийн чанад хүрсэн таслагч очир хэмээх их хөлгөний судар оршив” гэж үзсэн нь тодорхойгүй юм. Хожим Ц.Шагдарсүрэн 2002 оны зун БНФУ-д ажиллаж байхдаа тодорхой үзэж танилцан гэрэл зургийг нь хэвлэсэн[5] ба улмаар Марие-Доминик Эвэний хамт тусгай өгүүлэл нийтлүүлжээ.[6] Тэр бээр “Хутагт билгийн чанад хүрсэн Таслагч очир хэмээх их хөлгөний судар” хэмээх “энэхүү судар урьд ойрадад гурвантаа барлагдсан бөгөөд тэдгээрийн алинтай нь ч энэ барын модны хэмжээ тохирохгүй байна. Тиймээс наад зах нь энэхүү судрыг дөрвөнтөө барлажээ гэсэн урьдчилсан дүгнэлт хийх боломжийг энэ барын мод олгож байна” гэж эхний өгүүлэлдээ тэмдэглэжээ. Бид дээрх каталогийн тэмдэглэл, Ц. Шагдарсүрэн,

[4] Сазыкин 1981: 56−60.

[5] Шагдарсүрэн 2003.

[6] Шагдарсүрэн – Even 2009.

Марие-Доминик Эвэн нарын латин галиг, бичвэрт буй *Субуди*, *бодгаль*, *бодисад* зэрэг үгст тулгуурлан тод бичгийн Таслагч очир сударт тулгаж үзэн үнэхээр тус зохиолын хэсэг мөн болохыг дахин баталж чадсан юм. Тодруулбал, энэхүү барын хэвийн бичвэр нь Н. Поппегийн хэвлүүлсэн тод бичгийн "*Xutuqtu biligiyin činadu kürüqsen tasuluqči očir kemēkü yeke kölgöni sudur orošibui*"-ын 10r−10v талд буй бичвэртэй үгчлэн тохирч байгаа билээ.[7] Тиймээс энэхүү дурсгал нь "*Xutuqtu biligiyin činadu kürüqsen tasuluqči očir kemēkü yeke kölgöni sudur orošibui*"-ын барын хэв мөн бөгөөд Зая бандида Намхайжамц (1599−1662)-ын орчуулга гэдэг нь ч хөдөлгөөнгүй тогтоогдож байна.

Мөн Х. Лувсанбалдан Увс аймгийн музейд "тарни сийлсэн барын мод буй" хэмээн удаа дараа бүтээлдээ тэмдэглэжээ.[8] Тухайлбал тэр бээр 1969 оны зун Увс, Ховд аймагт "БНМАУ-ын угсаатны судлал, хэлний шинжлэлийн атлас"-ын II ботийн хэрэглэгдэхүүнийг шалгах, баруун монгол тууль бичиж авах зорилго бүхий албан томилолтоор ажиллах хугацаандаа тод болон монгол бичгийн 40 гаруй ном олж авч тэдгээр дотор Увс аймгийн Тэс сумын малчин Ш. Мишигдорж гэдэг хүний Хэл зохиолын хүрээлэнд бэлэглэсэн "*Xutuqtu mayidariyin iröliyin xān*" (24,1×8,5 см, 15 хуудас), Ховд аймгийн орон нутаг судлах музейгээс мөн хүрээлэнд шилжүүлсэн "*Sukavadiyin oroni bayidal*" (26×8,5 см, 12 хуудас) гэсэн тод бичгийн модон барын сударт, түүнчлэн тарни сийлсэн тод барын мод Увс аймгийн орон нутаг судлах кабинетад буй (43×5,4 см)-г олон нийтэд мэдээлсэн юм.[9]

Дээр дурдсанаас үзвэл одоогийн байдлаар тод бичгийн модон барын 4 ширхэг хэв (үүний хоёр нь нэг номын хуудас) мэдэгдээд байна.

"Шинэ" дурсгал

Бид энэхүү өгүүлэлдээ чухам уг "тарни сийлсэн барын мод"-ны талаарх судалгаагаа танилцуулахаар бэлдсэн болно. Учир нь Х. Лувсанбалданы дээрх тэмдэглэлээс хойш хэн ч уг барын хэвийг тусгайлан судалсангүй өнөөг хүрч ирсэн юм. Тиймээс энэхүү барын хэв нь ямар сударт эс бөгөөс судрын хэсэг вэ гэдгийг тодруулж хэмээн өдгөө мэдэгдэж буй тод бичгийн модон барын 70 гаруй тооны дурсгал дунд энэхүү барын хэвийн эзлэх байр суурийг нь тогтоох, эрдэм шинжилгээний үнэ цэнийг нь тодорхойлох боломжийг олгох юм. Үүнд бидний энэхүү судалгааны шинэлэг тал оршиж буй билээ.

Увс аймгийн музейд № Y 80. 81 (691.01) дугаартай хадгалагдаж буй уг барын хэв нь 38.5×5.7 см хэмжээтэй, өвөр (*recto*) талдаа 65, ар (*verso*) талдаа 56 мөр бичвэртэй (Зураг 1−2), өвөр талын бичвэр нь дунд хэсэгтээ холгож бага зэрэг баларчээ. Хуудасны дугаар болон зохиолын эхэнд тавьдаг бярга тэмдэг байхгүй. Иймд ямар нэг зохиолын хэсэг үү, эс бөгөөс бүрэн нэг зохиол уу, хэрэв

[7] Poppe 1971: 161.

[8] Лувсанбалдан [1969] 1970, 1975.

[9] Лувсанбалдан [1969] 1970: 297−300.

нэг зохиол бол аль тал нь эхлэл, аль нь төгсгөл гэдэг нь шууд харахад төдий л тодорхой бус. Ингээд юуны өмнө бичвэрийг латин үсгээр галиглан буулгав. Бичвэрийн галиг:

r01 om mayidri hri hum
r02 pad om a ra pa za na
r03 dhi urin-ēče boluqsan
r04 šira ebečin öün-yēr aril
r05 -xu xongsim_bodhi_sado
r06 om ma ni pad me hum
r07 očir_pani om pazar pani
r08 hum pad xamuq xabudri
r09 yara arilxu bazar sado
r10 hum pad xamuq lusiyin
r11 albin ebečin öün-yēr ari
r12 -lxu ra_da_na_samba_va_
r13 dha_gi hum pad xamuq yama
r14 xoroxoi ada bügüdiy
r15 arilγaxu amidaba om ara
r16 hum pad doqšin-inu xamuq
r17 todγori eldekü xamuq
r18 zedker arilxu amugha_sid_
r19 di hum pad xamuq graq
r20 ododiyin albin ebečin öün
r21 -yēr arilγaxu manzuširi
r22 zarliq bolbai ene čöbn̄
r23 čaqtu erdenitü kümün
r24 -dü zöülgebēsü γurban
r25 erdeniyin adistid singge
r26 -ji erdeni burxan ibēgēd
r27 sakousun xaγačal ügei sakixu
r28 ööni čikin-dü sonosbāsu e
r29 -bečin ülü bolxu amār ungsi
r30 -bāsu kele amani mou iro
r31 ülü bolxu ünür-inü ünürte
r32 -bēsü beyedü zedker ülü
r33 xaldaxu nidü-bēr üzebēsü
r34 yara ebečin ülü bolxu küzü
r35 -dü zöüqseni činari tōlo
r36 -ji ülü bolxu ene xudal bö
r37 -gēsü bi burxan bü bolsu
r38 mayidri zarliq bolboi ene tar
r39 -ni kümün… zöülgebēsü
r40 nigedügēr tenggeriyin ayoul
r41 sayin xoyorduγār xamuq raxu

r42 -yin ayoul-du sayin γurbaduγār
r43 xamuq odod sayin döte
r44 -gēr xa adad sayin tabtaγār al
r45 -bi-du sayin jirγuduγār sim
r46 -nustu sayin doloduγār tei
r47 -rin-dü sayin naimduγār eliedü
r48 sayin yesüdügēr nayiman glusin
r49 xādid ayoul sayin arbaduγār
r50 xamuq γazar usuni ayoul-du
r51 sayin arbaduγār tabun maxamudu
r52 -yin ayoul sayin ene xudal bö
r53 -gēsü bi burxan bü bolsu
r54 očiropani zarliq bol
r55 -boi ene tarni kümün amitan
r56 -du zöü(l)gebēsü beye tömör
r57 metü dalai γatulxuyidu ong
r58 -γočo metü xarangγui šöni zu
r59 -la metü tarā xataxuyidu oroq
r60 -son xura metü dayisuni čaqtu
r61 xuyaq metü salkini čaqtu ou
r62 -la metü töümeriyin ayoul-du
r63 čiloun metü öüni zöübēsü
r64 bi südür metü daγaxu
r65 buyu, xongsim_bodhi_

v01 sado zarliq bolboi öüni
v02 ken zöüqčidü zedker bolbō
v03 -su bi burxan bü bolsu.
v04 pazar_sado zarliq bolboi
v05 öüni zöüqsen erdenitü
v06 kümündü yambar ayoul ülü
v07 bolxu kerbē ayoul bolba
v08 -su bi burxan bü bolsu.
v09 ra_da_na_samabi_va zarliq
v10 bolboi öüni zöüqsen kümün
v11 γazar ködölküyin ayoul ülü
v12 bolxu γal töümeriyin ayoul
v13 ülü [bolxu] γardi šobouni
v14 ayoul ülü bolxu erliq xān
v15 -ni kürdü ergelüqsen a
v16 -youl ülü bolxu ene xudal
v17 bögēsü bi burxan bü bolsu
v18 abimadaba zarliq bolboi öü
v19 -ni zöüqsen erdenitü kümüni

v20 terigöün dēre bi maxalai
v21 metü sakixu, nayan nayiman mou
v22 oroni xariulxu ene xudal
v23 bögēsü bi burxan bü bol
v24 -su amugi_sidadi zarliq
v25 bolboi öüni zöüqsen
v26 kümündü čusu soroqči
v27 yanγa kiged simnusiyin ayoul
v28 ülü bolxu xan ada zürke
v29 xadalaxuyin ayoul ülü bolxu
v30 albin külikü ayoul
v31 ülü bolxu elē γar küliküyin
v32 ayoul ülü bolxu teyiri
v33 -ng köl küliküyin ayoul
v34 ülü bolxu ene (xudal) bögēsü
v35 bi burxan bü bolsu očir
v36 dar zarliq bolboi ene
v37 nomiyin tus inu yirtünčü
v38 dalai γarxuyidu ongγočo met(ü)
v39 oula-ēče sümer oula metü
v40 usun-ēče sun dalai metü
v41 arītan-ēče arslang metü burxan
v42 -ēče sakya-muni metü
v43 öüni küčin inü erdenitü
v44 kümündü dörbön zoun dörbön
v45 ebečin γurban zoun ziran zed
v46 -ker adasi arilxu sād ügei
v47 buyu naγarzana baqsi zarliq
v48 bolboi ene čöb čagiyin
v49 amitan časutu oron kürte
v50 -le urin mungxaq killing ?
v51 nayidangγui tačāngγui omogi
v52 juryān xouriy arilxu juryān ba
v53 -rimad bütēkü-eče nomiyn arban
v54 burxan amitani tulada ölzöi
v55 xutuq orošīlboi.
v56 sarwa man ga lam

Дээрх галигаас үзвэл бурхдын зүрхэн тарни бүхий эхлэл, улмаар бурхдын нэрээр зарлиг буулгаж тэдгээр зарлиг нь эс биелбээс “бурхан бүү болсуу” хэмээн тангараг тавьсан зэргийг өгүүлсэн байна. Үүнээс үзвэл бурхдын зүрхэн тарнийг унших, бичих, шүтэх аваас аливаа аюул, өвчин, зовлонгоос хамгаална гэсэн утга бүхий богино хэмжээний зохиол “Арван бурхны зарлиг” гэх мэт нэрээр монголчуудын дунд түгээмэл дэлгэрсэн бөгөөд энэхүү барын мод ч мөн

тэдгээрийн нэг ажээ. Энэхүү зохиолын орчуулга тод бичгээр өргөн тархсан бөгөөд үг үсгийн байр зөрүүтэй, зарим үг нэмэгдэж эс бөгөөс байхгүй хэд хэдэн хувилбар бий. Тухайлбал, ихэнх тод бичгийн хувилбарт "Ilγun tögösün üleqsen tögünčilen boluqsan dayini darun sayitur dousuqsan mayidari burxan-du mörgümüi [Ялгуун төгссөн үлсэн, Түүнчлэн болсон, Дайныг даран сайтар дууссан Майдар бурханд мөргөмүй]" гэсэн тахилын үгээр эхэлдэг (Зураг 3). Харин энд толилуулж буй барын хэвийн бичвэр нь шууд "um mayidari hri hum pad" гэсэн тарниар эхэлж байгаагаараа ХБНГУ-ын Марбург хотноо хадгалагдаж буй тод бичгийн нэгэн эхтэй тохирч байгаа болно.[10]

Харин монгол модон бар хэвлэлийн уламжлалд хоёр болон түүнээс олон хуудастай сударт заавал өвөр талд нь хуудасны дугаарыг тоо эсвэл үсгээр бичиж тэмдэглэдэг заншилтай. Харин энэхүү барын хэвд ямар нэг дугаар тавиагүй нь олон хуудас бүхий судрын барын хэвийн нэг биш гэж үзэхэд хүргэж байгаа юм. Учир нь уг модон хэвд "*Arban burxani zarliq*" буюу "*Arban burxni tangγaraq*" хэмээх зохиолын агуулга бүрэн багтжээ. Иймээс энэ нь уг эхээс хэвлэсэн дардсыг нугалж эвхэн энгэртээ зүүх зэргээр сахиус байдлаар хэрэглэдэг байсан бололтой. Зохиолын агуулгад үндэслэн бид эхлэл хэсэг бүхий талыг өвөр (*recto*) тал, төгсгөл хэсэгтэйг нь ар (*verso*) тал гэж тогтоож чадсан юм.

Дүгнэлт

Тод бичгийн модон барын дурсгал цөөн тоотойн дотор барын хэв бүр ч цөөн, тодорхой хэлбэл, одоогоор 3 газар 4 ширхэг хэв л мэдэгдээд байна.

Тэдгээр хэвээс барласан судар ном нь мөн одоогоор олдоогүй байсаар. Хэдий тийм боловч уг хэвүүдийн байдлаас харвал хэвлэлд ашиглаж байсан нь мэдэгдэх ба иймд "*Kilinče namančilaxu altan üsen xutuγa tamu ebdeqči xourai*, *Xutuqtu biligiyin činadu kürüqsen tasuluqči očir kemēkü yeke kölgöni sudur orošibui*, *Arban burxani zarliq*" судрыг тод бичгээр мөн барлаж байжээ гэж хэлж болох юм.

Увс аймгийн музейд хадгалагдаж буй энэхүү барын хэвийн агуулга өмнө нь эрдэм шинжилгээний хүрээнд тодорхойгүй байсан бөгөөд ийнхүү "Арван бурхны зарлиг" гэдэг зохиол болох нь тодорхой болсноор тод бичгийн модон бар хэвлэлийн дурсгалын нэр, төрөл нэгээр нэмэгдэж байна.

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[10] Heissig – Sagaster 1961: №469.

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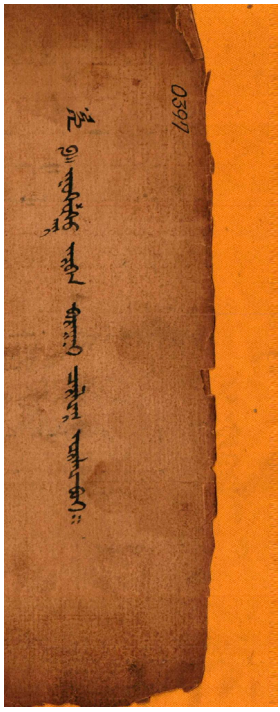
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Зураг 1. Увс аймгийн музейд буй тод бичгийн барын хэвийн өвөр тал.



Зураг 2. Увс аймгийн музейд буй тод бичгийн барын хэвийн ар тал.







Зураг 3–7. Увс аймгийн музейд буй “Qutuqtu arban burxani zarliq oršibui” сударын.

HOMMAGE À MONGOLIAN KANJUR

“Бодь мөрийн зэрэг” хэмээх зохиолд холбогдох төвөд, монгол лам нарын зарим бүтээлүүдийн тухай

Ганбаатар Жалсрайжамц

Өтвөш Лораандын нэрэмжит их сургууль, Монгол ба Төв Ази судлалын тэнхим, Будапешт

Гэлүгваа буюу сайн буяны ёсыг үндэслэгч цастын орны мэргэн бүтээлч нарын оройн чимэг Богд Зонховын (төв. rje Tsong kha pa Blo bzang grags pa, 1357–1419) 1402 онд зохиосон “Их Бодь мөрийн зэрэг” (төв. *Byang chub lam rim chen mo*) хэмээх бурхны шашны хамгийн эрхэм гол аньс бүгдийг багтаасан энэхүү дээдийн номыг төвөд, монгол хэлээр лам хувраг сүсэгтэн олон дөрвөн зууны тэртээгээ үзэж, судалж оюун, сэтгэл, явдал мөрөө засаж гэгээрүүлж ирсэн уламжлалтай билээ.

