

ФИЛОЛОГИЧЕСКИЕ НАУКИ

JAMYANGARAV, A FAMOUS BUDDHIST FIGURE, IS A POETIC THEORIST AND WRITER OF THE LATE 19TH AND EARLY 20TH CENTURIES.

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ЖАМЬЯНГАРАВ, ИЗВЕСТНЫЙ БУДДИЙСКИЙ ДЕЯТЕЛЬ, ПОЭТИЧЕСКИЙ ТЕОРЕТИК И ПИСАТЕЛЬ КОНЦА 19-ГО И НАЧАЛА 20-ГО ВЕКОВ.

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ABSTRACT

This article examines some of the issues related to the biography and writings of Jamyangarav, a famous Buddhist figure, Buddhist philosopher, poetic theorist, and writer of the late 19th and early 20th centuries.

АННОТАЦИЯ

В этой статье рассматриваются некоторые вопросы, связанные с биографией и трудами Джамьянгарав, известного буддийского деятеля, буддийского философа, теоретика поэзии и писателя конца 19-го и начала 20-го веков.

Keywords: Buddhism, religious school, tulku-reincarnated lama, sutra, backtranslation, poetics, melody, holiness.

Ключевые слова: Буддизм, религиозная школа, тулку-переворожденный лама, сутра, обратный перевод, поэтика, мелодия, святость.

Jamyangarav, holiness, was born on October 25 according to the lunar calendar in the year of the Hen - 1861, in a place called Middle Zavag, Dayanjaltuu Khoshuu of Sain Noyon Khan aimag (province), now Jargalant soum, Arkhangai aimag. [1]. A woman named Tumen was a midwife, and Lama Javchog purified and gave the name Jamyangarav. From an early age, he studied Tibetan and Mongolian equally well. It was a testament to his great talent and sharp intellect. Javchog, the Tsorj Lama, taught him the Tibetan alphabet, while Tugj, Khia (adjutant), taught him to read and write Mongolian. At the age of thirteen he deals with the three basics of medicine, at the age of 18 he composes hymns in Tibetan, at the age of 20 he studies philosophy, at the age of 24 - poetics, and as a result, he obtained classical Buddhist education. He studied the highest teachings from famous sages of the area and nearby monasteries, including 8 special sutras from Initiation and 24 sutras from Subsequent Resolution, two sections of Buddhist study on his own. [2]. According to the records, he learned more than 130 sutras of at least 60 sages such as Arya Sangha from India, Tibet, and Mongolia, and about 100 volumes of the Buddhist teachings from the ten disciplines of Basic Buddhist Beliefs were studied. Since the 1890s, he had visited Ikh Khuree, Erdene Zuu of Mongolia as well as Gumboom, Tibet, exploring and pursuing scientific research.

The Year of the Iron Tiger (1890) in the Asaat Monastery complex there was started assembling the Janju (chanting rituals), built a temple, and established a Tsanni (symbol or philosophical) Dastan, a religious

school and in 1898, the year of the earth Dog built the Bendurgarav astrological Dastan. In this way, Jamyangarav restored Asaat Khuree, the monastery in his local area, and built the Datsan for Buddhist philosophy, Medicine, and Astrology. In addition, he kept developing the Tsam dance and started the Barkhan, a publishing house for lithography in monasteries, and a school for the art of making sculpted dough offerings (torma) and put its order which at that time inevitably followed religious rites and teachings, which led to the development of civic culture and education.

The holiness Jamyangarav's written work consists of 9-14 volumes [3] of sutras and more than 90 types of titled books. Here are some of the most related writings including the works composed in the Tibet language as "Poetic melody of Eserua, the basics of poetics, and the references for meaning", "Dan-ei Namjid", "A sermon on the redemption of the roots of the soft Tsogt that prophesied the death penalty for both religion and state", "A good sermon that distinguishes between righteousness and absolute righteousness - the great tambourine of heaven." "A fine sermon of religious astrology, a fiery crystal mirror", "An iron trigger that attracts the magic of the charity praise", "Interpretation of the words of the yogi lama's prayer composed by Bodhisattva Ulchi Choinzin", etc. Many other works have been made as poetics, and back-translation from Mongolian into Tibetan, such as "The Scriptures that served Vajrayana, the Diamond-strong Vehicle of Mind" ('Diamond Cutter') and "The Print Sign of Banzragch".

Among these works, "Poetics melody of Eserua", which belongs to the five branches of Knowledge, was the first to be admired by the new generation of sages as scholars, studied, and put into scientific circulation. Khenpo of Ganden monastery Erdenepil, Mergen (sage) Khenpo S. Gombojav, and Ts. Damdinsuren, the great scholar, laid the foundation for the study of this work. To quote very few words from the scholars who have studied this text. According to Ts. Damdinsuren "Jamyangarav's work is called a commentary on the Indian poet theorist Dandin's 'Dictionary of poetics,' it is not just his commentary, but a special work following Dandin's style" [4], while Ch. Altangerel mentioned, "As the last and largest commentary of a Mongolian made in Tibetan in Dandin's "Dictionary of Poetic

Melody", it is a valuable heritage of our literary theory research ... Although this work is relevant to purely literary theory, it is also a poetic monument in nature, as it contains many examples of poetry that serve as intermediate examples" [5].

