

ORIGIN AND SPREAD OF BUDDHISM IN BURYATIA – A TEXT OF BUYANDALAI *DOORAMBA*

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The article presents a recovered text written by Buyandalai *dooramba*, bearing the title “*Buriyad yajjar-un burqan-u šasin ker metü delgeregsen kiged šasin bariyči kedün blam-a-nar-un čadig tobči tedüi ögüleksen selte orosiba*” or “How the Teaching of Buddha spread in the Buryat land, together with a brief account of some of the lamas who upheld the Teaching”. The Romanised text in written Mongolian was published by Professor Rinčen in 1959. It gives an account of how the holy doctrine spread in Buryatia with providing names and data on Buryat monastic schools and faculties, describing the activity of eminent Buryat lamas and masters, narrating colourful legends about the Buryat Buddhist patriarchs, the Pandita Mkhanpo Lamas and the establishment of the most important monasteries and educational schools. Nowadays, many scholars cite the data given in this valuable and authentic source. From the 34 paragraphs of the text some parts were translated into English by Raghu Vira in 1959. In the present article, after a short summary, the English translation of the whole text follows with detailed explanation on the Tibetan and Mongolian religious terms and names. Data on Buryat lamas and religious leaders, monasteries and monastic schools as mentioned in the text are summarised in different lists of the appendix.

Key words: Buddhism, Mongolian Buddhism, Buryat Buddhism, monastery, monastic school, *Pandita Mkhanpo Lama*, Agwaan Dorjiev.

Our knowledge of Buryat Buddhism is primarily based on an excellent comprehensive book from 1983 (Galdanova–Gerasimova–Dašiev–Mitupov 1983), but several other books (Minert 1983; Snelling 1993; Bělka 2001; Sanjaajamc–Delgermaa 2004), articles (Rupen 1956; Sazykin–Yondon 1985; Huntley 1994; Terentyev 1996a; Bolsokhoeva 1999; Kulganek 2003; Troyanovski 2001; Baškuev 1995) and collected essays (Abaev–Abaev–Dašiev 1998) have also been published in different languages, that provide data for the monastic history and special aspects of Buryat Buddhism. In addition to numerous sources concerning the suppression of Buddhism during the socialist era (Poppe 1956; Volkova 1961; Terentyev 1997; Andreyev 2001), many

scholars have recently dealt with its revival (Bělka 1994; 1996; 1998; 2006; Terentyev 1996b). Projects have also been formed and websites¹ created. However, from among the Mongolian sources written by eminent polymaths² only a few have been published, translated or analysed (Batuev–Batueva 1993; Čimitdoržiev – Vančikova 1995; Rinčen 1959, pp. 71–122, 123–155).

The present article is based on the text published by B. Rinčen (1959, pp. 59–70). The text bears the title *Buriyad yaĵar-un burĵan-u šasin ker metü delgeregsen kiged šasin bariĵči kedün blam-a-nar-un čadig tobči tedüi ögüleĵsen selte orosiba:: Boyandalai dooramba-yin ĵokiyal bolai* or “How the Teaching of Buddha spread in the Buryat land, together with a brief account of some of the lamas who upheld the Teaching.” The text was composed by Boyandalai *dooramba*.³ Buyandalai’s (Tib. *Bsod-nams rdo-rje*, Skr. *Punyasagara*) title, *dooramba* (Tib. *rdo-rams-pa*) indicates that he must have been an eminent, high-ranking *geshe* (Mong. *gebsi*, Kha. *gewš*, Tib. *dge-bshes*) monk. Unfortunately, we do not possess any data about him, but presumably he was a Buryat monk living at the beginning of the 20th century. This assumption is based on the fact that he mentions events of Agwaan Dorĵiev’s⁴ life in the text.

The text itself is a Romanised text in written Mongolian in typescript, (cover + 10 pages, 21.4:29.5 cm, pagination 1–10), containing 34 paragraphs. It exists at least in two copies. One can be found in the Oriental Collection of the Library of the Hungarian Academy of Sciences (item No. 290) (Kara 2000, p. 358; Text 290) which was donated by Professor B. Rinčen (with his *phags-pa* seal). The other version in B. Rinčen’s possession served as a base for his publication. The two versions are almost identical, only a few divergences can be detected in the typing and transliteration of the text.

Six full paragraphs of the text and parts from five other paragraphs were translated into English by Raghu Vira and can be read in the foreword of B. Rinčen’s book.⁵ The text is a valuable, authentic source written by a high ranked monk. On the one hand, it gives exact data, confirming our basic knowledge on Buryat Buddhism, such as names of and other data on Buryat monastic schools and faculties, names and details of activities of Buryat lamas and masters. On the other hand, colourful legends show the background of spreading Buddhism to Buryatia, the establishment

¹ See Vanchikova: www.datsan.buryatia.ru; www.buddhist.ru; www.assoc.emts.ru/welcome/russia.htm.

² Sanĵaaĵamc – Delgermaa (2004, p. 5) refer to the work of Čimitdoržiev published in 1992 which mentions the historical works of Tügelder Tobyn published in 1863, Vandan Yumsunov published in 1875 and that of Širabninbu/Šijrabnyambu Hubituyev as studies of high importance.

³ Wherever possible, the Written Mongolian (Mong.), Khalha (Kha.), Tibetan (Tib.) or Sanskrit (Skr.) equivalents of terms are always given in brackets.

⁴ Agwaan Dorĵiev (Tib. *Ngag-dbang rdo-rje*) (1853–1938) was an outstanding Buryat scholar, politician and teacher, adviser and tutor of the 13th Dalai Lama and leader of a Buddhist mission in St. Petersburg. He played a decisive role in the promotion of Buddhism in Buryatia. For the events of his life, see Snelling (1993).

⁵ See the translation of the whole text of paragraphs 1, 2, 3, 4, 5, 11 and parts of paragraphs 6, 7, 12, 14, 15 (Rinčen 1959, pp. 5–8).

of the most important monasteries and the formation of educational schools in different branches of Buddhist science such as philosophy or medicine. The term *dačan* (Mong. *dačang*, Kha. *dacan*, Tib. *grwa-tshang*) originally means a monastic school, branch or faculty of a monastery. For example *Čanid* (Mong. *čanid*, Kha. *canid*, Tib. *mtshan-nyid*) *dačan* means a philosophical monastic school where education is based on different philosophical handbooks. However, in Buryatia and among other Mongol ethnic groups this word is also used in the meaning of monastery. The monks and therefore their education always play main role in the survival of a religion, and this text gives several interesting samples of how the holy doctrine spread in Buryatia. The text also provides useful information and legends on the creation of the main Buryat Buddhist rank, that of the *Bandida Mkhampo Lama*⁶ born by the Buryat Buddhist patriarch.

The text is in chronological order but it often refers to former events and summarises them in the end. First, we will give a short summary of the text, in order to highlight its importance in contributing to our knowledge of Buddhism in Buryatia. Then a translation of the text follows with detailed explanations. In the English translation the rendering of Buryat and Mongolian terms follow the forms used in the original text, e.g. different variants of the same term (e.g. *mkhanpo* / *mkanpo* or *lam* / *lama* / *bla-ma* / *blam-a*) are also thus reflected in the English version. Finally, the basic information of the text on persons, places, monasteries and monastic schools is presented in three appendices at the end of the article.⁷

Summary

The text begins [1] with the biography of the first Buryat abbot (*mkhan-po lama*), Zaya-yin gegenten.⁸ This title is the highest rank in Buryat Buddhism, like the Dalai Lama and the Panchen Lama in Tibet, the *ḡebcundamba* (Mong. *ḡebcundamba quturytu*, Tib. *rje-btsun dam-pa*) in Mongolia and the *ḡanḡiya* (Mong. *ḡanḡiya quturytu*, Tib. *lcang-skya*) in Inner-Mongolia. The title is still in use, the lineage still exists nowadays. We have to call attention to the interesting fact, also obvious from the text itself, that the *mkhan-po* rank was not a reincarnation title but an administrative rank.