Гурван төрөлхтний анхааран авахын зэрэг бүхнийг хоцроолгүйгээр аньсанд хураасан энэхүү дээдийн номын утга санааг товчлон хэлэхэд нэгэн бодгалийг гурван төрөлхтний мөрөөр дагуулан хөдлөж бурхны хутагт хүргэх арга замыг дэлгэрүүлэн айлдсан онцлогтой бүтээл юм.

Бодь мөрийн зэргийн дамжлага

Энэхүү номын түүх нь Бурхан багш Шагжтүв (са. Buddha Śākyamuni), Майдар бодисадва (са. Maitreya bodhisattva), Манзушир бодисадва (са. Mañjuśrī bodhisattva), Нагаржуна (са. Nāgārjuna, с 150−250) хутагт, Асанга хутагт (са. Asaṅga, МЭ IV зуун), Атиша буюу Дэвэмгара ширизана (са. Atīśa Dīpaṃkara Śrījñāna, 982–1054), багш дээдүүд буюу Энэтхэг, Төвөд, Монгол зэрэг бурхны шашин ном дэлгэрсэн улс орнуудын ухаантан мэргэдээр дамжиж ирсэн уламжлалтай болохыг үзүүлжээ. Энэ тухай Их бодь мөрийн зэрэгт:

Сая живаа сайн буян хотол чуулж мэндэлсэн лагшинт
Сааршгүй олон амьтны эгээрлийг хангагч зарлигт
Сац хамаг мэдэгдэхүүнийг ёсчлон болгоосон таалалт
Сартваахь Шагжа язгуурын Эрхэм танаа тэргүүн юугаар мөргөмүй.[1]

Ханьцашгүй багш таны шавийн манлай
Хамгийг болгоогчийн зохионгуй бүхнийг үүрэгч
Хэмжээлшгүй олон ертөнцөд хувилан сайтар бүжигч
Хүндлэлт Майдар, Манзушир танаа мөргөмүй.

[1] Булган 2004: 1.

Машид онохуйяа бэрх “Ялгуугсадын эх” судрын утгыг
Магадтай болгоон тайлбарлагч,
Замбуу тивийн чимэг Хутагт Нагаржуна, Асанга хэмээн гурван газраа[2]
Хотол алдаршсан та бүгдийн өлмий дор мөргөмүй.

Их тэрэгчин[3] хоёроос сайтар дамжин ирсэн
Энгүй гүн үзэл, агуу их явдал мөрийн
Эндүүрэггүй төгөлдөр шимийг хураасан
Эх увдисын хүү санг баригч Цогт Адиша танаа мөргөмүй.

Энгүй уужим эрхэм зарлиг бүхнийг харагч нүд
Эрхэм хувь сайт нирваанд зорчих олмын дээд
Энэрэнгүй явдал, мэргэн арга ухаанаар
Эгнэгт гэгээрүүлэгч − буяны садан[4] бүхнээ бишрэн мөргөмүй.[5]

Богд Зонховд Атишагийн уламжлал хэрхэн дамжсан тухайд “Их бодь мөрийн зэрэг” хэмээх энэ агуу их бүтээл бол Атишагийн “Бодь мөрийн зул” (төв. *Byang chub lam gyi sgron me*)[6] бүтээлийн тайлбар юм. Энэ тухайд “Бодь мөрийн зул” болбоос энэхүү номын үндсэн гол увдис мөн болно. Энэ тухай Бодь мөрийн зэрэгт: “Атишагийн зохиосон олон ном шастир байдаг боловч төгс төгөлдөр үндэс адил нь Бодь мөрийн зул”[7] мөн хэмээн тэмдэглэжээ. Учир нь Бодь мөрийн зул нь судар тарни хоёрын аньс бүхнийг хураангуйлан үзүүлснээрээ өгүүлэгдэхүүний хувьд төгс төгөлдөр, сэтгэлээ ариусгах явдлыг эрхэмлэн номлосон учир гарт авахад хялбар, их тэрэгчний ёсонд мэргэшсэн хоёр их багшийн[8] увдисаар чимэглэсэн тул бусад ёсноос ч илүү ялгамжаатай[9] юм.

Бодь мөрийн зэргийн үндсэн агуулга буюу гурван төрөлхтний мөр

1. *Бага төрөлхтний мөр* (*бодол ухаарлууд*)[10]
   – Буяны садныг шүтэх (Сайн удирдагч сартваахийг түших)
   – “Чөлөө учралт”-ыг ухаарах (Хүмүүн заяагаа үнэлэх мэдрэмж)
   – Мөнх бусыг санах (Ертөнцийн мөн чанарыг ухаарах)

[2] Тэнгэрийн орон, хүмүүний орон, лусын орон.
[3] Хутагт Нагаржуна, Асанга.
[4] Багш дээдэс (Энэтхэг, Төвөд, Монгол зэрэг).
[5] Булган 2004: 5.
[6] “Бодь мөрийн зул” бүтээл нь монгол Данжуур 119 дэх ботид бий.
[7] Rje Blo bzang grags pa: 13.
[8] Атишагийн хоёр багш Сирлэнба, Шиндава.
[9] Булган 2004: 5.
[10] Rje Blo bzang grags pa: 4.

– Хойд насны жаргал зовлонг эгээрэхүй (Амьдралын үргэлжлэл цаг хугацааг ухаарах)
– Аврал одуулахуй (Зөв итгэл үнэмшилд суралцах)
– Үйлийн үрийн мөн чанарыг ухахуй (Оршихуйн учир шалтгаан, үр дагаврыг эргэцүүлэхүй)

2. *Дунд төрөлхтний мөр*
   – Ертөнцийн үнэн − зовлон ба шалтгааныг ухаарах (Самсара оршихуйгаа эгээрэх)
   – Зовлонгоос нөгчихүй үнэн − Тонилохуй хутаг болон түүнд хүрэх арга зам (Нирваан − зовлонгоос гэтлэхүйн мөн чанар, түүнд хүрэх арга замын дадал бясалгал)

   Мөн:
   – “Хутагтын дөрвөн үнэн”-ий ухаарал (Буддын гүн ухааны “Үнэн”-ий ойлголт)
   – Самсара ба Нирваан хэмээх язгуур онолын ухаарал бясалгал

3. *Их төрөлхтний мөр*
   – Их нигүүлсэхүйг эрхэмлэх ухаанд суралцах (Бусдын эрх ашгийг өөрийн эрх ашгаас дээгүүр тавих ёсноо дадах)
   – Бодь сэтгэлийг шүтэх (Бусдын төлөө үүрэг ачаа үүрэх эгээрлийг төрүүлэх)
   – Бодь явдлыг туурвих (Өглөг өгөх зэрэг бусдын төлөөх зургаан үйл үйлдвэрт суралцах)
   – Үлэмж бясалгалд суралцах (Үнэмлэхүй зөв сэтгэлийг дадуулахуй)
   – Үлэмж билиг ухаанд суралцах (Үнэлэхүй зөв онолыг онохуй).

Богд Зонхов Атишагийн дамжлагын дагуу туурвисан бодь мөрийн зэрэгтэй шууд холбогдох таван бүтээлүүд

– Их бодь мөрийн зэрэг (тө. *byang chub lam rim che ba bzhugs so*)
– Бурхны эрхэм зарлиг бүхний шимийг аньсанд хурааж нотлон буулгасан бага бодь мөрийн зэрэг (тө. *Rgyal ba’i gsung rab thams cad kyi snying po’i gnad bsdus te gtan la phab pa byang chub lam gyi rim pa bzhugs so*)
– Хураангуй бодь мөрийн зэрэг эсвэл Бодь мөрийн зэргийн дуулал (тө. *Byang chub lam gyi rim pa’i nyams len mdor bsdus bzhugs/ lam rim nyams mgur*)
– Мөрийн гурван эрхэм (тө. *Lam gtso rnams gsum*)
– Эрдэм бүхий суурь эх эдгээр болой (тө. *Yon tan kun gyi gzhir gyur ma bzhugs so*).

Бодь мөрийн зэрэгтэй холбогдох төвөд лам нарын зарим нэгэн бүтээлүүд

– III Далай лам Содномжамцын (төв. Bsod nams rgya mtsho, 1543–1588) “Бодь мөрийн зэргийн хөтөлбөр тунгаамал алт” (төв. *Byang chub lam rim pa’i khrid bdud rtsi gser gyi yang zhun*)
– Төвөдийн алдарт эрдэмтэн Жура ёнзонгийн (төв. Skyu ra yongs ‘dzin Byams pa kun khyab, 1824−1901) “Үлгэрт ламрим” (төв. *Dpe lam rim*)
– V Банчэн Эрдэнэ Лувсан-Ишийн (төв. Blo bzang ye shes, 1663–1737) “Бодь мөрийн зэргийн улаан хөтөлбөр төгс гэгээрэлд хүргэх түргэн мөр” (төв. *Lam rim dmar khrid myur lam*)
– XX зууны дунд үеийн хөтөлбөрүүдийн нэг нь Павонха Дэчэннямбу (төв. Pha bong kha pa bde chen snying po, 1878–1941) “Гэтэлхүйн гарын авлага” (ан. *Liberation in the Palm of Your Hand*) энэхүү ламрим нь орчин үеийн Энэтхэгт амьдарч буй лам нарын гол гарын авлага болсон бүтээл юм.

Бодь мөрийн зэрэгтэй холбогдох монгол лам нарын бүтээлүүд

Эл бүтээлийг Монголчууд өөрийн эх хэл дээрээ XV–XVI зууны үеэс орчуулж хэрэглэж ирсэн бөгөөд гар бичмэл болон модон бард сийлэн Их хүрээ, Бээжин, Буриад газар орноо хэвлэн олон нийтэд түгээж байжээ. Бодь мөрийн зэргийн дамжлагатай холбогдох монгол лам нарын туурвисан зарим нэгэн бүтээлийг дурдваас:

– Хүрээний хамба номун хан Агваанхайдүвийн (төв. Ngag dbang mkhas grub, 1779−1838)[11] “Бодь мөрийн зэрэг, Амгалант мөрийн увдис” (төв. *Byang chub lam gyi rim pa la bde lam gyi man ngag bzhin du bshar sgom bya tshul tshigs bcad du bsdebs pa*)
– Ламын гэгээн Лувсанданзанжанцангийн (төв. Blo bzang bstan ’dzin rgyal mtshan, 1639−1704) “Мөрийн зэргийн хөтөлбөр, Ухааны харанхуйг арилгагч” (төв. *Byang chub lam rim gyi khrid blo yi mun sel*)
– Цорж Агваанцэрэнгийн (төв. Ngag dbang tshe ring, XVIII зуун) “Судар тарнийн нийтийн мөрийн зэргийг бясалгах ёсон, Сэтгэлийн шимийг баригч” (төв. *Mdo sngags thun mong lam gyi rim pa skyong tshul yid kyi bcud len*)
– Цахар гэвш Лувсанчүлтимийн (төв. Dge bshes Blo bzang tshul khrims, 1740−1810) “Мөрийн зэргийн дөрвөн эрдмийн номнол” (төв. *Lam rim gyi che ba bzhi’i rnam gzhag don gsal*)

[11] Цэдэндамба 2009: 151.

– Цэмбэл гүүшийн (төв. Tshe ‘phel, XVIII зуун) “Их бодь мөрийн зэргийн таалал утгыг тодорхой үзүүлэхүй” (төв. *Byang chub lam rim chen mo’i mchod brjod sogs kyi dgongs don gsal bar bstan pa thar ‘dod ‘jug ngogs zhes bya ba*)
– Данзанчоймзод (төв. Bstan ‘dzin chos mdzad, XVIII зуун) ламын “Бодь мөрийн зэрэгт оюунаа судлахуй, Хамгийг болгоогчийн сайн мөр” (төв. *Byang chub lam gyi rim pa la blo sbyong tshul kun mkhyen lam bzang la*)
– Сайн ханы Лувсандорж (төв. Blo bzang rdo rje, XVIII зуун) гавжийн “Бодь мөрийн зэргийн эцсийн шинжлэл, Эрхэм зарлигийн далайд орох хөлөг онгоц” (төв. *Byang chub lam gyi rim pa’i mtha’ dpyod gsung rab rgya mtshor ‘jug pa’i gru gzings zhes bya ba las gzhung gi sngon du ‘gro ba spyir bstan pa*)
– Бари ёнзон Дамцигдоржийн (төв. Brag ri yongs ‘dzin Dam tshig rdo rje, 1781−1848)[12] “Бодь мөрийн зэргийн хөтөлбөр, Тус амгалангийн сайн мөр” (төв. *Lam rim phan bde’i lam bzang*)
– Халхын засаг Энхдэлгэрэнгүйн “Бодь мөрийн зэргийг анхааран авахын тийн ялгал товчлон хураасны үгс утгыг нарийн үсгээр өчүүхэн үзүүлсэн эрдэнийн гуу сан хэмээх оршвой” (төв. *Byang chub lam gyi rim pa’i nyams len gyi rnam bzhag mdor bsdus kyi tshig don mchan gyis cung zad bstan pa nor bu bang mdzod ces bya ba bzhugs so*) гэх мэт бодь мөрийн зэрэгтэй холбогдох монгол лам нарын олон зохиол бүтээлүүдийг дурдаж болно.

Орчин цагийн Монголын эрдэмтэн судлаач нар уг бүтээлийг судалгааны эргэлтэд оруулж төвөд, англи зэрэг хэлнээс орчуулж мөн хэл шинжлэл, түүх гарвал, гүн ухаан зэрэг олон талаас шинжлэн судалж байна. Эл бүтээлийг 1990 оноос хойш гавж Т. Булган,[13] Г. Пүрэвбат,[14] Б. Батбаяр,[15] С. Гантөмөр,[16] Ц. Алтангэрэл,[17] Г. Мягмарсүрэн[18] нар орчин цагийн монгол хэлэнд орчуулсан байна.

Монголчууд энэ бүтээлтэй бараг зохиогдсон цагаас эхлэн танилцаж сэтгэл оюун юугаа гэгээрүүлэх увдис болгож ахуй амьдрал, ёс суртахуун, хүмүүжил боловсролдоо хэрэглэх гарын авлага зэргээр авч хэрэглэсэн төдийгүй уг увдисыг улам гүнзгийрүүлэн судалж нарийн утга учрыг дэлгэрүүлэн элдэв эш үндэс, учир шалтгаан, амьдрал ахуйн бодит жишээ зэргээр улам баяжуулсан бодь мөрийн ухааныг олон талаас шинжиж тайлбарласан бодь мөрийн зэргийн “Хөтөлбөр бичиг”, “Анхааран авах бясалгал”, “Элдэв үлгэр домог”, “Түүх гарвал”, “Тэмдэглэл”, “Зүүлт тайлбар”, “Үг утгын тайлбар”, “Гүн дэлгэр номлол” болон бүр ном хаялцах арга ухааны үүднээс тайлбарласан “Эцсийн шинжлэл” гэх зэрэг олон хэлбэрийн бүтээлийг монгол лам нар туурвиж үлдээжээ.

[12] Цэдэндамба 2009: 152.
[13] Булган 2004.
[14] Пүрэвбат 2002.
[15] Батбаяр 2006.
[16] Гантөмөр 2008.
[17] Алтангэрэл 2020.
[18] Мягмарсүрэн 2021.

Мөн Их хүрээний цорж Агваанбалдан (төв. Ngag dbang dpal ldan, 1797−1864) 1803 онд IV Богд Жавзандамба (төв. Rje btsun dam pa Blo bzang thub bstan dbang phyug, 1775−1813), VIII Далай лам Жамбалнжамц (төв. ‘Jam dpal rgya mtsho, 1781−1804), VII Банчэн богд Дамбийням (төв. Bstan pa’i nyi ma, 1792−1854) нарт бараалхахаар явахад нь бараа болж явсан. Төвөдийн нийслэл Лхасд хүрч тэр үеийн төвөдийн номын манлай болсон Чүлтэмнамжил (төв. Tshul khrims rnam rgyal, XVIII зуун) гэгээнд бодь мөрийн зэргийн хэдэн асуулт айлтгажээ. Чүлтэмнамжил гэгээн Богд Зонховын айлдсан их гар бичмэлийг гаргуулахад Их хүрээний Агваанбалдан цоржийн томъёолсон асуултын хариутай яг тохирч байсан бөгөөд бодь мөрийн зэргийн зарим барын алдаа мадгийг шүүн ариутгасан явдлыг төвөдүүд “манай төвөдийн ном соёлын түүхэнд үнэтэй хувь нэмэр оруулаа” гэж магтан сайшааж байсан.[19]

Америкийн эрдэмтэн судлаач Роберт А. Ф. Турмэн бээр “Их бодь мөрийн зэрэг зохиогдсон зургаан зуу шахам жилийн турш түүнийг чухалчлан суралцагч нар нь голдуу төвөд болон монголчууд байжээ”[20] гэж тэмдэглэсэн нь нэгийг өгүүлнэ. Монголын эрдэмтэн мэргэд Зонхов богдын олон бүтээл зарлигийг шимтэн суралцаж оюун ухаанаа гэгээрүүлэх нэгэн сурвалж болгож ирсний нэг нь энэ бүтээл билээ.[21]

Дүгнэлт

Төвөд, монголын бурхны шашинд хамгийн их дэлгэрсэн гол судрын дамжлага бол Бодь мөрийн зэргийн дамжлага зүй ёсоор орно. Бодь мөрийн зэргийн дамжлага XI зууны Энэтхэгийн их бандида Атиша богдоос Төвөдөд анх дэлгэрсэн байна. Түүний энэ сэдэвтэй холбогдох гол бүтээл нь “Бодь мөрийн зул” юм. Бодь мөрийн хөтөлбөрийн агуулга нь бодь сэтгэлийг хэрхэн дадуулах аргачлал байх ажээ.

