

The Comparative Observation On The Earth Treatises Written By Tibetan And Mongolian Lamas

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Abstract

Regarding literature, particularly doctrinal treatises, the three nations of India, Tibet, and Mongolia have been closely linked. In this, the treatises on the element take a large place. According to the tradition of creating the "Treatise on Wood", and "Treatise on Water" by the Tibetan scholar lama Gungtang Konchok Tenpai Dronme, scholars and lamas from Tibet and Mongolia also wrote not only the "Treatise on Fire," "Treatise on Earth," "Treatise on Metal" and "Treatises on Wind," but also the "Treatise on the Sun," "Treatise on the Moon," and "Treatise on the Jewel". We will present a comparative observation on "Treatises on the Earth," written by Tibetan scholar Dharmasurya, and "Treatise on the Earth," written by Mongolian scholar Lama Nangdze Agrampa, also known as Yangchen Zhepai Losal. Nangdze Agrampa, was a scholar lama living at the 19th and 20th centuries in the Setsen Khan Aimaq. He wrote four volumes of sumbum in astrology, biography, history, and linguistics. He wrote the "Treatise on the Earth" in Tibetan, and only one manuscript copy is kept in the National Library of Mongolia.

The treatise consists of 367 lines in total, with three, four, six, eight, ten, and twelve lines completely expressing the content, and most of them were divided into four-line stanzas. The nobility's life and affairs are mentioned in the first half of the treatise, while the ordinary people's lives and conditions are expressed in the second half. In the treatise, the word "the earth-sa" is written 64 times, while the words such as "bye ma-sand", "ri bo-mountain", "nor 'dzin-the earth" are mentioned 2 times each, and the word "rdul phran-dust" is rhymed only once. Here, the word "Earth" is often written with several synonyms (mngon brjod ming) in addition to its ordinary meaning. Furthermore, the features of Mongolian society were sometimes reflected. The Tibetan scholar Lama Dharmasurya, also known as Chokyi Nyima, was the 9th Panchen Erdene and lived between 1883 and 1937. He also composed "Treatise on the Earth," a teaching poem of 90 stanzas and 360 lines. In the poem, he used the word "the earth-sa," which is written 46 times, while the words such as "gyang sa-gorge" are mentioned 4 times, "gold-gser" is rhymed 8 times, "chintamani-nor bu" is expressed 4 times, "stone-rdo" is written 5 times, "mountain-ri" 3 times, "metal-lcags" 2 times, "dust-rdul" is written 2 times, and "crystal-shell" is mentioned only once. All of them are words related to the earth or its synonyms.

Keywords: Tibetan, Mongolian, treatises on the Earth, doctrine, state, religion

1. INTRODUCTION

Regarding literature, particularly doctrinal treatises, the three nations of India, Tibet, and Mongolia have been closely linked. In this, the treatises on the element take a prominent place. Secular civil poetry, which originated in the ancient Indian Vedas, was conveyed to Tibet via the Ganjuur and Danjuur, establishing the foundation for didactic literature. Later, it had a great influence on Mongolian didactic literature. Many teachings were written in Tibet between the 15th and 17th centuries, after publishing Sakya Pandita Kunga Gyaltsen's "Subhāshita," which traveled widely and influenced practically all Tibetan writers. In the 17th-19th centuries, Changkya Ngawang Choden's "The Teaching on state and religion - Very Clear," "The Teaching on state and religion, the Eighteen articles on state and religion " There are