The story of Buryat Buddhism, as it is told in the text, starts in 1725 when three Buryat lamas went to Uрга, but they were refused to enter. Then, they went in three different directions [*Sečen qaγan ayimay* in Mongolia, Amdo (Tib. *A-mdo*) territory in North-Tibet, and Gomang (Tib. *Sgo-mang*) monastic school of Drepung (Tib.

⁶ *Pandita Mkhampo Lama, Bandida Khambo Lama* or *Bandida Mkhampo Lama* (Tib. *paḡḡita mkhan-po bla-ma*), Head of the Buryat Buddhist Church.

⁷ An excellent map showing the Buryat *dačans* is available in Galdanova–Gerasimova–Dašiev–Mitupov (1983, p. 44). Buryat *dačans* with basic data (year of foundation, number of monks, main worshipped deity, carved blockprints, etc.) were also listed in Rinčen (1959, pp. 71–122), and Galdanova–Gerasimova–Dašiev–Mitupov (1983, p. 46).

⁸ *Damba Dorzhi Zayayev*, the first head of the entire Buryat Buddhist clergy with the title *Bandida Mkhampo Lama*. He was elected in 1764.

'*Bras-spungs*) Monastery, Lhasa] and were initiated into the knowledge of astrology, *gürim*⁹ and philosophy. This was the way of spreading the Buddhist Teaching, not just by missionaries but also by monks who left the parent territory to train themselves in Tibet.

The text then summarises the main events in the life of Zaya, the first of the *Bandida Mkhanpo Lamas*. According to the text Zaya went to Lhasa [2] and got initiation from the 5th Panchen Lama and the 7th Dalai Lama, then returned to his country in 1740 [3] bringing with him several religious equipments to Buryatia. At that time there was only a felt yurt used for congregational purposes in Čökü-yin Yeke niyu, led by jöni-yin Pun-tshogs lama. Zaya and Pun-tshogs held a discussion on religious and philosophical topics. Zaya gained the upper hand and became the abbot of the congregation. It shows an interesting way of becoming an abbot, apparently not by way of reincarnation, as was the case with the Dalai and Panchen Lamas.

In 1720 [4] 50 Tibetan and 100 Mongolian Buddhist monks came to Buryatia and got permission from the Russian authorities to pursue missionary activities. This way, in 1752 they became so called 'complete lamas', exempt from taxes who founded a monastery. It shows the support of Buddhist religion at that time by the Russian tsar.

There was another congregation existing from 1701 onward in Kimni. When the abbot, Sanjai lama died in 1740, the assembly became disorganised. ĵimba studied in Mongolia and got a book and a scroll painting [6]. He decided to re-establish the congregation of Kimni so he invited Zaya [7] to determine the holiest place appropriate to build the monastery, that is, the *Köling* monastery on the shore of Gusino Lake. The text makes mention of some special events occurring during Zaya's journey [8–9]. Then the equipments of Kimni were transported to *Köling* [10] and the tradition was continued there.

In the 1760s Zaya went to Moscow to participate in a council [11] and that was the occasion when he got the high rank of deputy *mkhan-po* [12]. It meant religious authority in all Buryat Buddhist territories [13–14]. After Zaya's death in 1777, a quarrel started over who should occupy his seat. Buda-yin biligtü won the case and got the unified title *Buriyad-un šasin-u ejen Bandida Mkhanpo Lama* which became the highest rank, still in use in the Buryat Buddhist world [15].

At the frontier of Buryatia the influence of Buddhism was not so strong, yet at that time *Onon Čügel*, *Köling*, *Ana* and *Ayu dačan* were established [16] with philosophical schools [17]. The system of *čam* religious masked dance, *Kālachakra* and the medical science also spread in Buryatia from Mongolia [18]. In monasteries several new faculties were established [19]. The disciples of Dandar-un lama had an important role in spreading the holy Teaching. The holy scripts existed only in the Tibetan language, so the most talented lamas started to translate the whole Buddhist canon, the *Kanjur* and *Tanjur* into Mongolian [20]. Then the system of the tantra, the deepest teaching of Buddhism which can be understood only by some of the greatest masters was introduced by the most famous monk, Agwaan Dorzhiev [21]. He studied

⁹ Mong. *gürim*, Tib. *sku-rim*, a healing religious ceremony.

in Mongolia and in Tibet [22] and went to Russia to establish a Buddhist temple in Saint-Petersburg [23–24].

The text also contains comments on the different philosophical systems of monasteries of that time. It mentions that there were three kinds of philosophical tendencies spreading from Tibet to Mongolia, then to Buryatia.¹⁰ The debate between these schools was frequent, sharpening the mind of monks [25]. The text contains some legends about the wisdom and intelligence of monks [26].

Breaking with the chronological order the text here refers back to the quarrel after the death of Zaya, and tells a legend how Buda-yin biligtü became the abbot of *Köling* monastery [27–30], by having his legacy confirmed by the Russian voivode's chancellery.¹¹ Then he moved to *Köling* with several monks [31–32]. The last paragraphs of the text contain some information about *Köling* monastery [33] and Kimni congregation [34] as well.

Translation

Buyandalai dooramba:¹²

**How the Teaching of Buddha spread in the Buryat land,
together with a brief account of some of the lamas who upheld the Teaching**

[p. 61]¹³ [1] Dge-'dun Bstan-pa dar-rgyas Cay-a-yin,¹⁴ the deputy *mkhanbo*¹⁵ of the Čongyol tribe, one of the eight clans¹⁶ of Selenge county, was born in 1711. In 1725 this lama [Cay-a-yin] and Bayatur-un *šanjudba*¹⁷ and Daqului-yin *rabjamba*,¹⁸ all

¹⁰ The handbooks of philosophical monastic schools were composed by eminent Tibetan lamas. Thus, Gomang school (Tib. *Sgo-mang grwa-tshang*) of Drepung (Tib. *'Bras-spungs*) monastery is based on the handbook written by kun-mkhyen 'Jam-dbyang bzhad-pa (1648–1721). The manual of Losellin school (Tib. *Blo-gsal-gling grwa-tshang*) was written by pan-chen Bsod-nams grags-pa (1478–1554). The handbook of Sera Jey school (Tib. *Ser byes grwa-tshang*) was composed by rje-btsun-pa Chos-kyi rgyal-mtshan (1469–1546). The philosophical point of view based on these handbooks became widespread in Tibetan, Mongolian and Buryat monasteries.

¹¹ Voivode (Russian *voevoda*) was the 'military commander' or 'governor' of a province.

¹² Mong. *dooramba* (Tib. *rdo rams-pa'i dge-bshes*): a *geshe* degree which can be obtained at *Labrang* (Tib. *Bla-brang*) monastery.

¹³ Page numbers and paragraph numbers refer to Rinčen's book (1959, pp. 59–70).

¹⁴ Dambadarjij-a Zaya-yin / Damba Dorje Zayaev from *Čongyol dačang*, the first of the *Bandida Mkhanpo lamas*. He occupied the seat from 1760 to 1777, leading the Buryat Buddhists for 17 years. His name is mentioned in different spelling variations as Cay-a or Cay-a yin in the text.

¹⁵ *Mkhanpo lama* (or *Bandida Mkhanpo Lama*) is the title of the head of Buryat Buddhists, the patriarch of the Buryats.

¹⁶ Mong. *naiman ečige*, 'eights fathers or eight tribes' of the Buryats. See details in Rinčen's book (1959, pp. 126, 142).

¹⁷ Mong. *šanjudba*, Tib. *phyag mdzod-pa*: 'treasurer, bursar, steward'. Another name variant *sinjaba* is also used in the text.