Энэхүү зохиолын талаар манай эрдэмтэд хэл зохиол, түүх, гүн ухаан, эх бичиг судлал, буддын судлал, шашин судлал зэрэг шинжлэх ухааны олон талаас суурь болон хавсарга судалгааны хүрээнд судалж иржээ. Энд цухас зарим нэгээс дурдваас ийн бөгөөд цаашид энэ чиглэлийн судалгааг монгол судлалын хүрээнд оруулж, зөвхөн шашны төдийгүй монгол хүний оюуны өв сан, оюуны хөгжлийн түүх, монгол хүний оюуны хөгжлийн дархлааг хамгаалах чиглэлд судлан хөгжүүлэх нь зохистой юм.

[19] Бямбаа 2004.
[20] Cutler – Newland 2000: 15.
[21] Булган 2004.

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D. Načuɣdorǰi-yin uran bütügel-dü lama-yi esergüü düri-ber dürsülegsen tuqai

Manuquvar

ᠳ᠋. ᠨᠠᠴᠤᠭᠳᠣᠷᠵᠢ ᠶᠢᠨ ᠤᠷᠠᠨ ᠪᠦᠲᠦᠭᠡᠯ ᠳᠦ ᠯᠠᠮᠠ ᠶᠢ ᠡᠰᠡᠷᠭᠦᠦ ᠳᠦᠷᠢ ᠪᠡᠷ ᠳᠦᠷᠰᠦᠯᠡᠭᠰᠡᠨ ᠲᠤᠬᠠᠢ

ᠮᠠᠨᠤᠬᠤᠸᠠᠷ[1]

ᠳᠡᠭᠡᠭᠦᠷᠢ ᠪᠣᠯᠵᠤ ᠪᠠᠶᠢᠭᠤᠯᠵᠤ ᠪᠠᠶᠢᠭᠤᠯᠵᠤ ᠪᠠᠶᠢᠭᠤ

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ئۇيغۇرچە مەنبەلەر : « ئۇيغۇر تارىخى ۋە مەدەنىيىتى » ، 2016 - يىل ، 2 - سان ، 45 - 48 - بەتلەر .

* « ئۇيغۇر تارىخى ۋە مەدەنىيىتى » ژۇرنىلى 2 - 3 - سانلىرىنىڭ ئىلمىي مۇھاكىمە يىغىنىدا ئوقۇلغان دوكلات (2008 - يىل 11 - ئاينىڭ 5 - 6 - كۈنلىرى ، ئۈرۈمچى) .

" ئۇيغۇر تارىخى ۋە مەدەنىيىتى " ، 2008 - يىل ، 115 - 119 - بەتلەر .

ئۇيغۇرچە مەنبەلەر :

" ئۇيغۇر تارىخى ۋە مەدەنىيىتى " ژۇرنىلى ، 2008 - يىل ، 2 - 3 - سانلار .

ئۇيغۇر تارىخى ۋە مەدەنىيىتى ئىلمىي مۇھاكىمە يىغىنى ئۈرۈمچى ، 2008 - يىل ، 5 - 6 - ئاينىڭ كۈنلىرى .

ئۇيغۇر تارىخى ۋە مەدەنىيىتى ئىلمىي مۇھاكىمە يىغىنىغا تەقدىم قىلىنغان ئىلمىي دوكلاتلار توپلىمى ، ئۈرۈمچى ، 2008 - يىل ، 5 - ئاي .

‘Phags pa Lama’s Letters to Kubilai Khan

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‘Phags pa Blo gros rgyal mtshan (1235–1280) was a Tibetan scholar who played an important role in the history of Mongolia, especially during the lifetime of Kubilai Khan (1215–1294), the great Khan of the Mongol Empire and the founder of the Yuan Dynasty (1271–1368), to whom he became adviser. ‘Phags pa’s collected works comprise three large volumes of about a thousand pages each. Among them we find numerous treatises and letters which were written specifically for Kubilai and the members of the ruling family. These writings offer insight into the relationship of ‘Phags pa and Kubilai’s court.

Sa skya Paṇḍita and Göden Khan

The intensive contacts in the Tibeto-Mongol relations go back to 1227 when Chinggis Khan (r. 1206−1227) occupied the Tangut Empire, and the Mongolian Empire and Tibet became neighbouring countries. In 1240 Prince Göden (1206–1251) sent an army to Central Tibet and destroyed some monasteries and killed five hundred monks.[1]

He learnt that Tibet had been divided for centuries and that all political power, economic strength, and cultural influence were centred around the numerous monasteries belonging to various Buddhist schools. Göden was following the practice of Chinggis Khan and his successors and enumerated the foremost schools which could confer about the circumstances in Tibet. Göden selected the Sa skya pa school because they had more than a century of history and both the ecclesiastical and the secular power were represented by two branches of the Sa skya family.

In 1244 Göden summoned the chief of the Sa skya dukedom, Sa skya Paṇḍita (1182–1251) to present a report. They met near Kukunor Lake and Sa skya Paṇḍita

[1] Sagaster 2007: 383.

settled at Göden's court with his two young nephews, 'Phags pa Lama[2] and Phyag na rdo rje (1239–1267). The young boys grew up at the court, were educated in Mongolian and Tibetan languages by their uncle. It seems that Sa skya Paṇḍita made deep impression on the theoretically tolerant Mongols, mainly the royal court with his sense of diplomacy and great wisdom.[3]

'Phags pa Lama at Kubilai Khan's Court

Sa skya Paṇḍita passed away at the end of 1251. Before he died, he named his sixteen-year-old nephew, 'Phags pa as his successor as the head of the Sa skya order. Shortly after the death of Sa skya Paṇḍita Göden also died and Kubilai Khan inherited and ascended the throne. In 1253 Kubilai invited 'Phags pa to his newly built city of Kaiping.[4] Originally, the invitation had meant for Karma pakṣi Chos kyi bla ma (1204–1283), but 'Phags pa took his place.[5]

'Phags pa settled at Kubilai Khan's court, and he had a unique position with regard to both the Mongols and the Tibetans. Having been raised in Göden's court, 'Phags pa was familiar with Mongolian culture and – as the nephew of Sa skya Paṇḍita – he was also well known and highly esteemed among the Tibetans.

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[2] There are two known biographies of 'Phags pa in Sa skya sources. One of them, a fairly detailed biography, can be found in the *Sa skya pa'i chos kyi snying po Bi ru pa'i gsung ngag lam 'bras rin po che*. This 17-volume work was collected and edited by 'Jam dbyangs blo gter dbang po. The first 7 volumes contain biographies (Tib. *rnam thar*) of the Sa skya lineages from the beginning to the present, and volume *Kha* (known as *Lam 'bras bla ma brgyud pa'i rnam thar*) contains 'Phags pa's biography composed by Sher chen ye shes rgyal mtshan. The other biography is a part of the *Sa skya gdung rab chen po rin chen bang mdzod* composed by 'Jam mgon a myes zhabs kun dga' bsod nams. There are some more brief biographies in works like the *Lam 'bras bla ma brgyud pa'i tshar snang ba* by Bla ma dam pa Bsod nams rgyal mtshan. Several Dge lugs pa authors (e.g. the Fifth Dalai Lama) gave 'Phags pa rather extensive treatment in their chronicles. Sum pa mkhan po Ye shes dpal 'byor provided some information on 'Phags pa in his *Dpag bsam ljong bzang*. Blo bzang tshe 'phel gave fifteen pages on some details of 'Phags pa's life in the *Hor gyi chos byung*. Tashi Densapa 7, Tóth 2003: 147–148.

[3] Wylie 1977.

[4] In 1263 Kubilai changed its name to Shangdu ("Upper capital"), in contrast to Chungdu ("Central capital"), the contemporary name for Beijing. The chief designer of the new city was Kubilai's closest Chinese advisor at the time, Liu Bingzhong (1216–1274). For the plan of the innermost of the triply walled sectors of Shangdu, Liu devised a scheme based on the eight fundamental trigrams with eight Buddhist monasteries positioned in the four cardinal directions and at the four corners. Steinhardt 151.

[5] Kubilai invited Karma Pakṣi, the second hierarch of the Karma Bka' rgyud pa school in Tibet, to come to his camp. They met in 1255 when Karma Pakṣi was almost fifty years old and his maturity and extensive religious experience impressed Kubilai. The Khan urged the lama to remain with him. Karma Pakṣi declined the invitation and the next year travelled to the court of Möngke Khan at Karakorum. Karma Pakṣi is said to have converted Möngke from Nestorian Christianity to Tibetan Buddhism, cf. Sagaster 2007: 387–388. The refusal of the lama to remain with Kubilai may explain why the Karma pa stream failed to receive Mongol patronage when Kubilai became Khan in 1260, cf. Wylie 1977: 120. In 1261, Kubilai banished Karma Pakṣi to Southern China and only after eight years of exile he was allowed to return to Tibet. His rejection of Kubilai permitted 'Phags pa to demonstrate his knowledge, cf. Petech, 1990: 16.

'Phags pa and Kubilai worked out the relation of Tibet to Mongolia as a personal bond between the lama as priest and the emperor as patron (Tib. *yon mchod*)[6] and they divided ecclesiastical and secular powers: the lama presided over religious affairs and the Khan over secular affairs in their dual rule.[7]

Kubilai granted 'Phags pa the title of "state preceptor" (Tib. *go shri*, Chin. 國師 *guóshī*) in 1261 and the title of "imperial preceptor" (Tib. *ti shri*, Chin. 帝師 *dìshī*) in 1270. 'Phags pa was entrusted with teaching Buddhist intellectuality and spirituality, and he was also conferred the temporal sovereignty over the three regions making up the whole of the Tibetan-speaking territories. 'Phags pa's authority over the powerful Bureau of Tibetan and Buddhist Affairs (Chin. 宣政院 Xuan zhen gyuan), points to his influence over religious matters within Kubilai's empire.[8]

'Phags pa's Writings

'Phags pa was an excellent teacher and polymath of his time and also an expert of a significant number of different subject areas. He brought various aspects of Indo-Tibetan culture to the Mongols: philosophy, the political theories of righteous kingship and the union of religion and the state, medicine, astrology, art and architecture, linguistics, and legal services. He wrote many treatises and letters for the members of the Mongolian ruling family about these topics.[9]

He wrote about Buddhist compassion and ethics and also wrote about practices like massacre, the chopping off of hands, the right of public assembly, the economic theories about taxation.

In a place where only a small minority spoke Tibetan and few readers were sympathetic to Buddhism, 'Phags pa's writings might be interpreted or misunderstood in many ways, so he composed his writings with great care for grammar and for understandability.

He composed numerous treatises for Kubilai's heir apparent, prince Jingim (1243–1286), including the much-studied text "Explanation of the Knowable" (Tib. *Shes bya rab gsal*). This is an epistle that presents a Tibetan Buddhist worldview of the

[6] Wylie 1977: 119. *Yon mchod* is a contraction of *yon bdag*, "one who gives offerings to a religious person or object", i.e. a patron; and *mchod gnas*, "an animate or inanimate recipient of religious offerings", i.e. a lama. In a politically oriented *yon mchod* relationship, the patron provides the military power to enforce the temporal prerogatives of the lama who, in turn, devotes himself to the religious needs of the patron.

[7] Sagaster 2007: 391–392.

[8] Wylie 1977: 118–120.

[9] This genre (Tib. *dris lan*) was very popular in the Tibetan literature. The antecedent of it was the tradition of "letter*"* (Skr. *lekha*) that flourished in the 10th–12th centuries in India. These letters were translated into Tibetan; and Tibetan writers soon began to compose similar answers to questions in their own language. These letters are about the moral teachings of Buddhism and some specific issues. Some famous letters were copied and spread in the whole country. Many of them have been preserved in monastic libraries and have become part of the omnibus edition of the authors (Tib. *gsung 'bum*), in the volume of the short works (Tib. *thor bu*). Later other authors commented on these letters, thus creating a new tradition, cf. Dietz 1984.

cosmos, sentient beings, the unconditioned phenomena, and the special teaching of the Sa skya pa school, the Buddhist path and its result (Tib. *lam 'bras*).

He wrote brief compositions for Kubilai's sons and grandchildren. The more extensive epistles were written for Kubilai's third son Maṅgala, "A Letter to Prince Maṅgala" (Tib. *Rgyal bu Mangga la la gtam du bya ba*), composed in 1276 and another for his fourth son Nomoghan, "A Letter to Prince Nomoghan" (Tib. *Rgyal bu No mo gan la spring ba'i rab byed*), composed in 1272. 'Phags pa also wrote an epistle for Temür Buqa, a son of Kubilai's seventh son, entitled "Rays of the Moon: Letter to Prince Temür Buqa" (Tib. *Rgyal bu De mur Bho ga la gdams pa zla ba'i 'od zer*) in 1276 and another for Kubilai's great-grandson Delger Buqa in the same year, entitled "Advice to Prince Delger Buqa" (Tib. *Rgyal bu De gus Bho ga la gdams pa*).

These compositions are structured in the same way as classical Tibetan Buddhist expositions of practices. They also include brief discussions on law and order, taxation, economics, and other administrative topics.

'Phags pa's epistles and compositions are not restricted to Kubilai's family. He also wrote a number of works addressed to Göden's third son, Jibig Temür. Works dedicated to Jibig Temür range from short notes to longer epistles, one of the most notable being "Rosary of Precious Jewels: Letter to Prince Jibig Temür" (Tib. *Rgyal bu Ji big De mur la gtam du bya ba nor bu'i phreng ba*), composed in 1266. It provides a detailed exposition of ethical living, and the Hīnayāna and Mahāyāna practices and their results.

'Phags pa also wrote a few treatises for Güyük Khan's third son, Hoqu, including an epistle entitled "Advice to Hoqu" (Tib. *Ho ko la gdams pa*), composed in 1272. It also begins with a presentation of the universe according to Buddhist cosmology and then provides explanations of Hīnayāna and Mahāyāna practices and the description of their resultant states.

Surprisingly, quite a few of 'Phags pa's works are addressed to female members of the Mongol imperial family. They include compositions dedicated to Kubilai's wife, Empress Chabi (1227–1281),[10] several works of sophisticated esoteric Vajrayāna Buddhist practice manuals for prince Jingim's wife Kökejin (?–1301), and a lengthy practice guide for prince Maṅgala's wife Puṇḍarīka, intended to help her cope with her husband's death. There are also two short prayers composed for the good fortune of Jibig Temür's wife Dugal Durmi.

Finally, there are a few compositions written specifically for Kubilai. One of them is a *sādhana* of Hevajra entitled "Hevajra *Sādhana* and Protection Circle" (Tib. *Kye rdo rje'i sgrubs thabs srung 'khor dang bcas pa*). The epilogue to this treatise states that the composition was presented when the Khan was enthroned in 1260 at Kaiping.

Another text is a set of verses of praise to Vajra Nairātmyā, the consort of Hevajra, entitled "The Rosary of Pure Praises" (Tib. *Bstod pa rnam dag phreng ba*). It was composed in 1263.

[10] She was an ardent Buddhist and was attracted by Tibetan Buddhism. Chabi had a great impact on Kubilai's views on religion. She herself donated some of her jewellery to Buddhist monasteries, cf. Rossabi 1988: 17.

There is a text written for both Kubilai and his wife Chabi: the "Instructions on the Three Purities" (Tib. *Dag pa gsum gyi khrid yig*), a comprehensive manual of Vajrayāna practice. Its epilogue includes neither the date nor the location of its composition.

Another one prepared for Kubilai is the "Path of the Three Empowerments" (Tib. *Dbang gsum pa'i lam*). It is a detailed and highly mysterious Vajrayāna practice belonging to the "Hevajra Tantra" cycle.

Among all the writings for Kubilai there is one that stands out: the "Advice to the King" (Tib. *Rgyal po la dgams pa*), composed in 1271.[11] It was the final extensive composition for Kubilai before 'Phags pa left the Khan's service for good.[12]

The Treatise "Advice to the King"

This is the most significant of all treatises of 'Phags pa because in it the lama concluded the core teachings of all the other texts composed for the Khan before. According to its epilogue, it was written following repeated requests from the Khan, because he wanted a text that urges him to practice the teachings for his own well-being and his lineage's successful continuation.