The scientist who studied in more detail the "Poetic melody of Eserua" by Jamyangarav, the holiness, is the scientist L. Khurelbaatar, professor. As a result of his scientific research, he wrote a large-scale single-volume work with the same title. As the professor believes, "At the turn of the 19th and 20th centuries, Jamyangarav created a masterpiece that reformed the theoretical thinking of Mongolians." Academician D. Tserensodnom evaluated the research by professor L. Khurelbaatar sharing that "It is not a coincidence that at the turn of the 19th and 20th centuries, the meaning of this work was discovered and analyzed at a high level of modern literary studies and made available to the public" [6]. In addition to this, the great philosophical work of the enlightened Pandit "Dan-ei Namjid" has not yet been studied, and experts believe that it is no less important than "Poetic Melody of Eserua". The Khenpo Jamyangarav, the sage Pandita was repeatedly awarded high honors, titles, and ranks by state and religious leaders. According to the archival fact, his Holiness the Dalai Lama Tuvdenjamts awarded Jamyangarav the title of *Erdene Mergen Pandita* in 1900 and presented the certificate, the square seal of honor known as treasure, and some possessions, suitable for high-ranking officials as well as Khenpo. He was awarded the rank of Tsorj by Bogd Khan in 1913, the title of Khenpo, the privileges of a Pandit in 1916, and the title Mergen (meaning "sage" in English), as well as the privileges of Khenpo in 1918. The letter to the Chairman of the Sain Noyon Khan province Assembly survived from the Bogd Khan period in Mongolia when inquired about the existence of the previously awarded endowment for Jamyangarav, the tulku (reincarnated lama).

As said by L. Khurelbaatar, the professor, the Khenpo Jamyangarav is the 19th tulku as the soul reincarnated in his body and reborn in Mongolia through Dandi who was known as Bereet, a spiritual teacher in India, and Kalidas who seemed to be a servant for the black girl, then Nanam Ish-de, a great interpreter and famous in Tibet as a "speaker of two languages that are the eyes of the World". Considering

the great sages of India, it should be known that it dates back to the time of Buddha. Dandi and Kalidasa's life and works are known from the period belonging to the 4th and 5th centuries, the heyday of the classical culture of ancient India. However, one often comes across the view that those sages lived much earlier than that. Tulku, the incarnation of Jamyangarav went through 6 generations in India, 9 in Tibet, and 3 in Mongolia, and became the 19th tulku, the recognized reincarnation in Mongolia, and was honored as "*Bogd, the highest tulku, the sage Pandit, the strong-minded Kenpo Jamyangarav*", and since then, B. Ochirzhantsan in the 1920s and D. Dorjsuren in 2014 have been recognized as reincarnations. Tulkus are lines of reincarnate lamas, great practitioners who direct their rebirths. When they pass away, usually in a special type of death-juncture meditation, their disciples use special means to look for and locate their reincarnations among young children, after an appropriate time has passed. The disciples return the young reincarnations to their former households and train them with the best teachers. Monastics and laypeople treat the tulkus of all five traditions with the highest respect. His line of succession continues through reincarnation.

In the administrative divisions of Eyetei Zasag Khoshuu during the time of Bogd Khan Mongolia, who was considered to be both religious and state leader, there was an independent unit called "Tulku Lama's", which was formed by the disciples of the Holiness. A proof of this is the part of the letter that ordered the division of many types of offices, which refers to the Khenpo Pandit. The document kept in the archive of National History notified, "To clarify, since your disciples have already decided to supply the county's office, this year clients in Uliastai province issued seven hundred pieces of paper to support the poor noblemen, and people of their territory, and ordered it to be delivered their disciples, postmen" [7] Thus, Jamyangarav used to perform various practical activities of a social nature along with academics and pilgrimage. First of all, he directed the Asait Khuree, a remote monastery of nomads, renovated it, and expanded it into a fairly good settlement with more than ten rooms for the chantings, about 300 Buddhist monks, and nearly twenty temples. There are traces of training, education, and craft production, such as religious schools - Datsan, libraries, publishing houses for lithography, building materials production, medicines, and medical facilities. The holiness was an expert in Tantra, an advanced Mahayana practice for attaining enlightenment, and a master of subtle yogic charms. Ch. Altangerel, the researcher on Tibet noted [8] that Jamyangarav improved the shape of the Tsam dance in their monastery while elaborating fashion and style of the mask, costume, and wearing, music and dance routine, and involved women in the crafting and creation.

In conclusion, as defined by L. Khurelbaatar, the professor, "... he was the main representative of religious teachings, therefore a great thinker and a wise theorist who made a great contribution to the development of many scientific fields of his time, especially, the theoretical thoughts of Mongolian

poetry ..." Erdene Pandit, Khanchin Khempo S. Jamyangarav is a prominent social and cultural figure in Mongolia at the end of the 19th century and the beginning of the 20th century, a Buddhist philosopher, theoretician of poetry, and a great writer. The holiness Jamyangarav lived a peaceful life and passed away on the 18th of the spring month of the Year of the Earth Horse (1918), known as the Messenger of Time, in his winter site at Upper Tsagaan Chuluut (the White Stone), before the time when the society turned into chaos. He was honored as "*Bogd, the highest tulku, the sage Pandit, the strong-minded Kenpo Jamyangarav*" and the author of the masterpiece "Poetic Melody of Eserua" which reformed the theoretical thinking of Mongolians at the turn of the 19th and 20th centuries.

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