¹⁸ Mong. *rabjamba*, Tib. *rab-'byams-pa*: a *geshe* degree, the highest rank of *geshe*.

three went to learn to Yeke küriye¹⁹ of the Qalqas. The same day the palace of the Boyda²⁰ was stricken by lightning. When the astrologist examined the its cause, he said that it was caused by the arrival of three men who had come down the Selbi River and were dressed curiously. When they wanted to enter the palace they were ordered to leave the place immediately and were not permitted to stay there. After that Bayatur-un *šanjudba* went to the monastic school of the monastic city of Sečen *qayan*'s banner²¹ to study astrology. Daqului-yin *rabjamba* went to Amdo and began study the reciting of healing practices.²² Cay-a-yin lama went to Barayun juu²³ and joined the Har-gdong²⁴ monastic sector²⁵ of 'Bras-spungs monastery's Sgo-mang²⁶ monastic school. After studying in the two monasteries, Sgo-mang and Ru-a stod,²⁷ he attained the rank of *gsang-phud*²⁸ *dka'-bcu*.²⁹

[2] He got his ordination as a novice³⁰ from the second Panchen Lama, Blo-bzang ye-shes-yin gegen-ten.³¹ He obtained fully ordination³² from the seventh Dalai Lama, Bskal-bzang rgya-mtsho-yin *gegen-ten*.³³ When he asked for permission to establish a monastery in Buryatia and to spread the Teaching there, the Panchen Lama gave him his *vanšu-a* cap,³⁴ and the Dalai Lama is said to have drawn a black drawing, gave it to him and said: "If you construct a monastery, it would be good to

¹⁹ Mong. *Yeke küriyen*, Tib. *Hu-re chen-mo*: the 'Great monastic city', former name of the Mongolian capital also known as Uрга.

²⁰ Mong. *Boйда jebcundamba qutuγtu*, the highest dignitary in Mongolian Buddhism.

²¹ Mong. *Sečen qayan-u qošiγu küriy-e*, main monastic city in the centre of Sečen *qayan*'s banner.

²² Mong. *ungsila gürim*, Tib. *sku-rim*. *Ungsilaqu* (Tib. 'don-pa): 'to recite'.

²³ I.e. Lhasa.

²⁴ Tib. *Har-gdong*: ancient place name in Kukunor (Mong. *Köke nayur*, Tib. *mtsho sngon*) province in Tibet (*Bod rgya tshig-mdzod chen-mo 1–3*. Mi-rigs dpe-skrun-khang. Peking 1984, p. 3066).

²⁵ Mong. *qamčan*, Tib. *khang-tshan*: smaller institutional unit, monastic house, regional division or section within a monastic college (Tib. *grwa-tshang*). In Sera monastery there were 30, in Drepung monastery 80, in Gandan monastery 26 of them.

²⁶ Tib. *Sgo-mang grwa-tshang*: one of the monastic colleges in Drepung monastery.

²⁷ Tib. *Ra-ba stod*: a small monastery situated in the upland tract of *Snye-thang* near Lhasa (Das 1902, p. 1160).

²⁸ Tib. *Gsang-phu*: place name and name of a monastery located there (in Tibet), a district west of Lhasa, Tib. *gsang-phu dka'-bcu*: class of monk-scholar (*Bod rgya*, p. 3005).

²⁹ Tib. *dka'-bcu* (Mong. *γabju/γabji*, *arban berke-tü*): a Buddhist scholar who acquired such a great proficiency in sacred literature as to be able to interpret the meanings of a term in ten different ways (Das 1902, p. 50), a *geshe* degree.

³⁰ Tib. *dge-tshul*, Mong. *gečül*, *buyan-u yosutu*: 'novice monk'.

³¹ Tib. Blo-bzang ye-shes or *pan-chen* Blo-bzang ye-shes dpal bzang-po (1663–1737), the second or the fifth Panchen Lama (in the system in which the first one is Mkhas-grub-rje).

³² Tib. *dge-slong*, Mong. *gelüng*, *buyan-i γuyuyčī*, *buyan sedügčī*, Skr. *bhikshu*, 'fully-ordained monk' (with 253 precepts).

³³ Tib. Bskal-bzang rgya-mtsho (1708–1757), the 7th Dalai Lama.

³⁴ Tib. *pan-zhwa*: the cap worn by panditas.

make it in the form of the *Bsam-yas* monastery,³⁵ like the Sumeru mountain and the four *dvīpas*, with five peaks”.³⁶

[3] He returned to his country in 1740, taking with him a lot of objects of worship, such as Buddha statues and scriptures. In 1740 the borders were strictly closed, so it was possible to enter only after reporting to Irkutsk and Moscow and obtaining permission. At that time, at a place, named Čökū-yin Yeke niyu, ĵoni-yin Pun-tshogs *noyan* lama was having an assembly in a felt congregation hall bringing together the tribes of Tabunang-γud³⁷ and Čongol. Invited to that place, the two lamas held philosophical discussions,³⁸ in which Pun-tshogs *noyan lama* was defeated. Cay-a lama was invited to the high seat,³⁹ offered a mandala, and honoured by calling “Master of the Teaching”.⁴⁰ Before that, the grandfather of the Qurlad people, called Andaqai, together with his five sons, Amur and the others shifted his living place. When they were arriving from the domain of Tüsiyetü qayan, [p. 62] he took with him Sangĵai lama, who was his own cousin, to accomplish the spreading of the Teaching. In the year of 1701, Sangĵai organised an assembly at Kimni,⁴¹ in a felt congregation hall.

[4] After this, in the year of 1720, to begin with, fifty Tanguts⁴² and one hundred Mongolians arrived. The cause for the arrival of fifty Tibetans from Lhasa was that once these disciples when they gathered at the Sgo-mang monastery’s garden feast⁴³ got involved in a quarrel with the Barayun Ögeleds⁴⁴ and were expelled. So they came to spread the Teaching at the frontier. As for the one hundred Mongolians, they met them on their way, they became connected with the Teaching and guided them [on the terrain unknown to them], so they became good friends. When it was reported to the higher authorities that the arrival of these lamas had done good to the people, in 1752 the state administration⁴⁵ admitted them to citizenship and they were confirmed officially as 150 complete lamas.⁴⁶

[5] The fifty Tibetans, following the practice of the Sgo-mang monastery, established the dining room⁴⁷ to the east of the monastic school, and opened a door

³⁵ *Bsam-yas* monastery was built in Central Tibet during the period of king *Khri-srong lde-btsan* (790–844).

³⁶ Snelling also mentions this information but without indicating his source (1993, p. 4).

³⁷ For details, see Rinčen’s book (1959, pp. 131, 147).

³⁸ Mong. *nom-un kelelčege*, *nom qayalčaqu*, Tib. *rtsod-lan*: ‘debate’.

³⁹ Mong. *siregen*, Tib. *khri* ‘throne’.

⁴⁰ Mong. *šasin-u eĵen*, Tib. *chos-rje*.

⁴¹ According to Snelling’s description (1993, p. 4) River Kimni (or Temnik) joins the Selenga River south of Gusino Lake.

⁴² Mong. *Tangγud*. Here it means Tibetans according to Raghu Vira’s foreword (Rinčen 1959, p. 7).

⁴³ Tib. *gling-kha ston-mo* ‘a garden feast’.

⁴⁴ A western Mongolian tribe.

⁴⁵ Mong. *Gürün-ü ĵakiramĵi*.

⁴⁶ Mong. *qompilad blam-a*. According to Raghu Vira’s introduction (Rinčen 1959, p. 7): exempt from taxes. Some of the data of this chapter is also mentioned by Snelling (1993, p. 4), also without mentioning his source. Rinčen (1959, pp. 132, 149, 133, 150) translated this term as complete lama.

⁴⁷ Tib. *za-khang* ‘dining room, restaurant, tea house, hotel, tavern’.

of *mangja*⁴⁸ in the south-east corner of the *dačan*, like that of their old five-peaked *dačan*.