Supplementing the "Advice to the King" there are two additional sources indispensable in its understanding: "The Ornament that Elucidates the Scriptures: A Commentary to Advice to the King" (Tib. *Rgyal po la dgams pa'i rab tu byed pa'i rnam bshad gsung rab gsal ba'i rgyan*); and a textual outline, "The Condensed Meaning of Advice to the King" (Tib. *Rgyal po la gdams pa'i rab tu byed pa'i bsdus don*).

The "Ornament" was completed in 1275 under 'Phags pa's supervision by a student, named Shes rab gzhon nu. Despite his authorship, the lama's oeuvre is classified it as a text by 'Phags pa and included it among the collection of his works.

"The Condensed Meaning" is a highly condensed text that provides a broad structural overview of the "Advice to the King". This text was written by 'Phags pa in 1275, the same year as the commentary was completed by Shes rab gzhon nu. The epilogue indicates that it was composed several months before the commentary was completed. This chronological order suggests that 'Phags pa sought to provide a precise structural guideline to aid his disciple in composing the commentary on his text.

During the 7th–9th centuries when Tibet was a major power in Inner Asia, Buddhist masters like Śāntarakṣita, Buddhaguhya and Padmasambhava gave teachings on

[11] Tenzin 2016: 3. 'Phags pa composed his treatises generally in Tibetan and there is no evidence that the "Advice to the King" was ever translated to Mongolian or Chinese. In 'Phags pa's time Tibetan became the standard scholastic language of delivery for Buddhism. Due to Kubilai's inability to read Tibetan by himself, the ultimate possibility of delivery of 'Phags pa's text to the Khan was through translators such as Sanga (?–1291), an Uyghur monk of Tibetan origin who eventually rose to the position of Kubilai's Chief Minister. He was also one of 'Phags pa's disciples.

[12] Tenzin 2016: 6–10.

Buddhist fundamentals to the Three Dharma Kings (Tib. *chos rgyal*).[13] Composing the "Advice to the King" 'Phags pa continued this tradition.

The "Advice to the King" presents a comprehensive guide to Buddhist soteriology, following the traditional structure used in the "stages of the path" (Tib. *lam rim*) class of Tibetan Buddhist texts. According to this teaching tradition, the "Advice to the King" is divided into three main parts: foundation, path, and their result. But, as explained in the outline, 'Phags pa's text sub-divides the traditional three parts into six.[14]

I. Foundation

1. *The foundation of the path* covers the moral precepts of all the three vehicles of Buddhism, namely the "Prātimokṣa" (the rules set by Buddha Śākyamuni in the *Vinaya* governing the behaviours of his followers), "Bodhisattvayāna" (the wish to attain perfect awakening for the benefit of others) and "Vajrayāna" (the instructions to regard his guru as the consolidated embodiment of all the fields of Buddhist refuge and the source of all spiritual accomplishments). Asserting their importance as the foundation for the generation of all other positive qualities, "Advice to the King" states:

   These three vows of the three vehicles
   Are the basis upon which your and others' qualities
   Are generated, exist and increase;
   Therefore, may you stabilise them at the beginning.[15]

2. *The preliminaries of the path* are the cultivation of faith, compassion and aspiration, which 'Phags pa posits as the preconditions for all virtuous actions.

II. Path

3. *The actual path* presents three meditative practices just like 'Phags pa's core instructions on traversing the path towards buddhahood. 'Phags pa assures Kubilai that if he persistently places his mind in meditative equipoise through these three prescribed practices, he will attain a superior *śamatha*[16] that cannot be shaken by any conceptions.
   a) Meditation with an observed object for the attainment of the form body of buddhahood. It involves contemplating the form body of buddhahood and one's guru and creating merit by making vast offerings to them.

[13] Srong btsan sgam po (618–649), Khri srong lde btsan (755–797), Ral pa can (802–838).

[14] Tenzin 2016: 69.

[15] Tib. *de ltar theg pa gsum gyi sdom pa gsum / rang gzhon don gyi yon tan ma lus pa / skye dang gnas dang 'phel ba'i rten lags pas / thog ma nyid du brtan par bgyid 'tshal lo /* 'Phags pa bla ma 1968–1969. 181, f. 2.

[16] Tenzin 2016: 76. *Śamatha* (Tib. *zhi gnas*) is often translated as calm abiding. It is the Buddhist practice of calming of the mind and its mental formations. This is practised through focusing single-pointedly on a given object. A well-known technique of this practice is single-pointed focus on breathing.

b) Meditation without an observed object for the attainment of the truth body of buddhahood. It is an examination of the nature of the mind, because it is fundamentally beyond conception.
c) Meditation on the union of the perceiving awareness and its emptiness for the attainment of the truth body of buddhahood.

4. *The subsequent acts* complement the primary practices and support speedier progress on the path.
a) Recollection: to repeatedly recollect the three sets of instructions given so far, namely the three precepts of the foundational practices, the three practices of the preliminary stage, and the three meditative practices.
b) Dedication: dedicating one's virtuous activities for the attainment of ultimate awakening of oneself and all other sentient beings makes the fruits of those actions inexhaustible.
c) Prayers: perform virtuous actions in the future through prayers.

5. *Sealing the paths* all phenomena are to be viewed through two levels of truths.
a) Conventional truth: all outer phenomena are posited as a union of the conventional truth of appearance and the ultimate truth of emptiness, and consciousness is a union of the conventional truth of awareness and emptiness.
b) Ultimate truth: the lack of inherent existence. The all outer phenomena and consciousness, either as a single indivisible moment or as a chain of moments, cannot be found to inherently exist when dissected in relation to its temporal components.

III. Result
6. *Resultant state of buddhahood* presents the resultant temporary and ultimate benefits, rewards that cannot be matched even by the power and riches.
a) Temporary: all the positive results that a practitioner is expected to enjoy along.
b) Ultimate: the qualities and attainments of the resultant state of becoming a buddha.[17]

Request for Leave

After presenting his gift of Dharma, 'Phags pa takes the opportunity to append a postscript to the text that includes some short appeals to Kubilai. These consist of counsels for Kubilai's own and his lineage's well-being, a request for the welfare of Buddhist monastics, and a request for leaving Kubilai's court.

When 'Phags pa composed the "Advice to the King" he was only thirty-six years old. However, as if he could foresee that he would not live long, in the final verse of the text 'Phags pa asks the Khan for permanent leave from the imperial court.

[17] Tenzin 2016: 80–95.

He cites a weak body and a despondent and discouraged heart as his reasons and states that he wishes to focus on his religious practices:

> Although I am not old in years,
> My body is weak, I am despondent, and my heart is discouraged.
> I would like to rely upon solitude and search for the Dharma's meaning.
> Please kindly allow me to do this.[18]

After 'Phags pa completed the "Advice to the King", he left Kubilai's court for Tibet with the crown prince Jingim's escort.[19] In 1276 he returned to Sa skya where he died unexpectedly at the age of forty-five.[20]

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[18] Tib. *bdag kyang na tshod rgan po ma lags kyang/ lus stobs dman zhing skyid lug yid kyang zhum/ de slad dben par chos don tshal 'tshal bas/ de dang mzhun par bka' drin mdzad du gsol*/ 'Phags pa bla ma 1968–1969: 182, f. 4.

[19] Tenzin 2006: 96–97.

[20] Tashi Densapa 1977: 7. Maybe he was poisoned as a result of intrigue at the Sa skya court.

Sayičungɣa-yin ǰokiyal bütügel-dü ileregsen burqan-u šasin-u üǰelte ǰiči teüken-ü učir

Sarina

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ᠬᠦᠮᠦᠰ ᠦᠨ ᠪᠠᠶᠠᠰᠬᠤᠯᠠᠩ ᠲᠠᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠪᠠᠢ᠂ ᠬᠦᠮᠦᠵᠢᠯ ᠦᠨ ᠬᠠᠷᠢᠯᠴᠠᠭ᠎ᠠ ᠲᠠᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠪᠠᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠷ᠂ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠮᠡᠳᠡᠯᠭᠡ᠂ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠠᠢᠳᠠᠯ ᠢ ᠲᠤᠰᠬᠠᠯ᠂ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠠᠢᠳᠠᠯ ᠢ ᠳᠡᠮᠵᠢᠬᠦ ᠦᠨ᠂ ᠪᠢᠳᠡ ᠪᠠᠷ ᠬᠠᠷᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠪᠦᠷ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠳᠤ ...... ᠬᠡᠮᠡᠨ ᠬᠡᠯᠡᠭᠰᠡᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠷ ᠰᠤᠷᠭᠠᠬᠤ ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠴᠢ ᠪᠠᠢᠳᠠᠯ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠪᠡᠷ ᠪᠠᠢᠭᠤᠯᠤᠨ ᠳᠡᠮᠵᠢᠬᠦ᠂ ᠬᠦᠮᠦᠨ ᠦ ᠬᠡᠷᠡᠭ ᠲᠡᠢ ᠳᠡᠮᠵᠢᠯᠬᠡᠨ ᠬᠡᠮᠡᠨ ᠪᠠᠢ᠂

ᠳᠡᠭᠡᠷ᠎ᠡ ᠶᠢᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠳᠦ «ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠲᠠᠢ ᠳᠡᠮᠵᠢᠬᠦ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ᠂ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠯᠢ ᠪᠠᠷ ᠰᠤᠷᠭᠠᠬᠤ ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠨ ᠳᠤ ᠳᠡᠮᠵᠢᠭᠦᠯᠬᠦ᠂ ᠪᠢᠴᠢᠭ ᠦᠨ ᠳᠡᠮᠵᠢᠯᠭᠡ ᠳᠤ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠠᠢᠳᠠᠯ ᠪᠠᠷ ᠮᠣᠩ ᠮᠣᠩᠭᠣᠯ ᠦᠨ ᠬᠦᠮᠦᠨ ᠪᠡᠷ ᠬᠦᠷᠭᠡᠬᠦ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠡᠯᠡ ᠳᠦ ᠳᠡᠮᠵᠢᠬᠦ — «ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠡᠯᠡ» ᠪᠡᠢᠨ᠎ᠡ ᠃

ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠪᠣᠯᠤᠨ᠎ᠠ ᠃ ᠡᠨᠡ ᠶᠢᠨ ᠬᠦᠮᠦᠰ ᠢᠨ ᠲᠦᠯᠬᠢ ᠲᠤᠬᠠᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠷ ᠪᠡᠷ ᠶᠢ ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠬᠡᠯᠡ ᠳᠦ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠠᠢᠳᠠᠯ ᠬᠦᠮᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠨ ᠠᠮᠢᠳᠤᠷᠠᠯ ᠦᠨ ᠪᠠᠢᠳᠠᠯ ᠲᠤᠰ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠷ ᠪᠡᠷ ᠪᠢᠴᠢᠬᠦ ᠮᠣᠩᠭᠣᠯ «ᠰᠤᠷᠭᠠᠭᠤᠯᠢ» ᠳᠤ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠯᠡ ᠪᠠᠷ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠠᠢᠳᠠᠯ ᠶᠢ ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠲᠤ ᠪᠡᠷ ᠬᠦᠷᠭᠡᠬᠦ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠡᠯᠡ᠂ 14 ᠵᠠᠭᠤᠨ ᠤ ᠡᠬᠢᠨ ᠡᠴᠡ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠷ᠂ ᠬᠡᠪᠯᠡᠯ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠠᠢᠳᠠᠯ ᠳᠤ ᠪᠠᠢᠭᠠ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠷ ᠪᠣᠯᠤᠨ᠎ᠠ ᠃ «ᠰᠤᠷᠭᠠᠭᠤᠯᠢ» ᠶᠢᠨ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡ ᠪᠡᠷ ᠪᠢᠴᠢᠭᠰᠡᠨ «ᠰᠤᠷᠭᠠᠭᠤᠯᠢ» ᠳᠤ ᠬᠡᠪᠯᠡᠯ ᠦᠨ ᠮᠣᠩᠭᠣᠯ ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠷ «ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠬᠡᠪᠯᠡᠯ» ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠷ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠬᠡᠪᠯᠡᠯ ᠃ «ᠰᠤᠷᠭᠠᠭᠤᠯᠢ» ᠶᠢ ᠬᠡᠪᠯᠡᠭᠰᠡᠨ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡ ᠳᠦ ᠬᠡᠪᠯᠡᠭᠰᠡᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠳᠤ ᠪᠠᠢ ᠶᠢ ᠬᠦᠮᠦᠰ ᠪᠠᠢᠨ᠎ᠠ᠂ ᠪᠢᠴᠢᠭ ᠦᠨ ᠳᠤ ᠬᠡᠪᠯᠡᠯ ᠬᠡᠪᠯᠡᠯ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢ ᠬᠡᠪᠯᠡᠭᠰᠡᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠃ ᠡᠨᠡ ᠬᠡᠪᠯᠡᠯ ᠳᠦ ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠷ ᠰᠤᠷ ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠪᠡᠷ «ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡ ᠪᠡᠷ ᠪᠢᠴᠢᠭᠰᠡᠨ ᠃ 〔3〕 ᠡᠨᠡ ᠬᠡᠯᠡ ᠶᠢᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠳᠡᠭᠡᠷ᠎ᠡ ᠶᠢᠨ ᠮᠣᠩᠭᠣᠯ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠡᠪᠯᠡᠯ ᠳᠦ ᠪᠢᠴᠢᠭᠰᠡᠨ ᠶᠢ ᠪᠢᠴᠢᠭᠰᠡᠨ᠂ ᠮᠣᠩᠭᠣᠯ ᠳᠤ ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠷ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠪᠤᠶᠤ ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠷ ᠤᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠲᠤ «ᠮᠣᠩᠭᠣᠯ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠳᠤ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠪᠯᠡᠯ ᠪᠦᠬᠦ» ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠪᠯᠡᠯ᠂ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠳᠤ «ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ» ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠪᠤᠶᠤ ᠪᠠᠢᠨ᠎ᠠ ᠃ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ᠂ ᠪᠢᠴᠢᠭ᠂ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ᠂ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡ ᠶᠢᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠡᠪᠯᠡᠯ ᠳᠦ «ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ» ᠶᠢᠨ ᠬᠡᠪᠯᠡᠯ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠮᠣᠩᠭᠣᠯ ᠳᠤ ᠪᠢᠴᠢᠭᠰᠡᠨ ᠃ «ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ» ᠶᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠡᠪᠯᠡᠯ ᠦᠨ ᠣᠨ᠂ ᠮᠣᠩᠭᠣᠯ 1887 ᠣᠨ ᠳᠤ

1938 ᠣᠨ ᠤ 3 ᠰᠠᠷ᠎ᠠ ᠶᠢᠨ 20 ᠤ ᠡᠳᠦᠷ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠡᠪᠯᠡᠯ ᠦᠨ ᠮᠣᠩᠭᠣᠯ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠳᠤ ᠮᠣᠩᠭᠣᠯ ᠪᠢᠴᠢᠭ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ «ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠪᠯᠡᠯ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ» ᠬᠡᠯᠡ ᠮᠣᠩᠭᠣᠯ᠂ 4 ᠰᠠᠷ᠎ᠠ ᠶᠢᠨ 15 ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠨ ᠢ ᠬᠡᠪᠯᠡᠯ ᠦᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢ ᠬᠡᠪᠯᠡᠯ ᠪᠢᠴᠢᠭ ᠳᠦ ᠶᠢ ᠮᠣᠩᠭᠣᠯᠴᠤᠳ ᠪᠠᠢ ᠃

ᠬᠦᠮᠦᠰ ᠲᠦ ᠪᠢᠴᠢᠭ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠮᠣᠩᠭᠣᠯ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠃ ᠬᠦᠮᠦᠰ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠪᠢᠴᠢᠭ ᠦᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠮᠣᠩᠭᠣᠯ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠪᠯᠡᠯ ᠦᠨ ᠪᠢᠴᠢᠭᠰᠡᠨ᠂ ᠪᠢᠴᠢᠭ ᠦᠨ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠮᠣᠩᠭᠣᠯ ᠰᠤᠷᠭᠠᠭᠤᠯᠢᠶᠠᠨ ᠪᠠᠷ ᠪᠢᠴᠢᠭᠰᠡᠨ ᠃ ᠡᠨᠡ ᠳᠦ ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠯᠡ ᠶᠢᠨ ᠣᠨ ᠳᠤ ᠬᠦᠮᠦᠰ ᠲᠦ ᠪᠢᠴᠢᠭ ᠦᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠮᠣᠩᠭᠣᠯ ᠪᠠᠷ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠪᠢᠴᠢᠭ ᠤᠨ᠂ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠲᠤ ᠪᠢᠴᠢᠭᠰᠡᠨ᠂ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠲᠤ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡ ᠪᠡᠷ ᠪᠢᠴᠢᠭᠰᠡᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠢᠴᠢᠭ ᠪᠡᠢᠨ᠎ᠡ ᠃ ᠡᠨᠡ ᠬᠡᠯᠡ ᠪᠠᠷ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠮᠣᠩᠭᠣᠯ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠦᠮᠦᠰ ᠲᠦ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠯᠡ ᠶᠢᠨ ᠮᠣᠩᠭᠣᠯ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ᠂ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠪᠢᠴᠢᠭ ᠲᠦ ᠪᠢᠴᠢᠭᠰᠡᠨ ᠪᠠᠷ ᠬᠡᠪᠯᠡᠯ