several teachings called "The teaching of state and religion" such as Changkya Rolpai Dorje's "The Teachings That Make It Clear to Reject State and Religion" and Yeshe Gyaltzen's "The Teachings on State and Religion That Make It Clear to Reject- Garland of Jewels". Furthermore, various teachings have been compiled under the general name of the teachings on state and religion, such as Gungtang Konchok Tenpai Dronme's "Treatise on Wood - Hundred Branches of state and religion" and "Treatise on Water - Hundred Waves of the Eruption". (Khurelbaatar L, 1987:209-210) According to Eastern philosophy, which pervades Indian and Tibetan Buddhist literature, the inanimate and animate world consists of five elements such as wood, earth, fire, water, and wind. In line with this view, Tibetan and Mongolian literature, beginning with Gungtang Konchok Tenpai Dronme's "Treatise on Wood" and "Treatise on Water", has developed not only astrology and Chinese calculation, but also treasure, the sun and moon, which are sky planet. For instance, the "Treatise on Water" and "Treatise on Earth" of the 9th Tibetan Panchen Chokyi Nyima, the "Treatise on Wood" and "Treatise on Water" "Treatise on Fire," "Treatise on Metal," and "Treatise on Jewel" of Nomchi Khenpo Ngawang Puntsok, the "Treatise on wind," "Treatise on Sun," and "Treatise on Moon" of the Jilsur Losang Jinpa Luvsanjam, the "Treatise on Earth" of the Mongolian Nangdze Agrampa,, and the "Treatise on Fire" of the Yeshe Tendzin Wanggyal have all been distributed in substantial numbers. The teaching of state and religion framework of teaching, predominantly sourced from Tibetan traditions, underwent significant elaboration through the contributions of Mongolian scholar-monks who composed extensive chronicles. These writings serve not only to bridge the gaps present in the original Tibetan texts but also to provide unique insights reflective of the Mongolian intellectual landscape. Engaging with the works of these Mongolian scholars is vital for understanding the distinct philosophical and cultural nuances that differentiate their perspectives from those of their Tibetan counterparts. In this article, we illustrate our findings by comparing the "Earth Treatise" of Mongolian scholar Lama Nangdze Agrampa,, also known as Yangchen Zhepai Losal, to the "Treatise on earth" of Tibetan scholar Dharmasurya, also known as the 9th Panchen Losang Tubten Chokyi Nyima.

2. LITERATURE REVIEW.

A brief biography of Nangdze Agrampa, and "Treatise on Earth "

Nangdze Agrampa, of Setsen Khan aimaq was a scholar of the 19th-20th centuries who wrote four volumes of works on astrology, biography, and poetry. Just as the authors had many famous names, such as clan names, religious names, and nicknames, another name for Nangdze Agrampa, is Yangchen Zhepai Losal, and judging from the epilogue of his works, he was probably born in the 1830s. His works have not been completely preserved. He wrote on astrology, history, Tibetan-Mongolian language, rituals, chronologies, and comments on scriptures and tantra, some of which have been lost and others written. The only manuscript of "Treatise on Earth" written by a Tibetan is kept in the National Library of Mongolia. The full name of the "Treatise on Earth" is:

Tibetan: legs bshad sa yi bstan bcos lugs gnyis 'dzin ma'i phra tshom zhes bya ba bzhugs.

Mongolian: Сайн номлол шорооны шастур хоёр ёсыг баригч эхийн шигтгээ хэмээх оршвой. Otgonbayar T translated and compiled "Treatise on Earth" and published a Tibetan version (2023: 289-328).

Date, structure, content, and meaning

Although the date wasn't mentioned in the author's epilogue, it could be written approximately between the second half of the 19th century and the beginning of the 20th century. The treatise consists of 367 lines in total, with three, four, six, eight, ten, and twelve lines completely expressing the content, and most of them were divided into four-line stanzas. The devotional poetry consists of a single stanza, a concluding stanza, and a final verse. The first stanza recounts the Buddha's devotion, while the second describes the delight and contentment of the intelligent students who have learned from the Buddha's teachings. The poem's first half recounts the lives of the great, while the second half depicts the average man's life. It is written as follows. In this analogy, the teachings of the Buddha can be likened to fertile soils, representing a rich foundation for personal growth and enlightenment. Conversely, the fertile land symbolizes intelligent and innovative students capable of nurturing and cultivating these teachings. In