[6] Sangjai lama died before the year of 1740. The assembly of Kimni became loose and disorganised. At that time ĵimba, the son of Aĵaldai of the Qatagin tribe,⁴⁹ having finished his education at Stong-'khor Manjušri⁵⁰ monastery returned to his country, where he built a monastery. When he asked for permission to spread the Teaching, he got the command from the *gegen*: “Go to [my] shrine, and bring a holy book and a rolled thangka of Buddha!” He took what he was ordered to take. When the book was examined, it turned out to be the *Sangs-rgyas mchag-bum*.⁵¹ When the thangka was examined, it turned out to be *Ökin tngri*.⁵² For this reason *Ökin tngri* became the protector deity⁵³ of that established monastery. Bringing the *Sangs-rgyas mchog-'bum* symbolised that [later] this monastery had many lama pupils and novices. “Keep reading it!” commanded [the gegen]. ĵimba invited the beloved ones, and planned to establish a monastery. When he arrived to his home county, a lot of people wanted the monastery to be established again in Kimni.

[7] ĵimba lama thought that the west (right) side of the Kōlüng Lake⁵⁴ was beautiful, but unable to undertake the venture alone by himself, he sought the discipleship of Cay-a lama. In order to have the monastery site tested, he invited both Cay-a lama and Bayatur-un *šanjodba*. They examined both the edge of Čilayutai and the right bank of the Kōlüng Lake. “This place is the best” commanded he. He established Kōlüng *dačan*⁵⁵ with the Mount Qongyur at its back (north) and facing to the place of Yonqur in the south-eastern direction. It is said so.⁵⁶

[p. 63] [8] These two lamas were invited to the place of Noyaĵan. When they arrived to the pass of Tuyayan a riding messenger was sent to get information about them. *Sinĵaba*⁵⁷ asked the *mkhan-po lama*: “Why should we give them the administration of our religion?” He answered: “We, the three of us are from the tribe of Čongyol. We went to learn to the territories of Tibetans and Mongols for the well being of all Buryat people. Be the administrator of religion anywhere, we will go there and let him know about the things of religion”. Hearing this, the *sinĵaba* did not

⁴⁸ Tib. *mang-ja* ‘tea given to the assembled monks during a ceremony’.

⁴⁹ Blam-a ĵimba Aĵaldai-yin of Kōlüng monastery was the third of the *Bandida Mkhanpo Lamas*, 1780–1796. He led the Buryat Buddhists for 16 years.

⁵⁰ Name of a famous monastery located 46 km to the south of Ulaanbaatar in Töv aimag. Tib. *stong-'khor*.

⁵¹ Title of a text. Correctly Tib. *Sangs-rgyas mchog-'bum*.

⁵² Mong. *Ökin tengri*, Tib. *Dpal-ldan lha-mo*, Skr. *Śrīdevī*.

⁵³ Mong. *sakiyulsun* (Tib. *srung-ma, chos-skyong*) ‘guardian, defender, protector (deity)’. Mong. *sitügen* (Tib. *rten*) ‘an image of a deity’.

⁵⁴ Lake Gusino, Gusinoozersk.

⁵⁵ *Gusinoozerskij dačan* (Mong. *Kōlüng-ün Gandandarĵaling*, Tib. *Dga'-ldan dar-rgyas gling*) was founded in 1741. In this text it is the first *dačan* to be mentioned, but the *Tsongolsky dačan* (Mong. *Baldanbraibunling*, Tib. *Dpal-ldan 'Bras-spungs-gling*) was founded earlier, in 1730. These two monasteries became the centres, replacing the earlier felt congregations.

⁵⁶ According to Snelling (1993, p. 5) this event indicates the future rivalry between Jimba and Zayaev.

⁵⁷ Variant of the term *šanjodba*.

answer. When ĵimba lama went to invite these two lamas from Čökü they went by getting up early in the night and when the sun rose they arrived to the place called the narrow valley of Sinesütei in Selenge. There were two *ails*⁵⁸ there, one with new and one with old felt yurts. When they stopped at the new yurt, the lamas were asked to drink tea, but it was not ready. When they stopped at the old yurt, tea was already cooked and offered to them very quickly.

[9] Then they continued their journey and on the way they asked ĵimba lama why he stopped at the old yurts. He answered: “I thought that the *ail* with the new yurts was rich.” “Although the other one was an old one, it was held together by firmly strengthened ropes, and it seemed from the outside that it must be a hard-working and ambitious *ail*. Although we stopped at the new yurts, the tea had not yet been boiled.” – he said.

[10] It is said that at that time the Buddhist books, instruments, tools⁵⁹ and the picture of Tha’og chos-rgyal⁶⁰ and other things of Kimni congregation were taken to Kölüng *dačan*.

[11] In the 1760s, to lay the foundation of the teaching, a deputy was called by the queen and the king from each county. From Qori Šandung was sent. As from Selenge no deputy was available, Cay-a, having a wish for strengthening the dharma expressed his desire to go as a deputy. The people elected him and he was sent to Moscow.

[12] At the Council of Moscow, the deputies did not agree with each other and the council was dissolved. Cay-a lama put forward the story⁶¹ of the Panchen and Dalai Lamas and the news of Tibet, China and Amdo, and gave presents brought from Tibet to the emperor. The emperor liked them, so Cay-a lama acquired the right to spread the Teaching in the Buryat land and became confirmed as the deputy *mkhanpo*, the Lord of the Teaching.⁶² When he went together with the governor⁶³ of Tobolosq-a⁶⁴, and they arrived to the governor’s place, the nobles held up the lama for some days [for administrative purposes]. [p. 64] But one day he made an offering, and put on his Tibetan disciple garment and the crown (*titim*) he got from the Panchen

⁵⁸ Mong. *ail* ‘family, household’.

⁵⁹ Mong. *ĵingsay* (?). Probably *ĵebseg* (?).

⁶⁰ Tib. *Tha’og chos rgyal po* ‘one of the five great kings or five divine buddhas’ (Tib. *sku lnga rgyal-po*).

⁶¹ Mong. *Dalai blam-a-yin čagig*. Raghu Vira translates: “the letter of the Panchen and Dalai Lamas”. However, the word *čagig*, *čadig* means ‘story, legend’. It refers to the things happened to him when he was in the company of the Dalai and Panchen Lamas, and the story of the presents they gave him.

⁶² Mong. *Šašin-u eĵen diputad mkhanpo*. According to Snelling it was in 1764, during the reign of Catherine the Great (1762–1796).

⁶³ *Gubernator* (‘governor’ or ‘deputy’) was the title of the administrative ruler of a certain territorial unit or guberniya (‘governorate’ or ‘province’), the major administrative subdivision of the Imperial Russia. Tsar Peter the Great (1672–1725, was tsar of Russia from 1682 to 1725) divided Russia into eight *gubernijas* in 1708. Later their numbers increased and were further subdivided into smaller provinces.

⁶⁴ Tobolsk, name of a town in Siberia located at the confluence of rivers Tobol and Irtysh.

Boγda, took the picture [drawn by the Dalai Lama], and departed for Irkutsk. It is said that on the way to Irkutsk he gave the document to the governors [of the territories lying on the way] one after another, and got them to respect him.

[13] Then, in the Čongγol land's five peaked wooden *dačan*, the eldest lamas confirmed his new rank with a relay horse with a bell. The exact date of the year when it happened is clear from the history/biography written by the elderly lamas.

[14] ĵimba lama offered a hundred horses and a mandala with many belongings to Cay-a *Mkhanpo lama* and asked him to perform the *ölmei batu orosiqu* ceremony⁶⁵ for him. The lamas rejoiced and the crown of the Panchen Lama was placed in the treasury.

[15] After that ĵimba lama was appointed by the local government of Ulan Ude⁶⁶ and Irkutsk as the commanding Pandit lama of the five monasteries of Selenge. After Cay-a-yin *Mkhanpo Lama* obtained nirvana in his 67th year, in 1777, Ngag-dbang bsod-nams-'phel Ketürkei-yin⁶⁷ occupied the seat of the deputy *mkhanpo* of the Čongγols. After his death, the Čongγol tribe and the people of Kōlüng *dačan* quarreled over the *mkhanpo* seat. The noble lamas of the Čongγols and Buda-yin Bilig-tü and a friend of him from Kōlüng *dačan* went to Irkutsk to sue each other. Buda-yin bilig-tü, being more intelligent and clever in speech, won the case. The title Pandit of his teacher, Aγaldai-yin ĵimba lama,⁶⁸ and the title *mkhanpo* of the deputy *mkhanpo* of Čongγols became unified into the title *Buriyad-un šasin-u ežen bandida mkhanpo lama*, which is still used today.

