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# СОДЕРЖАНИЕ

## ФИЛОЛОГИЯ

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THE REASON FOR THE “RED BANNER” THAT INSPIRED THE REVOLUTIONARY IDEOLOGY WAS THE SHAMBALA  
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# ФИЛОЛОГИЯ

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## THE REASON FOR THE “RED BANNER” THAT INSPIRED THE REVOLUTIONARY IDEOLOGY WAS THE SHAMBHALA DREAM

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### ПРИЧИНА ПОЯВЛЕНИЯ “КРАСНОГО ЗНАМЕНИ” ВДОХНОВИВШЕГО РЕВОЛЮЦИОННУЮ ИДЕОЛОГИЮ, БЫЛА МЕЧТА О ШАМБАЛЕ

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#### ABSTRACT

The article examines the history of the origin of the revolutionary song "Red Banner". Interestingly, the first source of the song "Red Banner" is dedicated to the war in Shambhala, in particular, dreams of a good time called Shambhala and the struggle to be born and live there.

#### АННОТАЦИЯ

В статье рассматривается история зарождения революционной песни "Красное знамя". Интересно, что первый источник песни «Красное знамя» посвящен войне в Шамбале, в частности, мечтам о добром времени под названием Шамбала и борьбе за то, чтобы родиться и жить там.

**Keywords:** revolution, Red Banner, war, Shambala, kingdom, concept of religion

**Ключевые слова:** революция, Красное знамя, война, Шамбала, царство, концепция религии.

The lyrics for the song "Red Banner" were written by S. Buyannemekh, the first Mongolian literary theorist, and the creator of the national poetics. It was used as the anthem of the revolution and still occupies an honorable place among the people. Scholars have unanimously called it revolutionary praise.

*'Raising the red banner,*

*Raising the greatness of our country,*

*May we destroy the deceivers*

*And loot the enemy in cheer'...*, is sung in the song.

According to T. Baasansuren, a researcher "From all of the above, it can be seen that S. Buyannemekh tirelessly promoted the activities and policies of the People's Party through his poetry and praised his good deeds to be spread out. There is hardly another writer or poet who, like him, consistently propagandized the sacred act of the people's revolution. S.Luvsanvandan, a literary critic taken in close connection with the events of that time, wrote a major research article on the works of S.Buyannemekh who composed the song in 1922 and called him the singer of the People's Revolution won in 1921. It is not an unreasonable conclusion." [1, p.40] The above conclusions of the researchers are correct. He was a truly revolutionary poet. But when it comes to the art of verse and the skill of the author, it is necessary to delve into the origins and meaning of the verse. To do this, we need to talk about the concept of religion, Shambhala.

Buryat scholar Baradin, in a recent work on Mongol-Tibetan monasteries, states that "Tibetan, especially Mongolian, monasteries began to be founded for Shambhala." A special department of Shambhala, the Shambhala Datsan, is also being established at the former monasteries. [2, p.97] Shambhala's idea has spread across Mongolia's boundless steppes through India and Tibet and has long symbolized dreams of a great future. The most important information of the

East can be preserved in legends, fairy tales, chronicles, songs, and epics about Shambhala. [3, p.98]

Shambhala kingdom is the most sacred word for the peoples of Asia. In Sanskrit, it is called Kapadia. It is a symbol of the future. Asian legends say that the only hope is to save humanity from darkness. When the world worships money alone and devotes its methods to accumulating wealth, the mind becomes empty. When the earth suffers from drought and plague, Buddha Maitreyan will come to this country as a stronghold of goodness and justice and save humanity. The religions of the world prophesy that Maitreyan will appear under different names. It's about Muladhara for Muslims, Raja Avatar for Indians, and Jesus Christ for Christians. For Indians, it is believed that the sacred place is located in the northern part of the Himalayas, in Tibet. They refer to its location as north of Mount Kailas in western Tibet, too. The idea of Shambhala has been preserved not only in the hearts of the peoples of Central Asia, thereby reflected in their mythology and folklore but also has attracted the attention of Westerners and tourists with a passion for discovery and research. The official information about the Shambhala place was officially announced by Portuguese monks worldwide. [7] [<http://tsagtur.mn/Hitler's-misfortune-or-Shambhala-land/>]

The brief meaning of Shambhala is that the time will soon come when people will be happy, rich, and luxurious, in a word, everything will be fine. The Emperor of Shambhala, Eregdenzhav, will win and bring good times with many of his troops. Buddhists prepare and pray for this. As a symbol of this, temples and monasteries are built, and images are created and worshipped. This religion and ideology is a symbol of a cult that is widespread not only among religious leaders and monks but also among all Mongols. It's no secret that the content is equally globalized, with

different concepts and forms around the world that symbolize the desire for a better future. There are few narrations in the old Western scriptures about thawing the guilty, and the great Avatars who come to save the new era and mankind. Even today, according to those plots, the best Western film companies make movies and sell them for millions. Even in the 1920s, you could see in Roerich's memoirs that everyone in Mongolia was faithful to this view. He recalled that during his stay in Mongolia, he gave his painting of Shambhala to members of the government at that time and they were so grateful. After the victory of the People's Revolution, the widespread perception among revolution soldiers and people, and the ideology they worshiped were absorbed in their consciousness. In other words, they expressed their views on Shambhala, which unites them ideologically, and expressed it in the form of a song. In Roerich's memoirs noted,

"..... I met Mongolian cavalry marching in Urguu Street. And when we asked, "What song are they singing?" People answered, "They're singing a song about Shambhala."