stark contrast, the dry ground embodies the inherent wickedness of human nature, suggesting that without the proper guidance and cultivation, these negative traits can prevail. This framework illustrates the importance of a supportive environment and the role of individual agency in pursuing spiritual development and moral rectitude. In the poem, the author used the word “the earth-sa” 64 times, while the words such as “bye ma-sand”, “ri bo-mountain”, “nor ‘dzin- land” are mentioned 2 times, and “rdul phran-dust” is noted only once. In addition to their standard meaning, “land” and “earth” are frequently used in connection with specific nouns. For example, “nor ‘dzin” is a specific nouns for the “land” and “earth”. Some stanzas didn’t include the words related to the “earth” and “erdene” (jewel). The author used the word “the earth-sa,” written 64 times in the treatise. In contrast, the words such as “ri bo-mountain”, and “nor ‘dzin-earth” are used twice, “gyang sa-gorge” is mentioned 4 times, “gold-gser” is rhymed 8 times, “chintamani-nor bu” is expressed 4 times, “stone-rdo” is written 5 times, “mountain-ri” 3 times, “metal-lcags” 2 times, “dust-rdul” is written 2 times, and “crystal-shel” is mentioned only once. All of them are words related to the earth or its synonyms. One of the five astrological elements is Earth. The five-element theory states that there are things and phenomena in the relationships between friends, enemies, and mothers and sons. The six hollow organs and the five entrails in traditional medicine have the same relationship. The spleen is one of the five viscera, whereas the stomach is one of the six hollow organs. Both are associated with the Earth element. The Earth element is dense and substantial, encompassing the five senses of sight, hearing, smell, taste, and touch, and serves as a foundational, stabilizing, and grounding force (Choimaa 2017:104). This work reflects the earth's nature, physical attributes, and behaviors through imagery, including its fertility, expansiveness, support, roots, myriad properties, desiccation, and formation of rocks and mountains, barrenness, cracking, and tumultuous movement. Here it was mentioned on the relationship between teacher and disciple, worship of the teacher, good and bad fate, the merits of the scriptures, the priesthood, the etiquette of monks, the practice of the scriptures, the universe, the cause of suffering, the cause of liberation, the merits of giving alms, striving for virtue, doing good deeds, creating mindfulness, learning the path to enlightenment, emphasizing wisdom, understanding cause and effect, meanings of seeking for knowledge, the wisdom of acquiring knowledge, the nature of good and bad people, wrongdoing, good and bad lords and officials, and good women, worshipping the mountain and grove can help achieve goals and bring salvation and protection. Also, as the author is Mongolian, there are several instances where he reflects Mongolian society. For example: It is very interesting to see the social situation of the time, especially the nobles and officials who added intrigue, enriched the rich and oppressed the poor, and traded law and order for money, as a sign of bad luck, while contrasting them with the true image of the common people and herders, saying that they were much more harmful than rabid beasts. In contrast to the real perception of the common people and herders, who are said to be far more dangerous than rabid beasts, it is fascinating to observe that the social situation of the time, particularly the nobility and officials, who contributed to the chaos by plotting to enrich the rich and oppress the poor and who exchanged law and order for money, is a sign of bad luck. It is interesting to note that the social situation of the time, particularly the nobility and officials who contributed to the chaos by conspiring to enrich the rich and oppress the poor and who traded law and order for money, was a sign of bad luck, in contrast to the true image of common people and herders, who were much more dangerous than rabid beasts. It also symbolizes Mongolians' traditional practice of carefully safeguarding and honoring environment, land, water, and mountains. Nangdze Agrampa, is noted for employing the name Yangchen Zhepai Losal in the epilogue of his treatises. Subsequent researchers have since adopted this nomenclature in their analyses and discussions of his work.

The individual in question exemplified the principles of Dharma alongside the intricacies of worldly existence by drawing upon the diverse attributes and behaviors of the earth. He instructed his followers to embody the qualities of diligent discipleship, emphasizing the importance of honoring one's teachers, committing to the pursuit of knowledge, engaging in meditation practices, and earnestly aspiring to be reborn in favorable circumstances to avoid adverse fates. Furthermore, he imparted the essential wisdom

of accepting the entirety of existence. In addition, he elaborated on the distinguishing traits of virtuous and non-virtuous individuals, providing a framework for understanding moral character.