[16] Although the monasteries, chapels, congregations and monks of the Teaching existed, at the frontier, because of its weakness, there were no monastic schools. There were just a few clever and immaculate ordained monks. Later, in Onon Čügel a monastery was built.⁶⁹ Lündüg Damdar-un-ki was invited from Qodun *dačan* to occupy its high seat.⁷⁰ Those lamas, in a wise manner, founded the *čanid* school in Čügel and afterwards in the wake of this tradition, in Kōlüng *dačan*, Ana-a⁷¹ and Aγu *dačan*⁷², thereafter also in other *dačans čanid* schools were opened and became widespread. They understood the meaning of the Teaching, so a lot of immaculate and pure ordained monks appeared.

⁶⁵ Tib. *zhabs-brtan*: a protective prayer-ritual, a ceremony performed for the sake of long life.

⁶⁶ Mong. *Degeđü Üde*.

⁶⁷ Sodnampil Ketürkei-yin, the *čorĵi lama* of Čongγol *dačang* was the second of the *Bandida Mkhanpo Lamas*. He led the Buryat Buddhists from 1777 to 1780, for three years.

⁶⁸ Blam-a ĵimba Aγaldai-yin (from the tribe of Qatagin, of Kōlüng), the third of the *Bandida Mkhanpo Lamas*.

⁶⁹ Tsugolskij *dačan* (Mong. *Čügel-ün Dašičoyinpolling*, Tib. *Bkra-shis chos-'phel gling*).

⁷⁰ Mong. *siregetü-dü ĵalaĵu* "invited him to become its abbot". The term *siiregetü blam-a* (Tib. *khri-pa*) means 'abbot', literally "who seats on the high throne". His task is mainly to lead the ceremonies, especially in monasteries where there is a *qambu* (Tib. *mkhan-po* 'abbot') as the head (here the *siregetü blam-a* is the vice-abbot). In smaller monasteries, where there is no *qambu*, the *siregetü blam-a* is the head.

⁷¹ Aninskij *dačan*, Mong. *Ana-yin Gandangšaddubling*, Tib. *Dga'-ldan bshad-sgrub gling*.

⁷² Aginskij *dačan*, Mong. *Aγu-yin Dasilhündübling*, Tib. *Bkra-shis lhun-grub gling*.

[17] [As for the] pupils of Dandar-un lamaqai, in Kōlüng *dačan* Vangčuy-un *mkhan-po* lama showed his talent from his childhood in the teachings of *sūtra* and *dhāraṇi*. [p. 65] He was the follower of the Qorčīn Yogacari *lama*, and he worshipped Γalsang sodba.⁷³ Together with ten mates of him he went to study to the *čanid* school of Čügel, which was specialised in the teachings of *dhāraṇi*. Having finished his studies there, he returned home and founded a *čanid* school in Kōlüng *dačan*.

[18] Besides, in order to establish such ceremonies as the Kālacakra,⁷⁴ the medical science⁷⁵ and the ritual dance⁷⁶ of protector deities, all coming from Yeke Kūriy-e and the monastery of Amur bayasqulang,⁷⁷ they established these various kinds of *qurals*⁷⁸ in the *dačans* of the eight Selenge counties.

[19] Beside this, the *šabi* of Dandar-un lama, called Gebsi lamaqai Ayusi founded a *čanid* school in Ana *dačan*. He preached the religion to the whole people, led himself to perfection and made other merits for great benefit of the living beings. Kedüb *jrbon*⁷⁹ lama taught the books of *Čanid* and performed other religious deeds. By the merits of these two lamas *čanid* schools were founded in other *dačans* of the Qori territory, and many students started to acquire the three teachings.⁸⁰ Besides, there was another pupil of Dandar-un blam-a, Ayu-yin Dañjin-u lama. He had kept his very clear oaths from his childhood. He studied at the *Čanid* of the Čongyols' *dačan* and after becoming wise, he studied the Gradual Path.⁸¹ [Later] he taught it to others and established a *čanid* school in the *dačan* of Ayu. He founded a tantra, a Kālacakra and a medical congregation according to the system of Labran monastery. He made blocks of Tibetan and Mongolian books, and made the pure ordained monks always gather at the ceremonies. He also made it a rule for pupils to wear the pupil's garments. He had a great benefit for the Teaching and for all the beings.

[20] Beside this, other pupils of Dandar-un lama, namely *jasay bayši*⁸² of the Čügel *dačan*, who was in charge of instructing the *čanid* books, and Delger-ün lamaqai-tan, were leading the very pure ordered novices and fully-ordained monks. These lamas and *čorji lamaqai* Tegülder-ün, expressed their opinion that if the Buryat Mongols can not read and understand the meaning of the books in their own language, the tantras have only very small benefits. So they translated the *Kañjur* and *Tañjur*⁸³ into

⁷³ Probably a personal name of Tibetan origin: Tib. *Bskal-bzang bzod-pa* 'prosperous, of good fortune'.

⁷⁴ Tib. *dus-'khor*.

⁷⁵ Mong. *otuči*, Tib. *sman*.

⁷⁶ Mong. *čam*, Tib. *'cham*.

⁷⁷ This significant monastery was built between 1727 and 1737 on the initiative of the Manchu emperor dedicated to the first *jebcundamba*. It is situated in Northern-Mongolia, Selenge aimag.

⁷⁸ Mong. *qural* 'ceremony, assembly of lamas'.

⁷⁹ Mong. *jrbon*, Tib. *skyor-dpon* 'leader of a monastic class ('rehearsal teacher')'.

⁸⁰ Mong. *γurban surtal*, the same as *γurban erdeni*, Tib. *dkon-mchog gsum*, 'the Three Jewels, namely Buddha, the Teaching and the Assembly (Buddha, Dharma, Sangha)'.

⁸¹ Mong. *Bodi mör-ün jerge*, Tib. *Byang-chub lam-rim (chen-mo)*, the principal work of Tsongkhapa.

⁸² 'Governing teacher'.

⁸³ Mong. *jarliy šastir*.

the Mongolian language, got them carved on printing blocks and explained their meaning. The lamas taught the translation⁸⁴ of Tibetan books, especially *čorji lamaqaitan*. Because he had great knowledge in the field of philosophy, he was made to teach it to the others, and he made other religious deeds as well.

[21] If we pronounce a few words about the establishment of tantra *qurals* at the Buriyads, at the Kōlüng *dačan*, according to the last will of the Vangčoy-un *mkhan-po lama*, Sayla-yin lama founded the tantra *qural* following the system of the Gūmbūm monastery;⁸⁵ and, as was mentioned above, at the Ayu-yin *dačan* [p. 66] the tantra *qurals* were founded according to the system of the Labran monastery. Since there were no correct tantras from Lhasa – namely either the beginning or the ending was missing –, Gūšeb *čanid mkhan-po lama*⁸⁶ arrived from Lhasa. He convoked a council into the *dačans* of Qori, and invited Dribo Ganjurba lama and his pupils from Lhasa. He established a tantric and a medical⁸⁷ *dačan* to encourage the training of *geshe* and *gabju* lamas who have finished their studies at the *čanid* school, and who were specialised in their learning in the teachings of *dhāraṇi*.