ᠰᠠᠶᠢᠴᠢᠨᠭᠭᠠ ᠶᠢᠨ ᠵᠤᠭᠰᠠᠯ ᠪᠦᠲᠦᠭᠡᠯ ᠳᠦ ᠢᠯᠡᠷᠡᠭᠰᠡᠨ ᠪᠤᠷᠬᠠᠨ ᠤ ᠱᠠᠰᠢᠨ ᠤ ᠦᠵᠡᠯᠲᠡ ᠵᠢᠴᠢ ᠲᠡᠦᠭᠡᠨ ᠦ ᠤᠴᠢᠷ

ᠮᠠᠬᠠᠲᠮᠠ ᠭᠠᠨᠳᠢ · ᠨᠢᠭᠡᠳᠦᠭᠡᠷ ᠵᠢᠭᠠᠰᠤᠨ ᠤ ᠲᠤᠰᠢᠶᠠᠯᠠᠭᠴᠢ ᠪᠠᠭᠰᠢ (Mahatma Gandhi · 1969 – 1949) ᠨᠢ ᠬᠡᠯᠡᠪᠡᠷᠢ ᠪᠠᠶᠢᠨ ᠠᠷᠭᠠ ᠵᠢᠨ ᠲᠤᠯᠤᠭᠠᠢ ᠪᠠᠷ ᠬᠠᠮᠤᠭ ᠠᠮᠢᠳᠤᠷᠠᠯ ᠤ

ᠠᠮᠢᠳᠤ ᠪᠣᠯᠭᠠᠬᠤ ᠪᠢᠴᠢᠭ ᠰᠤᠷᠭᠠᠬᠤ ᠪᠢᠴᠢᠭ 》〔7〕 ᠨᠡᠷᠡ ᠳᠡᠭᠡᠷ᠎ᠡ ᠪᠡᠷ ᠡᠷᠳᠡᠮ ᠦᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠳᠡᠭᠡᠷᠡᠬᠢ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠪᠣᠯᠤᠨ᠎ᠠ ᠃ ᠡᠨᠡ ᠨᠢ ᠰᠤᠷᠭᠠᠨ ᠬᠦᠮᠦᠵᠢᠯ ᠦᠨ ᠰᠤᠳᠤᠯᠭ᠎ᠠ ᠳᠤ ᠴᠢᠬᠤᠯᠠ ᠪᠢᠴᠢᠭ ᠪᠣᠯᠤᠨ᠎ᠠ
ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠳᠦ ᠨᠡᠶᠢᠲᠡ ᠪᠡᠷ ᠰᠤᠷᠭᠠᠨ ᠬᠦᠮᠦᠵᠢᠯ ᠦᠨ ᠪᠣᠳᠤᠯ ᠢ ᠰᠢᠨᠵᠢᠯᠡᠭᠰᠡᠨ 《ᠰᠤᠷᠭᠠᠨ ᠬᠦᠮᠦᠵᠢᠯ ᠦᠨ ᠰᠤᠳᠤᠯᠭ᠎ᠠ》 ᠬᠡᠮᠡᠬᠦ ᠳᠡᠭᠡᠷ᠎ᠡ ᠪᠢᠴᠢᠭ ᠢ ᠲᠦᠷᠦᠭᠦᠨ ᠳᠦ ᠪᠢᠴᠢᠭᠰᠡᠨ ᠪᠣᠯᠤᠨ᠎ᠠ ᠃ ᠲᠡᠷᠡ ᠪᠣᠯ ᠮᠡᠳᠡᠯᠭᠡ ᠶᠢᠨ
ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠂ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠂ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠪᠣᠳᠤᠯ ᠢ ᠨᠡᠭᠡᠭᠡᠭᠰᠡᠨ 《ᠬᠦᠮᠦᠵᠢᠯ ᠦᠨ ᠰᠤᠷᠭᠠᠯ》 ᠬᠡᠮᠡᠬᠦ ᠰᠤᠷᠭᠠᠯ ᠲᠤ ᠲᠤᠰᠬᠠᠢ ᠳᠡᠭᠡᠷ᠎ᠡ ᠪᠢᠴᠢᠭ ᠳᠦ ᠤᠷᠤᠰᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠣᠯᠤᠨ᠎ᠠ
ᠦᠯᠡᠷᠡᠭᠡᠳ ᠂ ᠪᠢᠴᠢᠭᠰᠡᠨ ᠪᠣᠯᠪᠠᠰᠤ ᠂ ᠪᠢᠴᠢᠭᠰᠡᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠪᠣᠳᠤᠯ ᠦᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠳᠦ ᠮᠡᠳᠡᠯᠭᠡ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠳᠤᠯ ᠢ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠳᠦ ᠨᠢ ᠲᠡᠷᠡ ᠢ
ᠪᠣᠯᠤᠨ᠎ᠠ ᠂ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠂ ᠰᠤᠷᠭᠠᠨ ᠬᠦᠮᠦᠵᠢᠯ ᠦᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠶᠢ ᠨᠢ ᠪᠠᠷᠢᠮᠲᠠᠯᠠᠬᠤ ᠪᠣᠯᠤᠨ᠎ᠠ ᠃ ᠡᠨᠡ ᠨᠢ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠶᠢᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠶᠢ
ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠪᠣᠳᠤᠯ ᠢ ᠰᠢᠨᠵᠢᠯᠡᠭᠰᠡᠨ ᠪᠠᠢᠨ᠎ᠠ ᠃ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠨᠢᠭᠡ ᠬᠡᠰᠡᠭ ᠢ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠳᠦ ᠪᠡᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠪᠣᠯᠤᠨ᠎ᠠ ᠃ ᠡᠨᠡ ᠨᠢ
ᠬᠦᠮᠦᠵᠢᠯ ᠰᠤᠷᠭᠠᠬᠤ ᠪᠢᠴᠢᠭ 》〔8〕 ᠬᠡᠮᠡᠬᠦ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠶᠢ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ (Johann Heinrich Pestalozzi · 1746 – 1827) ᠨ 《ᠬᠦᠮᠦᠵᠢᠯ ᠰᠤᠷᠭᠠᠬᠤ
ᠪᠣᠯᠪᠠᠰᠤ ᠨᠢ 》〔9〕 ᠪᠢᠴᠢᠭᠰᠡᠨ ᠪᠣᠯᠤᠨ᠎ᠠ 《ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠨᠢᠭᠡ ᠬᠡᠰᠡᠭ ᠢ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠂ ᠪᠠᠢᠭ᠎ᠠ ᠪᠣᠯ ᠰᠤᠷᠭᠠᠨ ᠬᠦᠮᠦᠵᠢᠯ ᠦᠨ ᠪᠣᠳᠤᠯ ᠢ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠳᠦ ᠨᠢ ᠪᠣᠯᠤᠨ᠎ᠠ
ᠪᠣᠯᠤᠨ᠎ᠠ ᠂ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠶᠢᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠂ ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠶᠢ ᠪᠠᠷᠢᠮᠲᠠᠯᠠᠬᠤ …… ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠳᠤᠯ ᠢ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠳᠦ ᠨᠢ ᠪᠣᠯᠤᠨ᠎ᠠ ᠂ ᠪᠢᠴᠢᠭ ᠦᠨ ᠪᠣᠯᠪᠠᠰᠤ ᠳᠦ ᠪᠣᠯᠤᠨ᠎ᠠ
ᠰᠤᠷᠭᠠᠯᠲᠠ ᠪᠣᠯᠪᠠᠰᠤ …… ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠂ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠪᠣᠳᠤᠯ ᠢ ᠨᠢᠭᠡ ᠬᠡᠰᠡᠭ ᠲᠦ ᠨᠢ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ 》〔9〕 ᠬᠡᠮᠡᠬᠦ 《ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ》 ᠢ ᠰᠢᠨᠵᠢᠯᠡᠭᠰᠡᠨ ᠪᠣᠯᠤᠨ᠎ᠠ
ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠶᠢᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ (Yoshida Shooin · 1830 – 1859) ᠨ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠭᠡ ᠃ ᠲᠡᠷᠡ ᠪᠣᠯ ᠰᠤᠷᠭᠠᠨ ᠬᠦᠮᠦᠵᠢᠯ ᠦᠨ ᠪᠣᠳᠤᠯ ᠢ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠂
ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠂ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠰᠤᠷᠭᠠᠯ 《ᠬᠦᠮᠦᠵᠢᠯ ᠦᠨ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠂ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠳᠤᠯ ᠢ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠪᠢᠴᠢᠭ …… ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠶᠢ ᠪᠣᠯᠤᠨ᠎ᠠ
ᠪᠣᠯᠪᠠᠰᠤ ᠪᠣᠯᠤᠨ᠎ᠠ ᠂ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠳᠤᠯ ᠢ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠳᠦ ᠂ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠪᠣᠳᠤᠯ ᠢ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠶᠢᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠪᠣᠯᠤᠨ᠎ᠠ ᠂ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠶᠢ ᠪᠣᠯᠤᠨ᠎ᠠ
ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠂ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠂ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠳᠤᠯ ᠢ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ 》〔10〕 ᠬᠡᠮᠡᠬᠦ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ (Dale Carnegie · 1888 –
1955) ᠨ 《ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ》 ᠪᠡᠷ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠭᠡ ᠃ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠂ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠳᠤᠯ ᠢ ᠪᠣᠯᠤᠨ᠎ᠠ ᠂ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠶᠢ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠪᠣᠯᠤᠨ᠎ᠠ
ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠂ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠂ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠳᠤᠯ ᠢ ᠰᠢᠨᠵᠢᠯᠡᠭᠡ ᠃ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠶᠢ ᠪᠣᠯᠤᠨ᠎ᠠ
ᠪᠣᠯᠤᠨ᠎ᠠ ᠳᠦ 《ᠪᠢᠴᠢᠭ ᠦᠨ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠂ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ》《ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ》 ᠂《ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠳᠤᠯ ᠢ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ》 ᠪᠣᠯᠤᠨ᠎ᠠ
ᠨᠢᠭᠡᠨ ᠳ᠋ᠤ ᠮᠡᠳᠡᠯᠭᠡᠵᠢᠭᠦᠯᠦᠨ᠎ᠡ ᠂ ᠬᠣᠶᠠᠳᠤᠭᠠᠷ ᠳᠤ ᠰᠤᠷᠭᠠᠯ ᠤᠨ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ ᠤᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠶᠢ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠭᠤᠯᠬᠤ ᠳᠤ ᠤᠳᠠᠭᠠᠨ᠎ᠠ ᠃

ᠰᠠᠶᠢᠴᠢᠩᠭᠤᠭᠠ ᠶᠢᠨ ᠵᠤᠭᠢᠶᠠᠯ ᠪᠦᠲᠦᠭᠡᠯ ᠳᠦ ᠢᠯᠡᠷᠡᠭᠰᠡᠨ ᠪᠤᠷᠬᠠᠨ ᠤ ᠱᠠᠰᠢᠨ ᠤ ᠦᠵᠡᠯᠲᠡ ᠵᠢᠴᠢ ᠲᠡᠦᠭᠡᠨ ᠦ ᠤᠴᠢᠷ

ᠪᠤᠷᠬᠠᠨ ᠤ ᠱᠠᠰᠢᠨ ᠤ ᠦᠵᠡᠯᠲᠡ ᠵᠢᠴᠢ ᠲᠡᠦᠭᠡᠨ ᠦ ᠤᠴᠢᠷ ᠨᠢ ᠪᠤᠳᠠ ᠰᠠᠨᠠ ᠶᠢᠨ ᠲᠡᠭᠦᠰ ᠪᠦᠷᠢᠨ ᠪᠡᠷ ᠪᠦᠷᠢᠶᠡᠯᠡᠭᠰᠡᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠢ ᠂ ᠲᠡᠭᠡᠳᠦᠭᠡᠷ ᠪᠤᠷᠬᠠᠨ ᠤ ᠱᠠᠰᠢᠨ ᠤ ᠦᠵᠡᠯᠲᠡ ᠵᠢᠴᠢ ᠲᠡᠦᠭᠡᠨ ᠦ ᠤᠴᠢᠷ ᠶᠢᠨ ᠪᠠᠶᠢᠳᠠᠯ ᠪᠠᠨ

ڤيسسم ڤيڤيڤيڤ ٥ ٥ ٥

ᠰᠠᠶᠢᠴᠢᠩᠭᠤᠭᠠ ᠶᠢᠨ ᠵᠤᠭᠰᠠᠯ ᠪᠦᠲᠦᠭᠡᠯ ᠳᠦ ᠢᠯᠡᠷᠡᠭᠰᠡᠨ ᠪᠤᠷᠬᠠᠨ ᠤ ᠱᠠᠰᠢᠨ ᠤ ᠦᠵᠡᠯᠲᠡ ᠵᠢᠴᠢ ᠲᠡᠦᠭᠡᠨ ᠦ ᠤᠴᠢᠷ

ᠡᠭᠦᠨ ᠤ ᠬᠡᠰᠡᠭ ᠲᠤ ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠤᠨ ᠲᠥᠪ ᠬᠣᠢᠳᠤ ᠪᠠᠷᠠᠭᠤᠨ ᠵᠤᠭ ᠲᠤ ᠪᠤᠶᠠᠨ ᠲᠡᠭᠦᠰ ᠪᠠᠶᠢᠭᠤᠯᠵᠤ ᠪᠠᠶᠢᠭᠰᠠᠨ ᠪᠠᠭᠰᠢ ᠨᠠᠷ ᠤᠨ ᠲᠤᠬᠠᠢ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠤᠨ ᠤᠴᠢᠷ ᠶᠢᠨ ᠲᠤᠯᠠᠭᠠᠢ ᠪᠤᠯ ᠪᠤᠳᠠ ᠰᠠᠨ ᠤᠨ ᠡᠬᠢᠨ ᠡᠷᠡ ᠤᠨ ᠡᠬᠦᠷᠬᠡᠨ ᠳᠦ

ژیانەوەی ئەدەبی کوردی لە ساڵانی ١٩٤٥ بۆ ١٩٥٠ دا بە ڕاستی سەردەمێکی زێڕینی ئەدەبی کوردی بوو. لە ئەنجامی ئەو ژیانەوەیەدا، ئەدەبی کوردی لە ڕووی ناوەڕۆک و شێوازەوە گەشەیەکی گەورەی بەخۆیەوە بینی. ئەم گەشەیە بە شێوەیەکی ڕاستەوخۆ پەیوەندی بە ڕووداوە سیاسی و کۆمەڵایەتییەکانی ئەو سەردەمەوە هەبوو. ئەدەبیات وەک ئاوێنەی ژیان، هەوڵی دا ئەو ڕووداوانە بگێڕێتەوە و شیکاریان بکات. بۆیە دەتوانین بڵێین ئەدەبیاتی ئەو سەردەمە تەنها ئەدەبیات نەبوو، بەڵکو مێژووی نەتەوەیی کورد بوو. ئەم ڕاستییە وا دەکات کە ئەدەبیاتی ئەو سەردەمە بایەخێکی تایبەتی هەبێت بۆ هەر توێژەرێک کە دەیەوێت مێژووی ئەدەبی کوردی بخوێنێتەوە.

ئەدەبیاتی ئەو سەردەمە تەنها ئەدەبیات نەبوو، بەڵکو مێژووی نەتەوەیی کورد بوو. ئەم ڕاستییە وا دەکات کە ئەدەبیاتی ئەو سەردەمە بایەخێکی تایبەتی هەبێت بۆ هەر توێژەرێک کە دەیەوێت مێژووی ئەدەبی کوردی بخوێنێتەوە. ئەدەبیاتی ئەو سەردەمە تەنها ئەدەبیات نەبوو، بەڵکو مێژووی نەتەوەیی کورد بوو. ئەم ڕاستییە وا دەکات کە ئەدەبیاتی ئەو سەردەمە بایەخێکی تایبەتی هەبێت بۆ هەر توێژەرێک کە دەیەوێت مێژووی ئەدەبی کوردی بخوێنێتەوە.