The song about Shambhala was written by Sukhbaatar, a Mongolian freedom fighter and recently a national hero. Today, this song is sung in every corner of Mongolia. The Lyrics of the song are:

*"The Battle of Jan Shambhala,  
The War of Northern Shambhala.  
Becoming the heroes of Shambhala,  
To be born again  
Will die in this war."*

This is the first version of the song "The Red Banner" of the People's Militia. The militia soldiers had four banners: the commander's banner, the red banner, the yellow banner, and the green banner. They mean yellow is a religious symbol and green is a symbol of nobility. In other words, all classes made their contribution to the People's Revolution. However, due to the introduction of the ideology that the revolution was carried out only by the poor, it seems that it was later changed to four verses about the red banner.

From the above verse, the first source of the song "Red Banner" is about the Shambhala war, in particular, about dreaming of a good time called Shambhala and fighting to be born and live there. It is a concept that is widespread among the people and is in line with their beliefs. Therefore, the best way to unite the minds of the people and nobles who were involved in the revolutionary process at that time when no one could directly accept social change was to understand Shambhala, which believed in the future. Therefore, the rumor that the song was composed for Sukhbaatar, the commander was a politically motivated act, both in terms of people awakening. Here are the lyrics of the first version:

*Raising the commander's banner,  
Let's crush the pale enemy-Gamin.  
To the kingdom of Jan Shambhala,  
Let's be sure to be born again.  
Raising the yellow flag  
Inspiring religious greatness,  
As we have become disciples  
Let's fight the Shambhala war.*

*Raising the green flag,  
Inspiring the nobles  
With the help of 'Nomkhon bor'*

*Let's destroy the enemy-Gamin* [5] (Source: "Father, son Roerich and Mongolia", Ulaanbaatar, 2008)

Thus, the new Mongolian revolution is also associated with the name Shambhala. Originally, the new revolution has risen for Shambhala again. The meaning of the song "Red Banner", which became popular among the masses, allegedly composed by the commander-in-chief Sukhbaatar, and is a religious expression, was changed to a revolutionary idea. In the first verse of this version, before writing the 'Red Banner', the general concept of *raising the commander's banner, suppressing the enemy, and being born in the kingdom of Shambhala* was predicted, that is, the root aspect of Shambhala is the future. In the next verses, it reflected as they're *raising flags, inspiring greatness, and fighting for the great future*. Finally, in the last verse ... *raising ..., inspiring ..., and destroying the enemy with the help of 'Nomkhon bor'*. There is a common notion that Russian soldiers were called "Nomkhon bor" ("quiet brown") among people at the time. In general, we can figure out some features of its composition. Firstly, the narrative of the poem is based on the fact that for the first time, the religious concept of Shambhala was connected with real-life or revolutionary action and made it, as we say, realistic. Second, there was still kept the old conception that means 'to be born in the kingdom of the Shambhala you should fight and defeat/die'. Third, the narrative of modern Mongolian poetry is about the Russian soldiers described as 'nomkhon bor' or 'the quiet brown ones'. This is marked as an important fact of the transition from a kind of literature known traditionally as old to its new form, the new method, the essential alteration of thinking, and the actual reflection of artistic description.

The idea of destroying the enemy-Gamin, defeating the Nomkhon bor - Russian soldiers which reflects the social relation history appeared before S. Buyannemekh, the well-known poet who used the narrative of the song's lyrics to write verses. This shows that the renewed verses were not changed directly the religious expressions to the revolutionary ideology due to the gap period where there were varied verses composed by people as folklores, and widespread works by hundreds of unknown writers before S. Buyannemekh and D. Natsagdorj.

Based on such renewed traditions the popular song "Red Banner" was written by S. Buyannemekh and has been sung nowadays due to his intelligence, education, and masterful skills. As said in the literary theory, he had given as the best example of the real tradition and renovation. During the early years of the revolution, the rumor that General Sukhbaatar composed this religious song was widespread. There was no better influence to match the social psychology and religious people of the time. It is Buyannemekh's, the poet's creative skill to transform the religious meaning of the dream of a better future into a revolutionary ideal, adapted to the times. In other

words, the legend about Geser Khan is widely spread among the Mongolians... Geser Khan is a legendary hero, and his reincarnation will be born in Northern Shambal. It is there that Geser Khan will unite with his heroes and generals who worked with him in the past. They connect the belief in the mind of the people that they gather in Shambal by the magical power of their great emperor, or the secret slogan heard only by the enlightened, with the social times and revolutionary ideals, making the magical a reality, and personifying the mythical hero..., it is Buyannemekh's creative talent that he was able to connect the eternal unfulfilled dreams with the wars of today and tomorrow and was able to match people's moods. This is a great task of a writer to create something useful for people, to influence their mood, to educate them, on what to know, how to write, to whom to say, and with whom to speak, and it requires the writer's education, knowledge, and feelings. Therefore, if we look at the lyrics of the song "Red Flag" in detail, it matches the content of the poem that was first sung about Shambhala.

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