[22] If we are to briefly summarise the biography of the *čanid mkhanpo lama*, who was very beneficial for the Teaching and the living beings of this direction, [we should mention that] this lama, from the earliest time, being at home with his family, intensively studied the Mongolian books. He understood deeply the benefits and merits to become a monk and not to sit lazily, and the importance of making efforts for the Teaching and for the sake of other creatures, so he left his home and became a monk. He made contacts with the *yong-'dzin*⁸⁸ of Yeke küriyen and *jibtui mkhanpo*,⁸⁹ and the *diyanči lama* of Čügel and the *jasay lama* of the Utai⁹⁰ and others. Owing to their mercy he went to Lhasa and studied at the Sgo-mang *dačan*. He followed *yongs-'dzin rinbuči* and several other masters' teaching. Having finished the *čanid* school he became a *lharamba*.⁹¹ When he immediately proceeded to the *čanid* school

⁸⁴ ? Mong. *körbelge* 'turning'.

⁸⁵ Tib. *Sku-'bum* monastery in Northern-Tibet.

⁸⁶ The next paragraphs narrate the life of the *čanid mkhan-po lama*, who is Agvan Dorziev (Tib. Ngag-dbang rdo-rje), the eminent Buryat scholar, advisor and tutor of the 13th Dalai Lama Thub-bstan rgya-mtsho) at the beginning of the 20th century.

⁸⁷ *jid* (Mong. *jüd*, Tib. *rgyud*, Skr. *tantra*) and *manba* (Tib. *sman-pa*) *dačan*. The first medical *dačan* in Buryatia was founded by a Mongolian lama, *Emči Chos Meramba*, at Tsugolskij *dačan*, following the system of Labrang monastery. The next opened in the Aginskij *dačan* in 1884, and in Atsagat Agvan Dorziev opened his one in 1913 (Bolsokhoeva 1999).

⁸⁸ Tib. *yongs-'dzin rin-po-che*. *yongs-'dzin* 'designation given to the tutor of incarnate lamas, teacher, tutor', Tib. *yongs-'dzin sku bgres* 'senior tutor of the Dalai Lama'. In Mongolia the tutor of the *jebcundamba qutuγtu*.

⁸⁹ Tib. *byabs-khrus* 'the monk who performs purifying liturgies'. The 8th *jebcundamba qutuγtu*'s *byabs-khrus lamas* were sent from Tibet. The most famous of them were Baldančoiimbel and Luwsanxaimčog. Both became *yongs-'dzin mkhan-po* and became main abbots of Yeke küriyen, the Mongolian capital city.

⁹⁰ Wu-t'ai-shan monastery in China.

⁹¹ Tib. *lha-rams-pa* 'the highest *geshe* degree'. It can be obtained only during the New Year ceremony in Lhasa.

of the 13th Dalai Lama, at the election of the assistant *čanid mkhanpo* of the *čanid* school of the *gegen* he was elected and placed there from Sgo-mang monastery. The *gegen* placed him beside the *yongs-'dzin rinbuči blama*, and he had to deal with the things of the three monasteries of Sera, and the *dačans*, the monastic sections and the local sections⁹² inside them. When he reported to the Dalai Lama *gegenten* about the northern and inner territories of Mongolia, the Buryad land, the Toryud, Dörbed and other Oyrads, they said: “We, the pupils of some Buryad *dačans* are mocked as subordinates of the Russian side. Our heart was not in peace. Now, thanks to the benefit and blessing that this lama became the *čanid mkhanpo*, we are as calm in heart as the people of the Middle State⁹³ and we submit ourselves to the *qural* schools, and came to complete our works.” It is impossible to mention all the benefits [he made] as they are inexhaustible.

[23] Afterwards for the benefit of the Teaching and the living beings of the land of Great Mongolia, the aforementioned Buryat tantra *qural*, which came to this land, was established. He supplied the Torgut land, where the norms of the religion were a little out-of-date and were reformed by Ayusi *qayan*, with a *čanid* school. He sent the intelligent students to Mongolia and Tibet, and therefore educated many wise lamas. He also invited His Holiness the omniscient Dalai Lama to Mongolia.⁹⁴ [p. 67] He made connections with a lot of people, and made the things of Tibet and the Dalai Lama known to parliaments of many kingdoms,⁹⁵ and fulfilled this without fault. Russia was merciful, gentle and honest, so he asked if Buddhism was widespread there. As he himself did not have any goods and properties, he looked for it with fatigue and raised money. He made every effort disregarding his own body and life, and asked for permission to establish a chapel in Petersburg. In earlier times, Cay-a-yin *mkhanpo* and Pun-Chogs *noyan lama*, proclaimed Shamanism⁹⁶ as erroneous, but were unable to convert the six clans of the Buryats living in the estuary of Selenge and the Buryats living north of Lake Baikal to Buddhism. [He said:] “I will purify your Shamanist deities and turn them into protective deities of the Buddhist religion!”

[24] He made an infinite number of people Buddhists in a clever manner by telling them: “You, worship the three Gems in the realm of the eternal salvation!” And, from the time of the revolution, until now, he did every effort in order to make the conditions of the Buryat religion to be in agreement with the original principles of Shakyamuni Buddha, and to make regulations without hindrance.

[25] The majority of the books brought from Lhasa by Cay-a-yin lama were books of the Sera monastery's doctrine. When they had a conversation with *Lobun*⁹⁷ *rabjimba*,⁹⁸ who established the Atayan *dačan*, Cay-a lama said: “In the Čongyol

⁹² Mong. *mičan* (Tib. *mi-tshan*) ‘the local section of a monastery’.

⁹³ Mong. *dumdadu oron* ‘middle state’.

⁹⁴ When Great-Britain occupied Lhasa in 1904, Agvaan Dorziev invited the Dalai Lama, who escaped to Urga.

⁹⁵ Agvaan Dorziev made a journey around Europe in 1898.

⁹⁶ Mong. *böge-yin mörgül*.

⁹⁷ Mong. *lobon*, Tib. *slob-dpon*, Skr. *curia* ‘master, teacher’.

⁹⁸ Mong. *rabjamba*, Tib. *rab-'byams-pa* ‘a *geshe* degree, the highest rank of *geshe*’.

monastery, I will establish a *čanid* following the Sera monastery's doctrine, and you should establish a *čanid* according to the Sgo-mang doctrine in the Atayan monastery! And we will later gather here, at this place, to hold discussions about the Doctrine!" We discussed it in this way. At one place a *čanid*, called *Tal-skad*⁹⁹ was established. This place is now called Qaskirayači¹⁰⁰ by local people. It seems to be the reason for assembling today at Čongyol following [the system of] the Sera monastery and at Atayan a monastic school¹⁰¹ according to the Sgo-mang [tradition].

[26] Cay-a *mkhanpo lama* gave the Magnolia flower brought from Lhasa to Sadu-yin Tungyalay Biligtü. It was hidden in the treasury, from the time of the establishment of Atayan monastery until today, and because of this, the novice monks of Atayan monastery are wise and intelligent.

[27] The reason why Biligtü *mkhanpo* went to live in Kölüng *dačan* is that earlier the emperor and empress made Cay-a *mkhanpo* the leader of the Buryat religion. Since the grandson of him, Ketürkei-yin Sodnam Pel *mkhanpo*¹⁰² lived at the Čongyol monastery, and it was not possible to move the *mkhanpo* from Čongyol, the powerful general said: "I will defend [the *mkhanpo* having his residence] at Čongyol!" "My queen wife has got a flu, and from the Tomsk governorship¹⁰³ to this place the doctors were unable to cure her. Is there a doctor with you?" When he asked they answered: "We do not have a doctor. But Buda-yin Biligtü, who came from Kölüng, is said to be a good doctor."

[28] The general invited Buda-yin Biligtü, and showed him the pulse of the empress to cure her. When the empress had recovered from her flu, the general said to Biligtü: "You were very useful! If you need gold, silver or goods, or if you wish any kind of rank, or medal, I will provide you with them!" He answered: "I do not need them. My wish is that my master, Ayalдай-yin *bandida lama* would become the abbot of the Buryat Buddhists at the Kölüng *dačan*."