ᠰᠠᠶᠢᠴᠢᠩᠭᠤᠭᠠ ᠶᠢᠨ ᠵᠤᠭᠰᠠᠯ ᠪᠦᠲᠦᠭᠡᠯ ᠳᠦ ᠢᠯᠡᠷᠡᠭᠰᠡᠨ ᠪᠤᠷᠬᠠᠨ ᠤ ᠱᠠᠰᠢᠨ ᠤ ᠦᠵᠡᠯᠲᠡ ᠵᠢᠴᠢ ᠲᠡᠦᠭᠡᠨ ᠦ ᠤᠴᠢᠷ

ᠰᠠᠶᠢᠴᠢᠩᠭᠤᠭᠠ ᠶᠢᠨ ᠵᠤᠭᠰᠠᠯ ᠪᠦᠲᠦᠭᠡᠯ ᠳᠦ ᠢᠯᠡᠷᠡᠭᠰᠡᠨ ᠪᠤᠷᠬᠠᠨ ᠤ ᠱᠠᠰᠢᠨ ᠤ ᠦᠵᠡᠯᠲᠡ ᠵᠢᠴᠢ ᠲᠡᠦᠭᠡᠨ ᠦ ᠤᠴᠢᠷ ᠶᠢᠨ ᠲᠤᠲᠤᠭᠤᠯᠭᠠ ᠪᠤᠶᠤ ᠃ ᠭᠤᠤᠯᠢᠨ ᠰᠠᠨᠠᠭᠠ ᠪᠤᠯᠤᠨ ᠪᠤᠳᠠᠯ ᠤᠨ ᠰᠤᠨᠢᠭ ᠳᠤᠭᠠᠷ ᠰᠠᠷ ᠤᠨ ᠡᠬᠢᠨ ᠡᠳᠦᠷ ᠳᠡᠭᠡᠷ ᠡᠴᠡ ᠪᠤᠷᠬᠠᠨ ᠤ ᠱᠠᠰᠢᠨ ᠤ ᠦᠵᠡᠯᠲᠡ ᠵᠢᠴᠢ ᠲᠡᠦᠭᠡᠨ ᠦ ᠤᠴᠢᠷ ᠶᠢᠨ ᠲᠤᠲᠤᠭᠤᠯᠭᠠ ᠪᠤᠶᠤ ᠃ ᠡᠨᠡᠬᠦ ᠲᠤᠲᠤᠭᠤᠯᠭᠠ ᠨᠢ

[illegible] 》 [illegible] ::

[illegible] 《 [illegible] 》《 [illegible] 》《 [illegible] 》 [illegible] ::

[illegible] :: [illegible] 《 [illegible] 》 [illegible]

[illegible] 》 [illegible] :: [illegible] 《 [illegible] 》[26]（1951）[illegible] 《 [illegible] 》 [illegible]

[illegible] :: [illegible] 《 [illegible] 》 [illegible] 《 [illegible] 》

[illegible] …… [illegible] 》 [illegible] :: [illegible] 《 [illegible]

1948.12）[illegible] 《 [illegible] 》 [illegible] 《

[illegible] :: [illegible] 《 [illegible] 》[25]（

[illegible] 《 [illegible] 》 1949 [illegible] 《 [illegible] 》 [illegible] 《 [illegible] 》 [illegible]

[illegible] :: 1945 [illegible] 《 [illegible] 》 [illegible]

[illegible] :: [illegible] ::

[illegible] ::

[illegible] :: [illegible]

[illegible] :: [illegible]

13 ᠠᠷᠪᠠᠨ ᠭᠤᠷᠪᠤᠨ ᠳᠤᠭᠠᠷ ᠰᠠᠷ᠎ᠠ ᠤᠨ 24 ᠡᠳᠦᠷ ᠦᠨ 1959 ᠣᠨ ᠤ 5 ᠳᠤᠭᠠᠷ ᠰᠠᠷ᠎ᠠ ᠤᠨ 9 ᠡᠳᠦᠷ ᠦᠨ 1950 ᠣᠨ ᠤ ᠳᠡᠭᠡᠭᠡᠷᠡ ᠬᠣᠲᠠ ᠶᠢᠨ ᠪᠦᠭᠦᠳᠡ ᠮᠢᠨᠤ ᠪᠦᠷᠬᠠᠨ ᠱᠠᠰᠢᠨ ᠤ ᠦᠵᠡᠯᠲᠡ ᠵᠢᠴᠢ ᠲᠡᠦᠭᠡᠨ ᠦ ᠤᠴᠢᠷ ᠂ ᠬᠣᠶᠠᠷ ᠳᠤᠭᠠᠷ ᠪᠣᠯᠪᠠᠰᠤ ᠃

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ᠳᠡᠭᠡᠭᠡᠷᠡ ᠬᠣᠲᠠ ᠶᠢᠨ ᠪᠦᠭᠦᠳᠡ ᠮᠢᠨᠤ ᠪᠦᠷᠬᠠᠨ ᠱᠠᠰᠢᠨ ᠤ ᠦᠵᠡᠯᠲᠡ ᠵᠢᠴᠢ ᠲᠡᠦᠭᠡᠨ ᠦ ᠤᠴᠢᠷ ᠂ ᠬᠣᠶᠠᠷ ᠳᠤᠭᠠᠷ ᠪᠣᠯᠪᠠᠰᠤ ᠃

ئەمەریکا ئەو ڕاستییە ڕەتدەکاتەوە کە ئەو ئەمریکییانەی کە ئەندامی ئەو ڕێکخراوانەن ئەندامی ڕێکخراوی تیرۆریستین.

ⓐ ᠪᠣᠯᠪᠠᠰᠤ ᠪᠦᠬᠦᠢ ᠳᠡᠯᠬᠡᠢ ᠳᠡᠭᠡᠷ ᠪᠠᠢᠷᠯᠠᠭᠰᠠᠨ ᠪᠤᠷᠬᠠᠨ ᠤ ᠰᠠᠰᠢᠨ ᠤ ᠦᠵᠡᠯᠲᠡ ᠵᠢᠴᠢ ᠲᠡᠦᠭᠡᠭᠡᠨ ᠦ ᠤᠴᠢᠷ ᠂ ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠤᠨ ᠰᠢᠨᠵᠢᠯᠡᠬᠦ ᠤᠭᠠᠭᠠᠴᠢ ᠨᠠᠷ ᠤᠨ ᠬᠦᠷᠢᠶᠡᠯᠡᠩ ᠳᠡᠭᠡᠷ ᠡᠴᠡ ᠪᠤᠷᠬᠠᠨ ᠤ ᠰᠠᠰᠢᠨ ᠤ ᠦᠵᠡᠯᠲᠡ ᠵᠢᠴᠢ ᠲᠡᠦᠭᠡᠭᠡᠨ ᠦ ᠤᠴᠢᠷ ᠪᠠᠳᠤᠯᠠᠭᠠ ᠨᠢ

ᠳᠡᠭᠡᠷ᠎ᠡ ᠬᠡᠪᠯᠡᠭᠳᠡᠭᠰᠡᠨ ᠢ ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠪᠯᠡᠯ ᠦᠨ ᠬᠣᠷᠢᠶ᠎ᠠ ᠶᠢᠨ ᠬᠡᠪᠯᠡᠯ ᠦᠨ ᠲᠣᠪᠴᠢ ᠪᠣᠯᠤᠨ᠎ᠠ ᠃

ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ： ᠪᠡᠶᠡᠵᠢᠩ ᠂ ᠪᠡᠶᠡᠵᠢᠩ ᠦᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠡᠪᠯᠡᠯ ᠦᠨ ᠬᠣᠷᠢᠶ᠎ᠠ ᠂ 2016 ᠣᠨ ᠤ ᠬᠡᠪᠯᠡᠯ ᠂ 2017 ᠣᠨ ᠳᠤ ᠳᠠᠬᠢᠨ ᠬᠡᠪᠯᠡᠭᠰᠡᠨ ᠬᠡᠪᠯᠡᠯ ᠦᠨ ᠬᠣᠷᠢᠶ᠎ᠠ ᠶᠢᠨ ᠲᠣᠪᠴᠢᠶᠠᠨ ᠳᠡᠭᠡᠷᠡᠬᠢ ᠦᠭᠡ ᠶᠢ ᠦᠵᠡᠭᠦᠯᠦᠨ᠎ᠡ ᠃

ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡᠨ ᠦ ᠰᠤᠳᠤᠯᠤᠯ ᠤᠨ ᠬᠣᠷᠢᠶ᠎ᠠ ᠃ ᠬᠡᠪᠯᠡᠭᠰᠡᠨ ᠤ ᠲᠤᠬᠠᠢ ᠪᠠᠷ ᠲᠠᠢᠯᠪᠤᠷᠢᠯᠠᠭᠰᠠᠨ ᠪᠠᠢᠨ᠎ᠠ ᠃

④《 ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠯᠡ ᠶᠢ ᠰᠢᠨᠡᠳᠬᠡᠬᠦ ᠲᠤᠬᠠᠢ ᠬᠡᠯᠡ ᠪᠢᠴᠢᠭ ᠢ ᠰᠢᠨᠡᠳᠬᠡᠬᠦ ᠬᠣᠷᠢᠶ᠎ᠠ ᠶᠢᠨ ᠲᠣᠭᠲᠠᠭᠠᠯ ᠤᠨ ᠬᠠᠷᠢᠶᠠᠯᠠᠯ 》 ᠂《 ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠤᠨ ᠬᠠᠭᠤᠯᠢ 》 （ ᠤᠯᠤᠰ ᠤᠨ ᠬᠡᠪᠯᠡᠯ ᠂ 1941 ᠣᠨ ᠤ 2 ᠰᠠᠷ᠎ᠠ ᠶᠢᠨ 19 ᠤ ᠡᠳᠦᠷ ） ᠳᠤ

ᠪᠢᠴᠢᠪᠡ ᠃

ᠣᠨ ᠤ ᠪᠠᠢᠳᠠᠯ ᠤᠨ ᠲᠤᠬᠠᠢ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠯᠡ ᠶᠢᠨ ᠬᠣᠷᠢᠶᠠᠯᠠᠯ ᠬᠡᠮᠡᠨ ᠡ ᠰᠢᠨᠡᠳᠬᠡᠯ 》 ᠪᠣᠯᠤᠨ᠎ᠠ ᠃ ᠡᠨᠡ 《 ᠬᠠᠭᠤᠴᠢᠨ 〈 ᠪᠢᠴᠢᠭ 〉 ᠢ 〈 ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡ 〉 ᠪᠠᠷ ᠂ 〈 ᠰᠢᠨᠡᠴᠢᠯᠡᠭᠰᠡᠨ ᠰᠢᠨᠡᠳᠬᠡᠯ 〉 ᠢ 〈 ᠰᠢᠨᠡᠴᠢᠯᠡᠭᠰᠡᠨ ᠰᠢᠨᠡᠳᠬᠡᠯ 〉 ᠪᠣᠯᠭᠠᠬᠤ ᠬᠡᠮᠡᠨ ᠡ ᠂ ᠪᠢᠴᠢᠭ ᠦᠨ ᠪᠠᠢᠳᠠᠯ ᠪᠣᠯᠤᠨ 》 ᠳᠤ

ᠬᠡᠯᠡᠨ ᠂ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠯᠡ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠯᠢ ᠶᠢᠨ ᠰᠢᠨᠡᠳᠬᠡᠯ 》 ᠳᠤ ᠰᠢᠨᠡᠴᠢᠯᠡᠭᠰᠡᠨ ᠪᠢᠴᠢᠭ 《 ᠮᠣᠩᠭᠣᠯ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠯᠡᠨ ᠦ ᠬᠡᠪᠯᠡᠯ ᠂ ᠬᠡᠯᠡᠨ ᠦ ᠪᠣᠯᠤᠨ ᠪᠢᠴᠢᠭ ᠢ ᠬᠡᠯᠡᠨ ᠦ ᠬᠡᠯᠡ ᠶᠢᠨ ᠬᠡᠮᠵᠢᠶ᠎ᠡ ᠂

ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠡᠯᠡᠯᠴᠡᠭᠡᠨ ᠂ ᠪᠢᠴᠢᠭ ᠦᠨ ᠪᠠᠢᠳᠠᠯ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠡᠪᠯᠡᠯ ᠳᠦ ᠂ ᠰᠢᠨᠡᠴᠢᠯᠡᠯ ᠢ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠡᠪᠯᠡᠯ 《 ᠰᠢᠨᠡ ᠤᠨ ᠬᠡᠯᠡ ᠶᠢᠨ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠣᠷᠢᠶ᠎ᠠ ᠂ ᠪᠢᠴᠢᠭ ᠦᠨ ᠬᠡᠯᠡ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ ᠶᠢᠨ ᠬᠡᠯᠡ ᠶᠢᠨ ᠬᠡᠯᠡᠨ ᠦ

Бурхны шашин монголын урлахуй ухааны хөгжилд үзүүлсэн нөлөө

Б. Шүр
Өтвөш Лорандын Их Сургууль, Монгол ба Төв Ази Судлалын Тэнхим, Будапешт

Тус өгүүлэлд XVIII–XIX зууны үед хамаарах монгол нүүдэлчдийн бүтээн туурвисан эдийн дурсгалын судалгаа ба судалгаанд хамрагдаж буй дурсгалд тулгуурлан монголын үе үеийн урчуудын урлахуйн их эрдэм ухаан, шүтээн бүтээх ёс, оюуны соёл, урлаг, гоо зүй, монгол уламжлалт ахуйн соёл зэргийг шинжлэн судалж олон улсын эрдэм шинжилгээний эргэлтэд оруулж олон нийтэд сурталчлан таниулах, өвлүүлэн үлдээхийг зорив. Учир нь аливаа улс орны өв соёл гэдэг бусдаас ялгарах үнэт зүйл юм. Хэдийгээр уламжлалт өв соёл нийгмийн хөгжилтэй уялдан хувьсан өөрчлөгдөх боловч аль болох язгуур уламжлалаа гээлгүй хойч үедээ уламжлуулан үлдээх явдал чухал болоод байна. “Нийтийн соёлд сөрөг талууд зэрэгцэн оршиж, давуу соёлын загвар, нөлөөгөөр цөөн хүн амтай жижиг буурай орны соёлын дархлаа амархан суларч байдаг.”[1] “Нийгмийн дэг журмыг тогтоон бэхжүүлэхэд Монгол ёс заншил чухал хүчин зүйлийн нэг болно.”[2] “Нийгмийн дэг журмыг тогтоон бэхжүүлэхэд Монгол ёс заншил чухал хүчин зүйлийн нэг болно” гэсэнтэй судлаач миний бие санал нэг байна. Аливаа зүйлийг танин мэдсэнээр үнэ цэнийг ойлгож, хадгалан хамгаалах, уламжлуулан үлдээх сэдэл төрөх төдийгүй ардын уламжлалт дэг, ёс заншлаа дээдлэн баримталж үеэс үед өвлүүлэн үлдээх ач холбогдлыг агуулж буй юм.

Монголчуудын уугуул шүтлэг бөө мөргөл байж, түүхэн цаг хугацааны явцад бурхны шашин үндэсний шашин болтлоо нутагшсан нь түүний философи буюу гүн ухааны сургаалтай холбоотой юм. Аливаа шүтлэг бишрэл хүний оюун ухаанд нөлөөлснөөр ардын ёс заншилд нөлөө үзүүлдэг. Тиймээс ч өвөг дээдсээс уламжлагдан ирсэн монголын оюуны хийгээд эдийн соёлын өвийн судалгааг бурхны шашнаас ангид авч үзэх боломжгүй юм.

Бурхны шашны ухаанд “Ухааны орон бүгд урлахуйн ухаан дотор багтана” гэдэг. Тэгэхээр оюун ухаант хүний бүтээсэн аливаа зүйлсийг урлахуй ухаан гэж ойлгож болох юм. Их таван ухааны нэг нь “Урлахуйн ухаан” хэмээн Жанжаа хутагт Ролбийдоржийн (төв. Lcang skya rol pa’i rdo rje, 1717−1786) зохиосон “Мэргэд гарахын орон” (мо. *Merged γarqu-yin oron*, төв. *Dag yig mkhas pa’i ‘byung gnas*, 1740 он) тольд тодорхой тусгасан нь бий. Үүнд:

[1] Мөнхтуул − Наранцэцэг 2017: 61.
[2] Аръяасүрэн – Нямбуу 2001: 14.

Таван ухаан:
– дотоод ухаан (гүн ухаан)
– учир шалтгааны ухаан (хувьсгал)
– урлахуйн ухаан (технологи)
– дуун ухаан (хэл шинжлэл)
– тэжээхүйн ухаан (анагаах)

Аливаа нийгэмд урлагийн төрөл зүйл хөгжихөд тухайн үеийн улс төр, нийгэмэдийн засгийн байдал нөлөөлдөг. Монголчуудын хувьд хэдийнээсээ шашин шүтэх асуудал чөлөөтэй бодлогыг баримталж байсан байдаг ба үүнийг илтгэх олон түүхэн баримт байдгийн нэг илрэл Монголын эзэнт гүрний үед баримталж байсан "Их засаг" хууль: "Олон ястан үндэстний дунд дэлгэрсэн бүх шашныг адилхан үзэх бөгөөд алагчлахгүй байх, хүн бүр өөрийн дуртай шашныг чөлөөтэй шүтэх эрх эдэлнэ" гэж заасан байдаг. Энэ заалт өнөөг хүртэл энэ хэвээр хадгалагдсаар байна. Хубилай хааны үеэс (1215−1294) бурхны шашин төрийн албан ёсны шашин болсноор хүний ёс суртахуун, зан төлөвт эергээр нөлөөлж хүмүүжил, төлөвшил олгож ирсэн байдаг. Тиймээ ч бурхны шашин сэтгэлийн ариусал, энэрэл нигүүлсэл, гүн ухааныг номлож байдаг. Германы философич, зохиолч Фридрих Шиллер (Friedrich Schiller, 1759–1805) "Хүний хүнлэг чанар түүний оюуны баялаг" гэж тодорхойлсон байдаг. Ер нь хүний хөгжил, улс орны хөгжил, зөвхөн эрдэм мэдлэг, материаллаг хөгжлөөр хэмжигдээд зогсохгүй "Ард түмнээ хүнлэг энэрэнгүй сэтгэлтэй болгон төлөвшүүлэх, байгаль дэлхийгээ хайрлан хамгаалах чин хүсэлтэй, өв уламжлалаа дээдэлдэг болгож төлөвшүүлэх нь аливаа улс орны хөгжлийн хэмжүүр" юм.