3. RESULTS.

A brief biography of Dharmasurya and “Treatise on Earth”

Lama Dharmasurya, Tibet's 9th Panchen Chokyi Nyima, was born in 1883 as the eldest son of Tamdrin and Damcho Tsomo. He is known by the names Losang Tubten Chokyi Nyima, Tubten Chokyi Nyima, and Chokyi Nyima Gelek Namgyal. He ascended to the throne of Tashi Lhumpo in 1888 and passed away in 1937. He died in 1937. The work was printed on the Tashi Lhumpo's xylographic printer and later published in four volumes in New Delhi, India, in 1973-1974 under the title Panchen Thams Cad Mkhjen Pa Rje Btsun Blo Bzang Thub Bstan Chos Kyi Nyi Ma Dge Legs Rnam Rgyal Dpal Bzang Po'i Gsung 'Bum. Dharmasurya's original Earth Treatises were published in 2006 in Khukh Nuur (Blue Lake). (2006: 201-227). The work's full name is:

Date, structure, content, and meaning

The epilogue mentions the composition's location but not its date, suggesting that it was written between the turn of the 20th century and 1937. The piece is a docu-poem with an epilogue and 90 stanzas, each written in four lines, for 360 lines. In the poem, he used the word “the earth-sa,” which is written 46 times, while the words such as “g-yang sa-gorge” are mentioned 4 times, “gold-gser” is rhymed 8 times, “chintamani-nor bu” is expressed 4 times, “stone-rdo” is written 5 times, “mountain-ri” 3 times, “metal-lags” 2 times, “dust-rdul” is written 2 times, and “crystal-shel” is mentioned only once. These are earth-related words, and the novel's title indicates that it contains numerous metaphors akin to precious goods. The poem illustrates the following: freedom, wisdom, listening to the scriptures, dedicating oneself to the scriptures, respecting the three jewels (book, teacher and lama), recognizing the nature of one's friend, perfecting one's exploring, abandoning bad friend, valuing good friend like gold, and dedicating oneself to any endeavor, morality, good and bad behavior, suppressing evil, avoiding harm to others, worshipping the wise, being vigilant, overcoming harshness with gentleness, tolerating greed, anger, and bad words, self-examination, worshipping the Buddha, remembering mortality, being wary of the dire fate of the birds and beasts of hell, being pious, remembering the four oceans of the universe of the universe, the cosmic wheels, and the twelve reasons for worshipping the Buddha. Overall, the book is a dualistic teaching about the morality of the world, with a focus on good and bad individuals, good and bad behavior, and what will be learned in the future. The preceding four lines caution against the challenges inherent in discerning the wisdom and virtues that lie within an individual. They underscore the importance of refraining from evaluating a person's inner character solely based on their external appearance. In this stanza, the author critiques the lower-class individual who fails to discern between good and evil, focusing solely on basic sustenance. Through this portrayal, Dharmasurya imparts critical lessons on the importance of righteous living. He emphasizes devotion to the three treasures, advocates for diligence in learning and action, and encourages liberation from the constraints of nirvana. Furthermore, he underscores the necessity of enduring the repercussions of misfortune as part of the moral and ethical journey towards enlightenment.

4. CONCLUSION

1. The precise date of compilation for the two manuscripts remains indeterminate; however, it is widely accepted that Nangdze Agrampa's earth treatise originates from an earlier period in the historical continuum.
2. Both teachings embody a state and religion framework, as they refer to a metaphysical text alongside the tangible experience of worldly existence.
3. The Nangdze Agrampa's treatise distinctly reflects Mongolian cultural traits; in contrast, the Dharmasurya's works do not exhibit any recognizable ethnic characteristics.
4. While the overarching themes of the religious literature are comparable, there is a lack of substantiated evidence indicating mutual influence between the texts. Nonetheless, it is

noteworthy that several phrases from the Subhāshita with analogous meanings frequently appear in the Nangdze Agrampa's treatise.

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