[29] The general said: "This is not possible." But Biligtü was determined and asked it again and again. Finally, the general found out something and said: "I will fulfill your wish and I will fulfill the need of Čongyol as well. He who will be first confirmed at the voivode's chancellery¹⁰⁴ of Selenge, will be the abbot out of you two!" – he decided.

[30] The two persons set out for their way next day. After the night, a strong wind appeared and it was impossible to travel on Lake Baikal by boat. Buda-yin biligtü, wandering at the shore of the lake, looking for fisherman's boats, found a good ship and got it in exchange for his two horses. He put his mate into a leather bag and laid him to one side, and he himself was swimming. This way he crossed the lake,

⁹⁹ Tib. *thal skad* 'one section in the debating system'.

¹⁰⁰ 'Shouting, screaming' (may relate to the way philosophical discussions are held).

¹⁰¹ Mong. *čoyir-a*, Tib. *chos-grwa*: 'class, school for religious study, open area where religious debates and discussions are held, and the sutras are read in monastic gatherings'.

¹⁰² Tib. *Bsod-nams dpal mkhan-po*.

¹⁰³ Mong. *Tomusq-a gübir* 'governor in Tomsk'.

¹⁰⁴ Mong. *Boyibod qančılar*.

and became the first to get the confirmation at the governor's office.¹⁰⁵ This is how the *mkhanpo*'s residence was shifted to Kōlüng.

[31] The name of the lamas who followed the abbot of Čan delig¹⁰⁶ and went to Čügel's *čanid* are the following: Saqla-yin lama, Urida-yin *lamaqai*, Öčiyetei *lamaqai*, Gombo-yin *mkhanpo*, Yangγajin-u Banjarayča *lamaqai*, Čanaγ-a-yin Čibdan-u *lamaqai*, Čegeji-yin Gelegjamčo, Ača-yin Lubsang *lamaqai*, Sotniγ-un rabja-a and ĵimu-yin Oyidub geshe.

[32] They wrote on the Panchen Lama's hat, on a piece of yellow silk the *diba sung*,¹⁰⁷ which enlightens the truth, and affixed it by a seal. They affixed that seal to one of the tusks of the crown. The emperor and the empress saw it, and gave their testimony that it should be printed in Russian as well and affixed by a seal to the other tusk.

[33] This is an inevitable truth that Cay-a *mkhanpo* was a religious person and lived at the Čongγol *dačan* before the Kōlüng *dačan* was established. Because it is clear from the early story of the monasteries of Selenge, this is true.

[34] At the Kimni congregation, which was founded by Sangja-a lama, the *rabsal*¹⁰⁸ and [the cult of] the *doysid*¹⁰⁹ were introduced. Aγaldai *bandida* was a great doctor, and because he had a great treasury, he established a monastic school in 1740. The people of Čügel were not in harmony, and were without property. "Ökin taiisa, if I establish a *dačan* far away from my home, I do not establish one at the Čongγol tribe's, and in that way I hurt the lamas." For this reason, later Bayatur-un *sinjaba* supplemented the money, gave donations for the people, and established his monastery. It is clear from the biography of the lamas.

Appendices

The basic data that the text provides are summarised in three appendices to serve as a basis for further studies and comparison with other sources. List of names of Buryat lamas and religious leaders (Appendix 1) as well as list of place names, names of monasteries and monastic schools (Appendix 2) mentioned in the text are given with reference to their occurrence in the source text published in the Rinchen volume (page numbers and paragraph numbers) for easier reference of the reader. Buryat *dačans* mentioned in the text are summarised in a chart together with the data (name of founder, type of monastery, date of establishment, *čanid* schools and faculties) that are given on them in the text (Appendix 3).

¹⁰⁵ Mong. *Boyibod ĵuryan*.

¹⁰⁶ The identification of this expression (possibly a monastery or place name) requires further research.

¹⁰⁷ In the text the erroneous Tibetan term *sde-pa gzung* is given. It is probably that *diba sung* mentioned in the text is from Tib. *bde-ba gzungs*.

¹⁰⁸ Mong. *rabsal* or *masi gegegen* (Tib. *rab-gsal*) 'very clear, illuminated', ceremonial books, texts giving instructions for the ceremonies.

¹⁰⁹ Mong. *doysid* (Tib. *drag-gshed*, Skr. *rūdra*) 'fierciful, wrathful deities'.

Appendix 1

Buryat lamas and religious leaders¹¹⁰

- Dge-'dun bstan-pa dar-rgyas Cay-a-yin/Cay-a lama** [61/1]: (*čongol obuy-un dipu-tad mkhanbo*), [67/23]: **Cay-a-yin mkhanpo**, [67/25]: he established in Čongyol monastery a *čanid* following the Sera monastery's doctrine.
- Bayatur-un šanjudba** [61/1]: (went to learn to Yeke Kūriy-e with Cay-a blam-a, the latter went to the Sečen qaγan banner to learn astrology), [62/7]: **Bayatur-un šanjudba** was invited by ĵimba lama, to test the site of *Kölüng dačan*, [69/34]: **Bayatur-un sinjaba** (established a *dačan*).
- Daqului-yin rabjamba** [61/1] (went to learn to Yeke Kūriy-e with Cay-a blam-a, later went to Amdo to learn the reciting of prayers).
- Joni-yin Pun-tshogs noyan blam-a** [61/3]: had an assembly in a felt congregation hall at Čökü-yin Yeke niyu, was defeated by Cay-a lama, who became the new leader of the congregation; [67/23]: though he and Cay-a-yin *mkhanpo* recognised Shamanism as erroneous, they were unable to convert the six clans of the Buryats living in the estuary of Selenge and the Buryats living north of Lake Baikal into Buddhism.
- Sangjai blam-a** [62/3]: 1701, he organised an assembly at Kimni, in a felt congregation hall (the second of the oldest congregations mentioned in the text); [62/6]: he died in 1740; [69/34]: he established Kimni *qural*.
- Jimba, the son of Ayaldai of the Qatagin tribe** [62/6,7]: he studied at Ston-'khor Manjušri monastery, then returned home. He established *Kölüng dačan* (invited Cay-a lama and Bayatur-un *šanjudba* to test the monastery site, on the right bank of the *Kölüng Lake*); [63/8,9], [64/14], **Ayaldai-yin ĵimba lama** [64/15]: had the rank of *bandida*.
- Ngag-dbang bsod-nams-'phel Ketürkei-yin** [64/15]: After the death of Cay-a-yin *mkhanpo* lama in 1777, he was the deputy *mkhanpo* of the Čongyols. After his death, the Čongyol tribe and the people of *Kölüng dačan* quarreled over the *mkhanpo* seat.
- Buda-yin Bilig-tü** [64/15]: of *Kölüng dačan*. He won the quarrel between Čongyol and *Kölüng dačans* over the *mkhanpo* seat: the title Pandit of his teacher, Ayaldai-yin ĵimba lama, and the title *mkhanpo* of the deputy *mkhanpo* of Čongyols became unified into the title *Buryad-un šasin-u ežen bandida mkhanpo lama*; [67/27, 68/28–30]: Buda-yin Biligtü *mkhanpo*, he cured the wife of the general of Irkutsk, and in return his request was fulfilled, and his master, Ayaldai-yin *bandida lama* became the abbot of the Buryat Buddhists, shifting his residence to *Kölüng dačan*.
- Lündüg Damdar-un-ki** [64/16]: When in Onon Čügel a monastery was built, he was invited by Qodun *dačan* to become its abbot.

¹¹⁰ Names follow in order of their occurrence in the text with page and paragraph numbers of B. Rinčen's publication (1959).