Бурхны шашинтай монгол орны хувьд уламжлалт ёс заншил үнэт зүйлсийг бурхны шашин хэдэн зуун жилийн турш тээн хадгалж, соён гэгээрүүлсээр ирсэн байдаг. Хүн хэмээх оюун ухаант амьтан үүсэж буй болохтой холбоотойгоор урлахуй буюу эдлэг соёл үүсэн буй болсон нь тодорхой юм. Урлахуй ухаанаар бүтээгдсэн зүйлсийг эдлэг соёл (ан. *material culture*), эд өлгийн зүйл (*artefacts*), биет өв (*tangible cultural heritage*) гэхчлэн нэрлэнэ. Урлах ухаанаар бүтээгдсэн зүйлс нь тухайн цаг үед амьдарч буй хүмүүсийн оюун ухааны түвшин, сүжиг бишрэл, итгэл үнэмшил, ёс заншил зэргийг илрүүлэн олж авахад маш үнэ цэнтэй судлагдахуун болсоор ирсэн байдаг. Тиймээс ч хүний хөдөлмөр шингэсэн бүтээл нь хүн төрөлхтний хувьд үнэт баялаг юм.

Аливаа үндэстэн ястан, ард түмэн өөрийн өвөрмөц ёс заншил, онцлог шинжээр бусдаас ялгарахад байгаль цаг уур, аж ахуй, түүх хийгээд шашин голлох нөлөөг үзүүлсэн байдаг. Үүний тод илрэл нь өнөөгийн бидэнд уламжлагдан ирсэн урлахуй буюу эдлэг соёлын төрөл зүйлд буддын шашны хэв маягийг агуулсан соёлын биет өвүүд зонхилж байдгийг Монгол улсын Улаанбаатар хотод байрлах "Мөнхийн урлаг" Эртний Өвийн галерейн[3] сан

[3] Мөнхийн Урлаг Эртний Өвийн Галерей бол Улаанбаатар хотноо 2000 онд байгуулагдсан Монголын эртний соёлын биет өвийн үзмэртэй хувийн галерей.

хөмрөгт хадгалагдаж буй бурхны шашны холбогдолтой өвийг судалгааны эх хэрэглэгдэхүүн болгон сонгон авсан ба зарим нэгэн зургийг цахим эх сурвалжаас оруулаа. Үүнд:



Зураг 1. “Догсүн” хөлгөн судар.
“Догсүн” хөлгөн судар[4], XIX зуун
Хэмжээ: 62×19 см
Бүртгэлийн дугаар ЕА 20.1.1
“Мөнхийн урлаг” Эртний Өвийн галерей

Монгол оронд “Бурхны шашны оюуны болоод урлахуй ухаанд үзүүлсэн нөлөөний” нэг чухал соёл нь бичиг үсгийн соёл дэлгэрч ард түмнийг гэгээрүүлсэн явдал юм. Цаг үеийн хувьд XVI зуунд буюу бурхны шашны дахин дэлгэрэлтийн үед санскрит, төвөд хэлнээ бурхны номыг монгол хэлнээ хөрвүүлж эхэлсэн байдаг. Энэ цаг үед оюуны хийгээд урлан бүтээх арга барил урлагийн өндөр түвшинд хүрсэн байдгийг энэхүү “Догсүн” (төв. *Tog gi gzungs*) хөлгөн судраас харж болно. Энэхүү судар нь эцэг эхийн элбэрэл ачийг хариулах, аливаа хорлол, хорлох сэтгэлийг амарлиулах, барцдыг арилгах, үйлс бүтээх, хийморь сэргээхэд ач тустай. Уг судрыг бүтээхдээ тусгайлан бэлдсэн хар цаасан дээр “есөн эрдэнээр” хичээнгүй бичиж, Махранзыг[5] шороон будгаар зурж алт өргөн, торгоор баринтаглан зориулалтын шоголд хийсэн байдлаар уламжлагдан ирсэн нь тус галерейд хадгалагдаж байна.

Мөн XIV зууны үед Чойжи-Одсэрийн (төв. Chos kyi ‘od zer) “Бурхан багшийн 12 зохионгуй” хэмээх ном нь монголчууд зурагтай ном бүтээж байсныг илтгэх, одоогоор мэдэгдэж буй хамгийн эртний дурсгал гэж үздэг. Монгол хүний оюуны хийгээд урлахуй ухаанаар бүтсэн үнэт өв болох судрыг урлагийн

[4] Нарантуяа 2015: 148–151.

[5] Са. *mahārāja*. Шашны ёсны үйл сахигч их хаан.





Зураг 2–3. Бурхны шүтээн зураг буюу танка зураг.
Бурхны шүтээн зураг буюу танка зураг. XIX зуун
Бүртгэлийн дугаар ЕА 19.2.16
“Мөнхийн урлаг” Эртний Өвийн галерей

хосгүй бүтээлийн хэмжээнд бүтээж ирсэн нь шашин номоо дээдэлж ирсний илрэл юм. Ер нь хүний өөрийн сэтгэл зүрх, оюун ухааны өндөр чадвар, сайн сайхан бүхнийг бэлгэдэн бүтээгдсэн бүтээл хэчнээн цаг хугацааг илээснээс үл хамааран хүмүүст эрч хүч, сайн сайхан зүйлийг түгээж дэлгэрүүлсээр байдаг.

Монгол зураг нь хадны сүг зургаас эхтэй, түүхэн урт хугацааны түүхтэй урлаг юм. Бурхны шашин дэлгэрсээр монгол зураг урлалд шашны дүр дүрслэл, сэтгэлгээ нэлээд гүнзгий орж ирсний зэрэгцээ бурхан урлаачид өөр өөрийн дэг маягаар шүтээн зургийг бүтээж ирсэн нь хүний биеийг дүрслэх нарийн дэг ёс бүрэлдсэн гэж үздэг. Ер нь аливаа урлагийн бүтээлд гадаад улс орны нөлөө байх хэдий ч өөрийн ёс заншил, сэтгэлгээ, газар орны онцлогтой уялдаатай монгол хүний ур ухаан шингэсэн бүтээл гардаг онцлогтойМонгол танка, Төвөд танка (төв. *thang ka*) хоёрын бүтээсэн арга барилын ялгарах онцлогийн талаар товч авч үзье. Эдгээр зургийн дүрсэлсэн дэг жаяг, арга барилаас онцлог ялгааг харж болох юм. Тухайлбал монгол шүтээн зургийн хувьд байгаль, таван хошуу мал, араатан жигүүртэн зэргийг түлхүү дүрслэгдэж буй нь бусад улс орны шүтээн зургаас эрс ялгардаг. Бурхны мэлмийн хувьд улс үндэстэн өөртэйгөө адил төстэй бүтээсэн байх нь элбэг ажиглагддаг.

Эдгээр хоёр танка зураг буюу шүтээн зурагт урласан арга барилтай холбоотой бурхны хэлбэр төрх, өмсгөл гоёл, өнгөний сонголт төдийгүй уул ус ургамал, амьтан зэргээр монгол, төвөд, зураг эсэхийн таньж мэдэх боломжтой юм.

Монгол шүтээн зураг болох Ногоон дарь эхийг үргэлжилсэн тал, толгодыг өлмийн дор нь дүрсэлсэн хүмүүс монгол хувцас, монгол төрхтэй бүтээсэн байгаа нь монгол дэлгэмэл бурхны зургийн нэг онцлог юм. Харин Төвөд танка зургийн хувьд бурхны мэлмийг илүү өргөн ба бадамлянхуа суурийг монгол зурагтай харьцуулахад энгийн ерөнхий зурсан байна. Монгол зурагтай харьцуулахад өнгөний сонголт олон биш голчлон гурав, дөрвөн өнгийг хооронд

нь уусган зурдаг. Төвөд шүтээн зураг голчлон улаан хүрэн өнгийг сонгосон байхын зэрэгцээ аливаа өнгөний сонголтууд нь гүн тод бараан байх нь элбэг байдаг. Монгол танка зургийн хувьд байгалийн олон өнгийг сонгон хослуулан зурах арга барилтай байсан нь өнгөний бэлгэдлийг эрхэмлэдэг байсантай холбож үзэж болох юм.

Ахуйн хэрэглээ, гоёл чимэглэлийн эд зүйлс дээр бурхны шашны нөлөө



Зураг 4. Авдар.
Авдар. XIX зуун
Бүртгэлийн дугаар ЕА 19.2.5
“Мөнхийн урлаг” Эртний Өвийн галерей

Бурхны шашны бэлгэдэлт амьтдын нэг арслан нь ахуйн хэрэглээний эд зүйлс дээр дүрслэгдсэн байх нь элбэг байдаг. Нүүдлийн амьдралтай монголчуудын хувьд модон авдар нь хөнгөн нүүж явахад тохиромжтой эд юм. Авдраа хоймортоо залан хамгийн эрхэм нандин эд зүйлээ хийж хадгалдаг. Айл гэрийн буян хишгийн сав эрхэм хүндтэй эдийнхээ нүүрэн талд хоёр тийшээ харсан дөрвөн хүчтэний нэг арслан дүрсэлдэг нь буян хишгээ тогтоон хамгаалуулах бэлгэдэл агуулж буй юм. Бурхан багшийн номын ба бие бялдрын хүч чадлыг араатны хаан арслантай зүйрлэдэг.

Халх эхнэрийн толгойн боолтын орой хэсэгт хорол чимэглэлтэй хийгдсэн байх нь нэлээд ажиглагдана. Хорол нь шашны найман тахилын нэг, дөрвөн зүг найман зовхисын илэрхийлэхийн зэрэгцээ гэр бүл бат бэх, гал голомтоо дээдлэн энх амгалан байхыг бэлгэддэг. Мөн хорол буюу хүрд нь мөнхийн тасралтгүй үргэлжлэх хөдөлгөөн, мөнх жаргалыг бэлгэддэг гэдэг.

Монголчууд ахуй хэрэглээний эд зүйлээ гууль, зэс, мөнгө, ган, хүрэл гэх зэрэг металлаар хийж ирсэн байдаг нь нүүдэлчний амьдралд тохирсон бат бөх байхын зэрэгцээ цагаан идээ хадгалах, эрүүл мэндэд тустай гэх зэрэг ач холбогдолтой. Энгийн ахуй хэрэглээний эд зүйлс дээр шашны бэлгэдэлт дүрс дүрслэгдсэн байх нь элбэг ажиглагддаг нь тухайн цаг үеийн хүмүүсийн сүжиг бишрэл,



Зураг 5. Халх толгойн боолт.
Халх толгойн боолт.[6] XIX зуун
Бүртгэлийн дугаар ЕА 98.1.3
“Мөнхийн урлаг” Эртний Өвийн галерей



Зураг 6. Хувин.
Хувин. XIX зуун
Бүртгэлийн дугаар ЕА 20.2.14
“Мөнхийн урлаг” Эртний Өвийн галерей

[6] Нарантуяа 2015: 152–153.

итгэл үнэмшлийг илрэл юм. Тухайлбал энэхүү зэсэн хувингийн бүслүүр нь үргэлжилсэн зоосон хээгээр чимэглэсэн нь эд баялгаар элбэг байхыг бэлгэдсэн бол үүлэн хээ нь хурмаст тэнгэрийн хурын шимээр байгаль дэлхий сэргэн, хүн бүр зол жаргалтай аж төрөхийг бэлгэдэлтэй хээ юм. Хоёр талын бариулыг чимэглэсэн. Зээ бад нь сүм дуганы хаалга, сангийн бойпрын бариул гэх зэрэг шашны олон эд зүйл дээр бат бэх, хүчирхэг байдлыг бэлгэдсэн дүрслэгдэхүүн.



Зураг 7. Аяга.
Аяга. XIX зуун
Бүртгэлийн дугаар ЕА 96.2.24
“Мөнхийн урлаг” Эртний Өвийн галерей

Мөнгөн аяга нь монголчуудын хувьд өөдөө харсан сав хэмээн бэлгэдэн монгол ахуйтай холбоотой хүндэтгэл ёслолын бүхий л зан үйлд хэрэглэгддэг эрхэм хүндтэй эд юм. Тиймээс ч аяганы хийц урд монгол хүний эрхэмлэн дээдэлдэг хээ дүрслэлийн бүхий л төрөл зүйл урлагдан байдгаараа онцлог юм. Энэхүү мөнгөн аяганы бөөрний хэсэгт шашны бэлгэдэлт 12 жил, дөрвөн хүчтэн маш бага орон зайд амьтдыг бүтнээр нь монгол зургийн тигийн дагуу амьдлаг үйл хөдлөлтэйгөөр гайхалтай урласан байгааг харж болох юм.

Дүгнэлт

Монголын урлахуй соёл буюу эдлэг соёлын хөгжил нь уламжлалт бурхны шашны нөлөөгөөр хөгжиж, хадгалагдан уламжлагдаж иржээ. Сүүлийн үед түүхийн судалгаа их хийдэг болсон хэдий ч эд өлгийн зүйл (*Material culture*) судалгааны хувьд хангалтгүй байна. Урлахуй бүтээл болох эд өлгийн зүйлсийн судалгааг түлхүү хийх нь чухал, учир нь эд өлгийн зүйлс нь зуунаас зуун дамжин ирэхдээ тухайн цаг хугацаанд амьдарч байсан хүн төрөлхтний сэтгэлгээний цар, тухайн нийгэмд амьдарч буй хүмүүсийн ёс заншил, гоо зүй, итгэл үнэмшил, зэргийн илэрхийлэх бодит баримт, болж байдгийн хувьд түүхэн үнэ цэнтэй, шинжлэх ухааны мэдээллийн эх үүсвэр, үнэт судлагдахуун юм.

Даяаршлын эрин зуунд, бусдаас ялгарах язгуур уламжлалт соёлоо авч үлдье гэвэл эд өлгийн зүйлс буюу хэрэглээний эд өвөө судлан, судалгааны эргэлтэд оруулах нь үндэсний өвөө хадгалж авч үлдэхэд тустай. Хүн төрөлхтний хөгжлийг хийж бүтээж ирсэн зүйлээр нь үнэлж тодорхойлдог. Тийм ч учраас Монгол Улсын Үндэсний аюулгүй байдлын үзэл баримтлалын заалтад 3.1.4.1 "… Биет болон биет бус соёлын өвийг хамгаалан хөгжүүлнэ …" гэж заасан байдаг. Аливаа үндэстэн бусдаас ялгах шинж бол ёс заншил. Бидний үнэт зүйлс болох ёс заншлыг хэдэн зуун жилийн турш тээж ирсэн нь бурхны шашин. Тиймээс ч Үндэсний аюулгүй байдлын бүтээлдэхүүн хэсэг, хангах арга замын заалтад 3.1.4.9. "Монголын ард түмний олон зуун жилийн оюуны өвийг тээж хадгалж ирсэн монголын бурхны шашны өв соёлын судалгааг төрөөс онцлон дэмжинэ" гэхчлэн заасан байдаг нь бурхны шашин монголчуудын хувьд үндэсний соёлын өвийг тээгч уугуул шашин гэж үздэгт юм. Тиймээс ч сүүлийн үед монголын шашин, соёлын тухай судалгаа эрдэмтэн, судлаач нарын сонирхлыг татаж буй нь сайшаалтай хэрэг юм.

Ном зүй

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The Program of the Conference "Mongolian Buddhism: Animals, Plants and Bioethics. International Conference dedicated to the 120th Anniversary of the Birth of Louis Ligeti"

20–21 October, 2022, Budapest

Conference venue: 1088 Budapest, Múzeum krt. 4, building F



Eötvös Loránd University, Faculty of Humanities
Department of Mongolian and Inner Asian Studies
Research Centre for Mongolian Studies
Budapest Centre for Buddhist Studies

In cooperation with
Gandantegchenling Monastery, Centre of Mongolian Buddhists
Embassy of Mongolia in Hungary
Oriental Collection of the Library and Information Centre, HAS
Ferenc Hopp Museum of Asiatic Arts
Dharma Gate Buddhist Church

Website and Zoom link of the conference

https://www.innerasia.hu/event/mongolian-buddhism-conference-2022/

18 October, 2022

Special program

9:00-17:00 Philologia Asiae Interioris: Memorial conference dedicated to the 120th anniversary of Lajos Ligeti's birth and 90 years of Mongolian studies established by him at Eötvös Loránd University.
Location: H-1088 Budapest, Múzeum krt. 4/A, room 039

19 October, 2022

Special program

9:00-11:00 Visiting the Oriental Collection of the Library and Information Centre of the Hungarian Academy of Sciences.
Introduction to the Mongolian and Manchu Collection by Máté Rottár, research fellow of the library. Book launch by Dr. Ágnes Birtalan with the addressing of Dr. Ágnes Kelecsényi, head of department of the Oriental Collection.
Location: H-1051 Budapest, Széchenyi István tér 9.

12:00-13:00 Visiting the Ferenc Hopp Museum of Asiatic Arts' exhibition "Yurts and Monasteries. Mongolian Treasures at the Ferenc Hopp Museum of Asiatic Arts". Guided tour by Dr. Ágnes Birtalan; Dr. Györgyi Fajcsák, director of the Ferenc Hopp Museum of Asiatic Arts, and Tímea Windhoffer, curator of the exhibition.
Location: H-1062 Budapest, Andrássy út 103.

20 October, 2022 – Building F, Kodály Hall

8:00 **Registration of the participants**

9:00 **Session 1 – Opening**

Buddhist chanting

Birtalan Ágnes (head of the Department of Mongolian and Inner Asian Studies, head of the Research Centre for Mongolian Studies, Eötvös Loránd University; president of the International Association for Mongol Studies, Hungary)

Hamar Imre (vice-rector for international affairs, head of the Institute of East Asian Studies, Eötvös Loránd University, Hungary)

Bóna Judit (vice-dean of research and academic affairs of the Faculty of Humanities, Eötvös Loránd University, Hungary)

S. Baatarjav (ambassador extraordinary and plenipotentionary of Mongolia in Hungary, Mongolia)

Greeting words of U. Khürelsükh, president of Mongolia
read by S. Yanjinsüren (head of the Department of Documentation and Monitoring, Office of the President of Mongolia)

Greeting words of Ven. D. Choijamts (Abbot of Gandantegchenling Monastery, Centre of Mongolian Buddhists)
read by Ven. B. Mönkhbaatar (Gandantegchenling Monastery, Centre of Mongolian Buddhists, Mongolia)

Greeting words of D. Zayaabaatar (director of the Institute for Mongolian Studies, National University of Mongolia)

Greeting words of Ven. Möngkebatu Ishipirengleijamsu (Chorj, 6th incarnation of the Mergen Gegen Monastery, China, Inner Mongolia)

Greeting words of G. Mend-Ooyo (Mongolian writer, poet, Mongolian Academy of Culture and Poetry)

9:45 **Keynote presentation**
"Bestiarium Mongolorum" Preliminary Remarks on an Ongoing Project
Birtalan Ágnes (head of the Department of Mongolian and Inner Asian Studies, Eötvös Loránd University)

10:15 Taking photographs of the participants

10:20 Coffe break

10:30 **Session 2**
Chair: Mátyás Balogh

First Food of People – A Buddhist Legend in the Mongolian Sources
Agata Bareja-Starzyńska (Department of Turkish Studies and Inner Asian Peoples, Faculty of Oriental Studies, University of Warsaw, Poland)

About the Buddhist Protective Deity of the Descendants of Chinggis Khan
Vladimir Uspensky (Mongolian and Tibetan Studies, Saint Petersburg State University, Russia)

Монголчуудын байгалиа хайрлан хамгаалах шашны уламжлалт сэтгэлгээ ба орчин үе
О. Эрдэнэчимэг – С. Цэдэндамба (Монгол улсын Шинжлэх ухааны академи, Философийн хүрээлэн, Монгол улс)

Культ Белого Старца (поклонение одухотворенной природе)
Бааэр Бичеев (Калмыцкий Государственный Университет, Россия)

The Influence of Buddhism on the Concept of Protecting Nature reflected in Mongolian Legal Documents during the 16–18th Century
S. Yanjinsüren (Department of Philosophy and Religious Studies, National University of Mongolia, Mongolia)
D. Yumchinkhorloo (Minzu University of China, China)

Human Relationship with the Natural World according to the Story about Molon Toyin in the Context of Buddhist Ethics
Magdalena Szpindler (Department of Turkish Studies and Inner Asian Peoples, Faculty of Oriental Studies, University of Warsaw, Poland)

Ecological Significance of Tibetan Medicine on the Example of The Atlas of Tibetan Medicine
Galina Dondukova (Department of Literature and Folklore Studies, Institute for Mongolian, Buddhist and Tibetan Studies, Siberian Branch of the Russian Academy of Sciences, Russia)
Oyuna Dorzhigushaeva (East-Siberia State University of Technology and Management, Russia)

Discussion

12:50 Lunch break (provided by Gandantegchenling Monastery, Centre of Mongolian Buddhists)

13:30 **Session 3**
Chair: S. Yanjinsüren

Buddhist Aspects of the Ecological Crisis (Environmental Ethics, Deep Ecology and Green Buddhism) with a Tibetan Case Study
Hudák Viktória (Dharma Gate Buddhist College, Hungary)

Зүүдний билэгдлээр өвчнийг таньж мэдэх тухай
Ч. Бадмааараг (Монгол улсын их сургууль, Монгол улс)
Б. Намхай (Монгол анагаах ухааны олон улсын сургууль, Монгол улс)
Ч. Батнайрамдал (Монгол анагаах ухааны төв эмнэлэг; Зүүн хүрээ Дашчойлин хийд, Монгол улс)

Notes on Texts of the Mongolian Ornithomancy
Ondřej Srba (Masaryk University, Faculty of Arts, Asia Studies Centre, Czech Republic)

The Vision of Buddhism and Bioethical Issues
D. Oyungerel – S. Demberel (National University of Mongolia, Department of Philosophy and Religious Studies, Mongolia)

Монголчуудын амьтны гаралтай эмээр анагаах уламжлал ба домог зүй
М. Пагмадулам (Монгол улсын их сургууль, утга зохиол, урлаг судлалын тэнхим, ЮНЕСКО-ийн ивээл дор нүүдлийн соёл иргэншлийг судлах олон улсын хүрээлэн, Монгол улс)

Discussion

15:20 Coffe break

15:30 **Session 4**
Chair: Mátyás Balogh

Тод бичгийн модон бараар хэвлэсэн сахиус
Б.Тувшинтөгс (Монгол улсын их сургууль, Монгол хэл, хэл шинжлэлийн тэнхим, Монгол улс)

Ecological Initiatives of Buddhist Communities of Russia
Bato Dondukov (East Siberia State University of Technology and Management, Department of Organization and Management of Scientific Researches, Russia)

Монгол нутагт бурханы шашин анх дэлгэрсэн түүхийн асуудалд
П. Дэлгэржаргал (Монгол улсын их сургууль, Түүхийн тэнхим, Монгол улс)

Тахилга шүтээнтэй газар нутгийн аман түүхээс (Хэрлэн голын эх орчмын нутгийн жишээгээр)
М. Энхбаатар (Соёл урлагийн их сургууль, Монгол улс; ЭЛТЭ их сургууль, Монгол ба Төв Ази судлалын тэнхим, Унгар улс)

Үлэмжийн чанарын үлэмж гүн агуулгаар сэрэхүй
Ц. Дорждэрэм (Санкт-Петербургийн Улсын их сургууль, Монгол түвд судлалын тэнхим, ОХУ)

Sources of Symbolical Attractivity of Reptiles: Environmental Factors of their Original Use and Development of their Ritual and Protective Roles in Mongolian Culture and Buddhism
Michal Schwarz (Masaryk University, Czech Republic)

Ethical Implication of Buddhist Teachings on Suffering in the Animal Kingdom
Wimal Hewamanage (University of Colombo, Department of Buddhist Studies, Sri Lanka)

Discussion

18:00 **Reception** (hosted by Sainnyambuu Baatarjav, ambassador extraordinary and plenipotentionary of Mongolia in Hungary and the Embassy of Mongolia in Budapest)

21 October, 2022 – Building F, Kodály Hall

9:00 **Session 1**
Chair: Ágnes Birtalan

Монголын боловсролын систем дэх шашны боловсролын байр суурь (1954-1980-аад оны сүүлч)
Б. Пунсалдулам (Шинжлэх ухааны академийн Түүх, угсаатны зүйн хүрээлэн, Монгол улс)

An Analysis of the Implication of Animals in the Oracles of Lobsangdambijalsan (Mergen gegen)
Dursfalt – Borjigin Oyun – Otor (Inner Mongolia Normal University, China)

Социализмийн үед шашны эсрэг үзэл санаг монголын тогтмол хэвлэлд тусгаж байсан нь
Б. Болд-Эрдэнэ (Монгол улсын их сургууль, Сэтгүүлзүй, олон нийтийн харилцааны тэнхим, Монгол улс)

Chastr ut dun: Kalmyk Religious Folk Songs
Ghilyana Dordzhieva (Mongol American Cultural Association, USA)

Хан Гаруда, как ездовое животное Будды Шакьямуни в калмыцких народных сказках
Кермен Менкенова (Калмыцкий Государственный Университет, Институт Калмыцкой Филологии и Востоковедения, Россия)

Burqan-u šasin-u nölüge mongyol uran jokiyal-du günjegei nebteregsen-ü keden šatu
Bürenbayar (Töb-ün ündüsüten-ü yeke suryayuli, China)

Discussion

11:05 Coffee break

11:20 **Session 2**
Chair: Ondřej Srba

Öljei-yin Lubsang quyurči-yin Bodi mergen qayan-u üliger-dü tusyaydaysan burqan-u šasin-u jarim üjelte oyilyalta
Čoftu (Töb-ün ündüsüten-ü yeke suryayuli, China)

Šenk Chan Huyi kemekü teüke-yin mongyol oron daki ulamjilal kiged kitad eke-luya-yin qarilčaya qolbuyan-u asayudal-du
Qubisfaltu (Töb-ün ündüsüten-ü yeke suryayuli, China)

Comparative Study of Words related to Buddhism in Mongolian and Korean Languages on the Examples of Sources Mongöyuhae (蒙語類解) and (Panönčibsog) (方言集釋)
P. Erdenetuya (Mongolian State University of Education, Mongolian Language Faculty, Mongolia)

On the Origin of Mongolian Smudging Ceremony
Khoshuud Sülde (Minzu University of China, China)

Монгол баатарлаг туульс дахь бурхадын дүр, мотив
О. Отгонбаатар (Монгол Улсын Боловсролын Их Сургууль, Утга зохиол – Сэтгүүл зүйн тэнхим)

Discussion

13:05 Lunch break (provided by the Budapest Centre for Buddhist Studies)

13:40 **Session 3**
Chair: B. Tüvshintögs

Хангайн нурууны тахилгат уул ус тэдгээрийн байгалийг хамгаалах буддын шашны уламжлалыг тодруулах нь
Б. Батхуяг (Заяын хүрээ Төгс баясгалант буян дэлгэрүүлэх хийд, Монгол улс)

Begejing-ün modun bar-un "Geser-ün tuγuji"-daki qatud-un düri-dü tusγaγdaγsan burqan-u šasin-u nölöge-yi sinjilekü ni
Čayilgan (Töb-ün ündüsüten-ü yeke surγaγuli, China)

Бэтгэлжин бор шувууны үлгэр буюу монголчуудын үйлдэн сургахуйн арга ухаан
Д. Эрдэнэсан (Монгол Улсын Боловсролын Их Сургууль, Монгол хэлний тэнхим, Монгол улс)

"Цас шуурга шуурахын цагт өвөр бүсдыг тэтгэх ба санаа ямар мэт шүтэх ёс оршив" хэмээх судрын тухай
Л. Алтанзаяа (Монгол Улсын Боловсролын Их Сургууль, Монгол улс)

Унгар Улсын ШУА-д хадгалагдаж буй нэгэн судрын тухайд
Т. Отгонтуул (Монгол улсын их сургууль, Монгол хэл, хэлшинжлэлийн тэнхим, Монгол улс)
Э. Эрдэнэдалай (Монгол улсын их сургууль, Монгол хэл, хэлшинжлэлийн тэнхим, Монгол улс; ЭЛТЭ их сургууль, Монгол ба Төв Ази судлалын тэнхим, Унгар улс)

"Цэцэн тэнэгийн судар" (mDzangs blun mdo)-ын дүйминтийн тухай
Д. Бүрнээ (Монгол улсын их сургууль, Монгол хэл, хэлшинжлэлийн тэнхим, Монгол улс)

Discussion

15:55 Coffee break

16:10 **Session 4**
Chair: P. Delgerjargal

Some Animals and Plants in "The Hundred Thousand Songs of Milarepa" based on the Mongolian Translation
Xijiri (Minzu University of China; Eötvös Loránd University, Department of Mongolian and Inner Asian Studies, Hungary)

Хэрээний хэл шинших нэгэн бичгийн тухай
Ч. Гансүх (Үндэсний номын сангийн Монгол судлал, гар бичмэл номын сан хөмрөг, Монгол улс; ЭЛТЭ их сургууль, Монгол ба Төв Ази судлалын тэнхим, Унгар улс)

Vultures as Ḍākinīs: Depiction of Vultures in the Burial Texts "Calling the Vultures"
Majer Zsuzsa (Dharma Gate Buddhist College, Hungary)

Ламын гэгээний сүм хийдүүдийн хурал, тайлга тахилгад хэрэглэж байсан амттан, идээ ундаа
Ц. Түмэнбаяр (Монголын Зохиолчдын эвлэл, Монгол улс)

Буддын шашин төвөлдөр хуурын бүтээлд тусгагдсан нь (Ян ин-ийн захиас зохиолын жишээн дээр)
М. Ундраа (Монгол Улсын Консерватори, Монгол улс)

Discussion

18:00 **Closing**

21 October, 2022 – Building F, Ecsedy Hall

9:00 **Session 1**
Chair: Agata Bareja-Starzyńska

Монгол лам нарын төвөд хэлээр бичсэн "Тэмээ"-тэй холбоотой ном бүтээлийн тухай
Р. Бямбаа (Варшавын Их Сургууль, Польш улс / Монгол улс)

Орон, хийдийн магтаалын монгол уламжлал
М. Ганхуяг (Өндөр гэгээн Занабазарын нэрэмжит Бурхан шашны дээд сургууль, Монгол улс)

Мал цэтэрлэх тухай (Tə. tse thar du chug) (Баруун монголчуудын жишээн дээр)
Д. Лхагвасүрэн (Монголын Бурханы шашинтны төв Гандантэгчэнлин хийд, Монгол улс)

Үйлийн үр ба хүн, байгалийн шүтэлцээ
Б. Дарамбазар (Цогт Цагийн хүрдэн соёлын төв, Монгол улс)

Plants and Animals in Buddhist Logic (Düiraa)
M. Mönkhbadrakh (Eötvös Loránd University, Department of Mongolian and Inner Asian Studies, Hungary/Mongolia)

Discussion

10:55 Coffe break

11:10 **Session 2**
Chair: T. Otgontuul

Монголчуудын оршуулгын зан үйл дэх бурхан шашны нөлөөлөл: эрт, эдүгээ
Хэрээд Ж. Урангуа – Г. Идэрмаа (Монгол улсын их сургууль, Түүхийн тэнхим, Монгол улс)

Offering Animals of Mongolian Ganzais Examplified by Śrīdevī's Ritual Text and Image
S. Solongo (Eötvös Loránd University, Department of Mongolian and Inner Asian Studies, Hungary/Mongolia)

Уламжлалт анагаах ухаанд ашиглагддаг ургамлуудыг хамгаалах арга зам
А. Булган – Х. Жамьяндорж – У. Лигаа – Н. Саарал (Монгол улсын Хөдөө аж ахуйн их сургууль, Мал аж ахуй, биотехнологийн сургууль, Монгол улс)

Mongolian Translation of the Journey to the West: the Narrative of the Monkey King
Feng Quan (Minzu University of China; Eötvös Loránd University, Department of Mongolian and Inner Asian Studies, Hungary)

Wildhorse-power. Nature Protection, Art and Magic in a Mongolian Music Clip
Füredi Zoltán (Eötvös Loránd University, Department of Mongolian and Inner Asian Studies, Hungary)

Discussion

13:05 Lunch break (provided by the Budapest Centre for Buddhist Studies)

13:35 **Session 3**
Chair: Mátyás Balogh

Түүхэн ой санамж: Зүүнгар улсаас үлдсэн нэгэн хэллэг
Л. Энхсаруул (ЭЛТЭ их сургууль, Монгол ба Төв Ази судлалын тэнхим, Унгар улс)

The Praise of Galba "Galba-yin maytayal" by Danzanravjaa
B. Möngönchimeg (Institute for the Science of Religion and Central Asian Studies, University of Bern, Switzerland/Mongolia)

Nigen čiqula mongγol surbalǰi bičig "Qoyaduγar ilaγuysan nom-un qaγan boγda Congkhaba-yin tuγuǰi"-tu qolbuydaqu kedün asaγudal
Ingtoor (Öbör Mongγol-un baγsi-yin yeke surγaγuli, China, Inner Mongolia)

"Ökin tnggri-yin tuγuǰi" kemekü nigen yar bičimel-dü qolbuydaqu asaγudal
Sarančimeg (Öbör Mongγol-un yeke surγaγuli, Mongγol kele utγa ǰokiyal-un salburi, China, Inner Mongolia)

Protection of Nature and Environment in the Petition-Offering of Mount Dartsat written by Zava Damdin Luvsandayan
G. Jalsraijamts (Eötvös Loránd University, Department of Mongolian and Inner Asian Studies, Hungary/Mongolia)

Shiva Shireet's Smoke Offering Ritual to the Khangai Mountain Range
Teleki Krisztina (Eötvös Loránd University, Department of Mongolian and Inner Asian Studies, Research Centre for Mongolian Studies, Hungary)

Discussion