- Vangčuy-un mkhan-po blam-a-tan** [64/17]: a pupil of Dandar-un *lamaqai*, in Kōlüng *dačan*. He was the follower of the Qorčin Yogacari lama. He went to study to the *čanid* school of Čügel. Having finished his studies there, he returned home and founded a *čanid* school in Kōlüng *dačan*.
- Qorčin-u Yogacari lama** [64/17]: Vangčuy-un *mkhan-po blam-a-tan* was his follower.
- Gebši lamaqai Ayusi** [65/19]: a pupil of Dandar-un *lamaqai*. He founded a *čanid* school in Ana *dačan*.
- Kedüb jirbon blam-a-tan** [65/19]: He and *Gebši lamaqai Ayusi* founded *čanid* schools in *dačans* of the Qori territory.
- Ayu-yin Danjin-u lamaqai-tan** [65/19]: a pupil of Dandar-un *lamaqai*. Studied at the *čanid* of the Čongyol *dačan*, established a *čanid* school in the *dačan* of Ayu, and founded a tantra, a Kālacakra and a medical congregation.
- Jasay bagsi** of the Čügel *dačan* [65/20]: a pupil of Dandar-un *lamaqai*. Together with other pupils of Dandar-un *lama* (Delger-ün *lamaqai-tan* and *čorji lamaqai Tegülder-ün*) he translated the Kanjur and Tanjur into the Mongolian language, got them carved on printing blocks and explained their meaning.
- Delger-ün lamaqai-tan** [65/20]: a pupil of Dandar-un *lamaqai*. Together with other pupils of Dandar-un *lama* (*Jasay bagsi* and *čorji lamaqai Tegülder-ün*) he translated the Kanjur and Tanjur into the Mongolian language, got them carved on printing blocks and explained their meaning.
- čorji lamaqai Tegülder-ün/ čorji lamaqai-tan** [65/20]: a pupil of Dandar-un *lamaqai*. Together with other pupils of Dandar-un *lama* (*Jasay bagsi* and *Delger-ün lamaqai-tan*) he translated the Kanjur and Tanjur into the Mongolian language, got them carved on printing blocks and explained their meaning. He taught philosophy.
- Sayla-a-yin lamaqai-tan** [65/21]: founded the tantra *qural* at the Kōlüng *dačan* according to the last will of Vangčuy-un *mkhan-po lama*, following the system of the Gumbüm monastery.
- Güšeb čanid mkhan-po blam-a-tan (Agvan Dorjiev)** [66/21-23]: the eminent Buryat scholar and advisor and tutor of the 13th Dalai Lama, Thub-bstan rgya-mtsho at the beginning of the 20th century.
- Dijanči lama of Čügel** [66/22]: *Güšeb čanid mkhan-po blam-a-tan* had a connection with him.
- Lobun rabjimba** [67/25]: He established *Atayan dačan*, and in it a *čanid*, following the *Sgomang* doctrine.
- Sadu-yin Tungyalay Biligtü** [67/26]: at the *Atayan* monastery, he was given the Magnolia flower brought from Lhasa by *Cay-a-yin mkhanpo*.
- Ketürkei-yin Sodnam Pel mkhanpo** [67/27]: the grandson of *Cay-a mkhanpo*, lived in the Čongyol monastery.
- Ayaldai-yin bandida blam-a-tan** [68/28]: master of *Buda-yin Biligtü*, who wished him to become the abbot of the Buryat Buddhists at the Kōlüng *dačan*; [69/34]: he was a great doctor, established a monastic school in 1740.

- Abbot of Čan delig** [68/31]: He is mentioned in the text when saying he went to Čügel *čanid*, and when mentioning also the names of those who followed him there. Čan delig is possibly a monastery or place name.
- Saqla-yin blam-a** [68/31]: followed the abbot of Čan delig and went to live in Čügel *čanid*.
- Öčiyetei lamaqai** [68/31]: followed the abbot of Čan delig and went to live in Čügel *čanid*.
- Gombo-yin mkhanpo** [68/31]: followed the abbot of Čan delig and went to live in Čügel *čanid*.
- Yangyajin-u Banjarayča lamaqai** [68/31]: followed the abbot of Čan delig and went to live in Čügel *čanid*.
- Čanay-a-yin Čibdan-u lamaqai** [68/31]: followed the abbot of Čan delig and went to live in Čügel *čanid*.
- Čegeji-yin Gelegjamčo lamaqai** [68/31]: followed the abbot of Čan delig and went to live in Čügel *čanid*.
- Ača-yin Lubsang lamaqai** [68/31]: followed the abbot of Čan delig and went to live in Čügel *čanid*.
- Sotniy-un rabja-a gebsi** [68/31]: followed the abbot of Čan delig and went to live in Čügel *čanid*.
- Jimu-yin Oyidub gebsi** [68/31]: followed the abbot of Čan delig and went to live in Čügel *čanid*.

Appendix 2

Place names, monasteries and monastic schools¹¹¹

Irkutsk (Erkeü) [61/3], [64/15]	Tobolosq-a [63/12]
Čökü-yin Yeke niyu [61/3], Čökü [63/8]	Ulan Ude (Degedü Üde) [64/15]
Kimni [62/3]	Onon Čügel, Čügel <i>dačan</i> [64/16]
Kölüng Lake (Lake Gusino) [62/7]	Kölüng <i>dačan</i> [64/16]
(the edge of) Čilaγutai [62/7]	Ana-a <i>dačan</i> [64/16]
Mount Qongγur (Qongγur ayula) [62/7]	Aγu <i>dačan</i> [64/16]
Yonqur [62/7]	chapel in St. Petersburg [67/23]
Noyaqan [63/8]	Atayan <i>keyid</i> [67/25]
the pass of Tuyayan [63/8]	Tomusqa <i>gübir</i> [68/27]
the narrow valley of Sinesütei in Selengge (Selengge-yin Sinesütei-yin boγum) [63/8]	

¹¹¹ Names follow in order of their occurrence in the text with page and paragraph numbers of Rinčen's publication (1959).

Appendix 3
Buryat *dačans* and basic data on them¹¹²

Name, place	Founder	Type	Date	<i>Čanid</i> schools	Faculties (<i>qurals</i>)
ČOKŪ-YIN YEKE NIŪ	joni-yin Pun-ishogs noyan lama, Later defeated, Cay-a lama	felt congregation hall		1. founder	1. type of qural
KIMNI	Sangjai lama	felt congregation hall	1701	2. system followed	2. founder
?	50 Tibetans and 100 Mongols	[Two centres, They replaced the earliest felt <i>dačans</i>]	1720 [1730]		3. system followed
ČONGTOL				2. Sgo-mang	
[Tsongolsky]				1. <i>Zaya-yin</i> lama	
KÖLÜNG <i>DAČAN</i> ,	(<i>Ayaldai-yin</i>) jimba		1740	2. Se-ra	1. tantra
[Gusinozerskij]	lama (Qatagin tribe)		[1741]	1. Vangčuy-un mkhan-po lama (pupil of Dandar-un lama, from Čügel) [1861]	2. <i>Sayla-yin</i> lama
?	Bayatur-un sinjaba				3. Sku-'bum
ONON ČÜGEL,	(Lündüg Damdar-un-ki was invited to become its siregetü)				
[Tsugolskij]	Lobun rabjimba			1. Lobun rabjimba	
ATAĀN <i>DAČAN</i>				2. Sgo-mang	
ANA <i>DAČAN</i> [Aninskij]				1. Gebsi lamaqai Ayusi (pupil of Dandar-un lama)	1. tantra, Kālacakra medical
ATU <i>DAČAN</i> [Aginskij]				1. <i>Ayu-yin</i> Danjin-u lama (pupil of Dandar-un lama, from Čongyol)	2. <i>Ayu-yin</i> Danjin-u lama
at QASKIRAFACI					3. Bla-brang
a <i>ČANID</i> called TAL-SKAD					
[Atsagat],	Güšeb <i>čanid</i> mkhan-po lama [Agvan Dorjiev]		[1913]		1. medical
a <i>mamba dačan</i>	Güšeb <i>čanid</i> mkhan-po lama [Agvan Dorjiev]				1. tantra
a <i>jüd dačan</i>					
in other <i>dačans</i>					
of the Qori territory				1. Gebsi lamaqai Ayusi and Kedüb jirbon lama	

¹¹² Monastery names follow in order of their first occurrence in the text.

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